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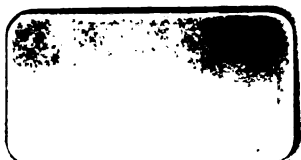
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A B S T R A C T
O F T H E
H I S T O R I C A L P A R T
O F T H E
O L D T E S T A M E N T,

With REFERENCES to other Parts of the SCRIPTURE, but especially to the NEW TESTAMENT, which are placed at length in an opposite Column.

To which are added,
OBSERVATIONS of the Bishop of *Sodor and Man* thereupon.

Also a MAP of the Travels of the Children of *Israel* through the *Red-Sea*, and the *Wilderness*, into the *Holy Land*; wherein the Distance in Miles between each Encampment is set down.

II. An ESSAY for composing a Harmony between the *Psalms* and the *New Testament*; wherein the Supplicatory and Prophetick Parts of this Sacred Book are disposed under proper Heads.

III. The Harmony of the FOUR GOSPELS, wherein the different Manner of relating the Facts by each *Evangelist* is exemplified. To which are annexed, References to other Parts of the Scriptures, with the History of the Acts of the Apostles.

Inscribed to
The Founders, Benefactors, and Trustees of the Charity Schools, in and about the Cities of *London* and *Westminster*, and Bills of Mortality.

By the Honourable
EDWARD HARLEY, Esq;
their Chairman.

V O L. II.

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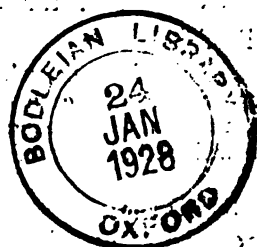
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AN
ESSAY

For Composing a
HARMONY

Between the
PSALMS,

And other PARTS of the
SCRIPTURE;

But especially the
NEW TESTAMENT:

WHEREIN

The Supplicatory and Prophetick Part of this Sacred Book are disposed under proper Heads.

See-eb the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.

John v. 19.

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T H E



INTRODUCTION.



THE Christian Church has in all Ages, with great Reason, appointed the *Psalms* to be constantly read in its Publick Service: There being no Book in the Holy Scriptures, wherein are such high Raptures of Devotion, transmitting to Mankind the most awful and sublime Ideas of the Supreme Being, and the Immensity of his Goodness in the Redemption of the World by the MESSIAH.

TH E learned Dr. *Hammond*, in his Preface to the *Paraphrase on the Psalms*, says, “ That the Fathers of the Church assure us, “ that in the first Ages of Christianity, Psalmody was the constant Attendant, sometimes of their Meals, generally of their Business, in the Shop and in the Field : “ That they learnt the whole Book by Heart, “ and their whole Age continued singing or “ saying Psalms.

TH E R E is nothing, certainly, doth more prepare the Mind for the highest Felicities, than the Contemplation and Love of the Supreme

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preme Being; for infinite Goodness, Omnipotence, and Omniscience, do dilate, awe, and cheer the Spirits, while they are fixed upon them; the Ideas of which, together with their Effects, as conveyed to the Mind in this Sacred Book, are the best Help to Divine Contemplation, as will appear in the few Instances following: *Viz.*

WHEN the Royal Prophet contemplates the Almighty Power of the Creator, it is thus expressed:

Psal. viii. 1. O Lord, how excellent is thy Name in all the Earth! thou hast set thy Glory above the Heavens.

Pf. cii. 25, 26. And thou, Lord, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Work of thine Hands; they shall perish, but thou remainest.

Pf. xc. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World, even from everlasting to everlasting, thou art God.

WHEN he sings of the Mercy of the LORD, and would make known his Faithfulness to all Generations, in how lofty a Manner does the Psalmist express it?

Pf. lxxxix. 2, 5, 6. I have said, Mercy shall be built up for ever, and thy Faithfulness shalt thou establish in the very Heavens: And the Heavens shall praise thy Wonders, O Lord, and thy Faithfulness in the Congregation of the Saints; for who is he in the Heavens that can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord?

WITH

INTRODUCTION.

WITH what Thankfulness and Joy does he acknowledge the Divine Goodness?

Ps. ciii. Bless the Lord, O my Soul, and all that is within me bless his holy Name; who forgiveth all thine Iniquities, who healeth all thy Diseases, who redeemeth thy Life from Destruction.

WHEN he contemplates the Condescension of God to Mankind; with what Solemnity doth he reflect upon it?

Ps. viii. When I consider thy Heavens, the Work of thy Fingers, the Moon and the Stars, which thou hast ordained; what is Man; that thou art mindful of him? or the Son of Man; that thou visitest him?

WHEN he expresses the Sense of his Guilt, and implores Pardon; with what Humility doth he prostrate himself?

Ps. li. Have Mercy upon me, O God, according to thy loving Kindness; according to the Multitude of thy tender Mercies, blot out my Transgressions; wash me thoroughly from mine Iniquity, and cleanse me from my Sin; for I acknowledge my Transgression, and my Sin is ever before me: Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.

WHEN he expresses his Hope in God, with what Confidence is it fix'd?

Ps. xli. God is our Refuge and Strength, a very present Help in Trouble; therefore will we not fear, though the Earth be removed, and though the Mountains be carried into the midst

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midst of the Sea ; for the Lord of Hosts is with us, the God of Jacob is our Refuge.

WHEN the Psalmist implores the Divine Favour, with what Elegancy doth he express the Vehemence of his Desires ?

Pf. xlii. As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God. Early will I seek thee ; my Soul thirsteth for thee, my Flesh longeth after thee, to see thy Power and thy Glory.

WHEN he speaks of the Kingdom of the MESSIAH, how sublime are the Representations of his Grandeur and Magnificence ?

Pf. cxlv. I will extol thee, O God, my King, and will bless thy Name for ever and ever. All thy Works shall praise thee, O Lord, and thy Saints shall bless thee ; they shall speak of the Glory of thy Kingdom, and talk of thy Power ; to make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.

IF the brightest Ideas, and sublimest Expressions of the most celebrated POETS be compared with these, they will appear to be flat and mean : These are Thoughts too elevated for any thing less than an inspired Heart to conceive.

AS the PSALMS contain Matters of a very different Nature, some Parts being Prophecies, and others Supplications ; I have
attempt-

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attempted to separate the one from the other ; and I think they may, for the most part, be disposed under the following Heads :

AS they give a Representation of the BLESSEDNESS of the RIGHTEOUS, and the very different State the UNGODLY are in ; as in the First, and many other *Psalms*.

AS they are express PROPHECIES of the MESSIAH, describing his PASSION, DEATH, RESURRECTION, and ASCENSION.

THE great OPPOSITION that was to be to his KINGDOM by the Princes of the Earth, and the cruel SUFFERINGS that his SUBJECTS should undergo for many Ages ; but that he should *rule his Enemies with a Rod of Iron, and dash them in pieces like a Potter's Vessel*, as in the second *Psalms*. The Truth of which is fully verified by the History of all Ages ; and to this *Psalms* St. *Peter* expressly refers.

AND the GRANDEUR, MAGNIFICENCE, and UNIVERSALITY of his Kingdom, which was to diffuse the Knowledge of the only true GOD throughout the World ; and thereby introduce such a State of RIGHTEOUSNESS and PEACE, as should free Mankind from that Oppression and Cruelty, under which the World hath so long groaned ; and which are referred to by the Evangelists and Apostles ; as also by *Isaiab*, *Daniel*, and other Prophets ; as in *Psalms* xlv, lxviii, lxxii, lxxxix, xcii, xciii, xcvi, xcvii, xcix, and cx.

AS

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AS they have an exprefs Reference to the State of the *Jews*, under their feveral Captivities, and their laft great Difperſion, under which they have lain now above Sixteen Hundred Years; and from which they are to be reſtored, as is foretold by *Meſes*, and other Prophets, and to which ſeveral of the *Pſalms* allude.

AS they are Hymns of PRAISE, wherein the MAJESTY, GLORY, POWER, and MERCY of the Deity are celebrated; wherein devout Minds may have a Foretaſte of Celeſtial Joys.

BUT the greateſt Part of the *Pſalms* are Supplications, and contain a Syſtem of the moſt exalted Devotion, that ever Mankind was bleſſed with; calculated for the various Diſtreſſes, Afflictions, and Temptations, with which renewed Souls are to conflict.

OUR SAVIOUR commands the *Jews*, that they ſhould ſearch the Scriptures, for in them (ſays he) you think you have Eternal Life; for they are they which teſtify of me: And therefore we find, that both our Saviour and the Apoſtles, in very many Inſtances, uſe the very Expreſſions in the *Pſalms*, and in many Places refer to them.

SO that the Holy Scripture muſt be the beſt Comment upon itſelf, as the Compariſon of one Place with another doth moſt fully illuſtrate it.

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I HAVE therefore, according to the best of my mean Capacity, attempted to fix the HARMONY between the PSALMS and other Parts of the HOLY SCRIPTURES, but especially between them and the NEW TESTAMENT.

THESE PRAYERS are composed out of the Words of the *Psalms*, and are disposed in one Column, with References to the other; and the same Method is follow'd as to other Parts of the *Psalms*.

AS no human Understanding can compose such Expressions, as we find in the *Psalms*, to present our humble Addresses to the Almighty; so nothing can be a higher Encouragement to our Confidence and Hope, than to have at the same time in view the PROMISES of the Gospel, which are adapted to all the Distresses and Afflictions both of Soul and Body.

BUT how exalted soever the Expressions may be, which we make use of in our Addresses to Heaven, there is still something more required to make them successful: And therefore all Prayer that is sincere, or can be made effectual, must spring from the Consciousness of our GUILT and MISERY, and a due Sense of our own INABILITY to confer upon our selves, the Things that are necessary for our Welfare in this World, and our Felicity in the next; and must be assisted with the Influence of the HOLY SPIRIT, which maketh Intercession for the Saints, according to the Will of God.

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FOR he that worships not in SPIRIT and in TRUTH, is no true Worshipper : And he that is not conscious of his Offences against the Almighty, can never, with any Fervour or Devotion, implore the Mercy of GOD. The Immenfity of the Divine Goodness has very little or no Influence upon the Mind, till it feels its Guilt, and fees its Danger : Stupidity and Hardness of Heart, is the fatal Disease that has siezed upon all Mankind ; and till this is removed, the Redemption purchased by the sacred Blood of *Jefus*, is very little valued ; and neither the Justice nor Mercy of the Almighty, can make any great Impreffion upon the Mind.

IN order therefore that every pious Soul may make the true Ufe of this Sacred Book, let it be confider'd ; That as all the Works of Nature, all the Magnificence of the Creation, are display'd in it, to raife the highest Ideas of the Supreme Being : fo all the Weakness of human Nature are likewise fully represented, and most passionately bewailed ; that the Divine Mercy, in the Redemption of the World by the MESSIAH, may be magnified above all the Glories of the Creation, the Height, the Depth, the Breadth, and Length of which furpaffes all Knowledge.

THE Contemplation whereof fo affected the great Genius of the Lord *Bacon*, that in his Confession of Faith, he hath this wondrous Expression.

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“ I BELIEVE that God is so holy,
“ pure, and jealous, as it is impossible for
“ him to be pleased in any Creature,
“ though the Work of his own Hands : So
“ that neither Angel, Man, nor World,
“ could stand, or can stand one Moment in
“ his Eyes, without beholding the same in
“ the Face of a MEDIATOR : And therefore,
“ that before Him, with whom all Things
“ are present, the Lamb of God was slain
“ before all Worlds. Which is the great
“ Mystery, and perfect Centre of all God’s
“ Ways with his Creatures, and unto which
“ all his other Works and Wonders do but
“ serve and refer.

IT is a sad Truth, that the Generality of those that call themselves CHRISTIANS, are very little affected either with the Promises or Terrors that are revealed from Heaven ; and, in very different Ways, endeavour to silence and stupify their Consciences. Some satisfy themselves only with their Attendance on the Prayers of the Church, assuming a Form of Godliness, without that Power which should influence their Thoughts and Actions : Others secure themselves against all Self-reflection, by the Business, Cares or Pleasures of this Life ; and very many by plunging themselves into the most enormous Vices.

THERE is too much Reason to think that this is the reigning Impiety of the present Age, which has brought Men to throw off all Regard to the very Religion they

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pretend to profess, and which has sunk the Practice of all Moral Virtues into the low Ebb wherein it now is.

HOW weak all these Attempts are to stifle Conscience, there needs no other Proof than the Death of many professed Infidels; who finding the Reflections of their guilty Minds too strong for all their Vice and Infidelity, are at last forced into the *dernier Resort* of becoming their own Executioners; some in a silent Way, by Opium and Poison; others by more violent Ways: And were there an exact Account taken of these Executions, there is Reason to think, that there have been more Self-murders within these last thirty Years (since Infidelity is become so fashionable) than were in many Ages before.

WHILE Men continue in their Infidelity, it is not to be thought that any Book of Devotion can be entertained with the least Regard: But whenever it shall please Divine Mercy to awaken any of them from their fatal Phrenzy, they may find such Representations in the Book of PSALMS and the Gospel, of the Divine Mercy, as may give them Hope of Pardon. Of this, there is a famous Instance in the Case of the Earl of *Rochester*, whose Wit and Parts were much superior to any of the modern Infidels; and whose Repentance was as remarkable, as his Vice and Prophaneness had been before.

BESIDES

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BESIDES these, there are another sort of Men, who have entertained such elated Opinions of the Self-sufficiency of their own Reason, and think themselves so rich in the Plenitude of their own Understanding, that they need no superior Influence ; and therefore entertain Notions of a Devotion most agreeable to their fancied Self-sufficiency.

IT's to be own'd, that from the Labours of these Men, have sprung many elegant Tracts of Morality. But alas ! these are like *Prometheus's* Attempt to form a human Body, which, after he had fashioned with great Skill, he found all his Labour in vain, since he still wanted a Flame from Heaven to animate it.

IT is much to be lamented, that Men, under pretence of decrying Enthusiasm, have in a manner sunk all the Dependence upon the Influences of the Divine Spirit, and have thereby sapped Christianity of its vital Powers, and reduc'd it below the Platonick Philosophy.

THE Lord Chief Justice *Hale*, who was the most excellent Man that ever the Profession of the Law was honoured with, bewailed this some time before his Death, and foretold the sad Consequences it has produced.

THERE may be one farther Reason added for a Comparison betwixt the *Psalms* and the Epistles of St. *Paul*, that the Dispensations towards the Royal Prophet and the Apostle, are very much alike : They both
were

were appointed to their high Offices by God himself; the one by an immediate Command, the other by a miraculous Vision from Heaven. The Royal Prophet expresses the Raptures of Joy and Delight that his Soul often felt in the Contemplation of the Divine Glory and Goodness: The great Apostle in an Ecstasy, being wrapped up to the third Heavens, heard Words, and felt Joys that were ineffable. And as there is a Parallel between them in their Enjoyments of these sublime Delights, so is there also in their Complaints and Afflictions. The Royal Psalmist cries out, that his *Strength failed him because of his Iniquity*; that *the Enemies of his Soul were too strong for him*; that his *Soul was cast down within him, and become desolate*. The Apostle complains of the Remainders of Sin, whereby when he *would do Good, Evil was present*; and therefore breaks out into this Exclamation, *Oh! wretched Man that I am! Who shall deliver me from the Body of this Death?* He feels the Buffetings of Satan, and earnestly prays to be delivered from them; complains that he was often *cast down, though not forsaken*. Both these inspired Persons agree in their Representations, that *many are the Afflictions of the Righteous, but the Lord delivereth them out of all*. That the severest and most hazardous of these, are those that are internal; arising from the Conflicts with Sin, the Allurements of this World, and the Powers of Darkness.

HOW

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HOW Believers are to be supported under these Trials, is fully expressed in the Book of *Psalms*, and the many rich and precious Promises that are contained in the Gospel, which are both the Anchor and Rock of immortal Souls, in their Passage through this tempestuous World, to the Regions of Celestial Peace and Joy.

EVERY Thing that is called Great in this World, is surrounded with many Difficulties. To what Dangers and Pains have Men exposed themselves in all Ages, in the Acquisition of Power and Riches? And can we think that the Crown Immortal is to be obtained without contending with some Difficulties?

AS throughout the whole Scripture, the Happiness of Eternal Life, which is promised and prepared for the Godly, is fully represented; so also are the Terrors and inexpressible Torments of the Wicked plainly described. And therefore the Apostle exhorts all to *lay aside every Weight, and the Sin that doth most easily beset us; to run with Patience the Race that is set before us, to fight the good Fight of Faith, to lay hold on eternal Life.* For though we are to contend with many Difficulties, yet are we assured of an Almighty Assistance, and those strong Consolations that are promised to those that fly for Refuge to the Hope set before them, and the Promises in the Gospel.

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I AM sensible there may be many Imperfections in this ESSAY ; and that the fixing the Analogy between the PSALMS and other Parts of the Scripture may not be thought exact, according to the strict Rules of Criticism, nor is it intended so to be : But as the Scripture is in all Cases the best Comment on it self, and the present Age hath received so great Benefit from the Labour of the Lord Bishop of *Chester*, in his *Christian Institutes*, taken from the very Words of Scripture ; it is to be hoped that some Person of greater Capacity and Leisure, may be hereby induced to improve what is here only attempted.



The



The AUTHOR'S
APOLOGY and REASONS

For attempting to Compose this

HARMONY.

THE Christian Church having in all Ages made the PSALMS a great Part of her Devotion; and the Church of *England*, particularly, having appointed some of them to be publickly read every Day, both by the Minister and the People; and therefore, I hope, it may not be thought either a vain, or an assuming Attempt, to compare this Sacred Book with the NEW TESTAMENT: from whence every Christian may learn both his Faith and his Practice.

AS I am not a sufficient Master of the Original Languages, so I do not pretend to make a Critical Dissertation on the Book of *Psalms*; which has already been done by several learned Men, who have attempted to discover the particular Occasion, and the Time when these *Psalms* were penned.

THE Royal Prophet having collected immense Treasures for building the Temple, who being under the immediate Direction of the Holy Spirit, composes these Sacred Hymns, and transmits them to the Priests and Levites, to be daily used in the Temple; and thereby to

xviii *The* AUTHOR'S APOLOGY.

instruct the *Jews*, not to rest in the bare Performance of the Ceremonial Law, but are thereby directed in the Knowledge and Practice of that spiritual Worship, which the MESSIAH was to introduce, when all their Sacrifices and carnal Ordinances were to be abolished.

HEREIN, we are fully taught how to present our Supplications, and how to obtain that Grace, which may enable us to worship the Most High in an acceptable manner.

THIS Sacred Book, is that bright MIRROR, which, whosoever attentively looks into, will disclose all the secret Thoughts and Intents of the Mind, and lead it to the Knowledge of itself; which even the *Gentile* Philosophers accounted the Basis of true Wisdom.

WHO can view the curious Frame of a human Body (when skilfully anatomized) without the greatest WONDER and DELIGHT? wherein we perceive how the Blood circulates through all the Veins and Arteries; how the Heart beats, and gives the Animal Spirits a constant Motion: how each Nerve and Muscle perform their several Operations; upon the exact Regularity of which, depends Health and Life: and which shews how fearfully and wonderfully we are made.

IF the Texture of the Animal Frame be so curiously wrought, how delicate must that of the Rational Soul be? And if the first produces such Wonder and Delight, what will the latter, when well understood? And as both these have their Beauties and Excellencies, so likewise have they their Weaknesses and Diseases: And in discovering those that belong to the Mind, the Royal Prophet may not improperly be called, the ANATOMIST of the Soul.

FOR as he describes the Excellencies of the Divine Law, so he discloses and manifests the SINFUL WEAKNESS of his Nature; which render'd him incapable to perform an exact Obedience to such PURE and

The AUTHOR'S APOLOGY. xix

PERFECT PRECEPTS: Under the Consciousness of which he doth NOT DESPOND, but excites all the Powers of his Soul, to seek and implore the AIDs of Heaven. Herein he discloses what were his DESIRES, his HOPES, his JOYS, his GRIEFS, his FEARS; and what was his SUPPORT in all these. It may be stiled the JOURNAL of his Mind; representing the daily TRANSACTIONS of his Soul with the ALMIGHTY: Wherein he delineates the many Difficulties and TEMPTATIONS he passed through, the great Oppositions he met with from the ENEMIES of his Soul, (as is often expressed) and how he OVERCAME them.

UPON a strict View of many of the *Psalms*, it may seem very amazing, that such DOLEFUL Expressions should fall from so great a Prince, and FAVOURITE of Heaven; who so often BEWAILS that the Light of his Mind was eclipsed; that his Soul was overwhelmed, and become desolate; that his Sins were as a Burden too heavy for him: which, with great Elegancy, and Variety of Expressions, is often mentioned.

THAT we may form just Ideas of the Matter, it ought to be consider'd, that the Royal Penman of this Book was constituted both a King and a Prophet; was not only a Type of the MESSIAH, (who according to the Flesh was to descend from him) but as *Abraham* was TYPICALLY the Father of all the Faithful, so was the Royal Prophet also the true REPRESENTATIVE of all BELIEVERS: who in his own Person describes the various Trials and Temptations which BELIEVERS in all Ages are in some degree or other to conflict with: And therefore, in the CIII^d Psalm, (the Title of which is, *A Prayer of the Afflicted, when he is overwhelmed, and poureth out his Complaints before the LORD*); is expressly asserted, that these THINGS are written for the GENERATIONS to COME. For can it be imagin'd that so great a Prince should thus open his Breast, and expose to publick View the sinful Weakness and Distresses of his Mind, if these related only to himself?

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ST. *PETER* affirms, That no Prophecy of the Scriptures is of any private Interpretation: For Prophecies came not of old Time by the Will of Man, but holy Men of *GOD* spake as they were moved by the *HOLY GHOST*; to which sure Word of Prophecy he exhorts the Church to take heed, "as unto a
" Light shining in a dark Place; and to wait, and
" confide in the PROMISES, till the Day dawn, and the
" Day-Star arise in your Hearts.

THIS being premised, it ought to be considered: how the Members of the Christian Church are to make the proper Use of these Sacred Hymns.

OUR Saviour commands his Disciples to SEARCH the Scriptures, which contain the Directions how that *ETERNAL LIFE* which he came to confer upon the World, might be obtained; that all Things were to be fulfilled, which were written in the *LAW* of *Moses*, and in the *Prophets*, and in the *Psalms*, concerning him. And just before his Ascension, he opened the Minds of his Apostles, that they might understand the Scriptures.

NOW what other Method can there be of SEARCHING the Scriptures, or arriving to any due Knowledge of what is contained in the Sacred Oracles, but by comparing one Part with another, and viewing the exact *HARMONY* that is found in them; but especially what is contained in the Book of *PSALMS*, to which our Saviour and the Apostles so often refer.

FOR herein is found, not only express Prophecies relating to the * *BIRTH, PASSION, DEATH, RESURRECTION, and ASCENSION* of the *MESSIAH*, and the great *OPPOSITION* there was to be to his *KINGDOM*; and his *TRIUMPHS* over these, by the Establishment of a *SPIRITUAL Kingdom* in *RIGHTHOUSNESS and PEACE*;

* *Note*, The Prophecies in the *PSALMS* relating to the *MESSIAH*, are intended to be transferred to the *EVANGELICK HISTORY*; wherein the exact Completion of them are fully described.

but

The AUTHOR'S APOLOGY. / xxi.

but also in the Book of *Psalms* are plainly disclosed the following EVANGELICK Articles, viz.

I. ORIGINAL SIN, and the Consequents of it.

II. IMPUTED RIGHTEOUSNESS.

III. The Representations of the many TRIALS and TEMPTATIONS, both internal and external, which Believers are to conflict with.

IV. Of SANCTIFYING GRACE.

First, As to ORIGINAL SIN : In the *Psalms* is found a full Description of the universal DEPRAVITY of the Human Nature, and the direful Effects it has produced.

" *Psalms* li. 5. Behold, I was SHAPEN in INIQUITY,
" and in SIN did my Mother conceive me.

" *Pf.* lviii. 3. The Wicked are estranged from the
" Womb, they go ASTRAY AS SOON AS they are BORN.

" *Pf.* x. 4. The Wicked, through the Pride of his
" Countenance, will not seek after God : God is not in
" all his THOUGHTS.

" 5. His Ways are always grievous ; thy Judgments
" are far above out of his Sight.

" 7. His Mouth is full of CURSING, DECEIT, and
" FRAUD ; under his Tongue is Mischief and Vanity.

" *Pf.* xiv. 1. The FOOL hath said in his Heart,
" There * is NO GOD : They are corrupt, they have
" done abominable Works ; there is none that doth
" Good.

" 2. The Lord looked down from Heaven upon the
" Children of Men, to see if there were any that did
" understand, and seek after God.

" 3. They are all gone aside, they are all together
" become FILTHY.

" *Pf.* xix. 12. Who can understand his Errors ?
" Cleanse thou me from my SECRET FAULTS.

* To this St. Paul refers *Rom.* iii. 10, &c.

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“ *Psal.* xxxvi. 1. The Transgression of the Wicked
“ saith within my Heart, that there is NO FEAR OF
“ GOD before their Eyes.

“ 4 He deviseth Mischief upon his Bed ; he setteth
“ himself in a Way that is not good ; he abhorreth
“ not Evil.

TO these very *Psalms* St. *Paul* refers in his Epistle to the *Romans*, and other Epistles.

“ *Rom.* iii. 19. What Things soever the Law saith,
“ it saith to them that are under the Law, that every
“ Mouth may be stopped, and all the World may be-
“ come GUILTY before God.

“ *Galat.* iii. 22. The Scripture hath concluded all
“ under Sin ; that the PROMISE by Faith of *Jesus*
“ *Christ*, might be given to them that believe.

“ 1 *John* i. 8. If we say we have no Sin, we de-
“ ceive ourselves, and the Truth is not in us.

THE DOCTRINE OF ORIGINAL SIN, is so essential an Article of the Christian Religion, that without a fixed Belief of it, it is not possible to have any right Ideas of the divine WISDOM, JUSTICE, and MERCY, that is display'd in the Oeconomy of Man's Salvation, by the Passion and Death of our Redeemer.

ALTHO' this Article, which is so clearly revealed in the Holy Scripture, has been absolutely denied but by very few ; yet many Attempts have been in the preceding Ages of the Church, as in the present, either to explain this essential Article away, or to sap it of that due Force it ought to have upon the Minds of Men ; which even the wisest of the *Gentile* Philosophers have acknowledged and bewailed.

BUT this is so harsh a Subject, and bears so close upon that Pride and Vanity which is the common Disease of the human Nature, that some of the Divines of the present Age are so very indulgent to themselves and their Hearers, that they seldom touch this fester'd Wound ; and when they do, it is with a very gentle Hand.

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Hand. But in vain are all the fine Harangues upon the Excellency of Moral Virtues, while Men remain insensible of the SINFULNESS of their Nature, which keeps them from applying the only Remedy whereby it can be healed.

IT would be thought very impertinent in a Physician, to entertain his Patient, who had a Mortification in his Legs, with the Pleasures that may be found in *fine* Gardens, and shady Groves, without prescribing how the Disease might be cured.

The IXth ARTICLE of the Church of England: Of ORIGINAL SIN.

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Offspring of Adam, whereby Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil, so that the *Flesh* lusteth always contrary to the Spirit: And therefore in every Person born into this World, it deserveth God's Wrath and Damnation. And this Infection of Nature doth remain; yea, in them that are Regenerated, whereby the Lust of the *Flesh*, called in Greek, *σάρκα καὶ αἷμα*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the *Flesh*, is not subject to the Law of God. And although there is no Condemnation for them that believe and are baptized; yet the Apostle doth confess, that Concupiscence and Lust hath of itself the Nature of Sin.

Secondly,

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Secondly, THE Article of IMPUTED RIGHTEOUSNESS.

IN the Sacred Book of *Psalms* is also clearly revealed the Article of IMPUTED RIGHTEOUSNESS, which has an immediate dependance upon the Belief of Original Sin. For till the Mind is truly affected with the Consciousness of its Guilt, it can never be induced to follow after, and confide in a Righteousness superior to its own.

THERE is a Conscience of Good and Evil lodged in the Breast of every Man; whose Accusations are so afflicting, that Mankind have in all Ages endeavoured either to calm, or stupify this Accuser.

IN the *Gentile* World, by numberless Sacrifices and Superstitions: They often sacrificing their First-born, to pacify the Rage of their guilty Minds; for which flagrant Crime, the *Jews* were often threatened with the Divine Vengeance.

THE Prophet *Micah* very elegantly describes the insolent Pride of this Superstition:

“ *Micah* vi. 6. Wherewith shall I come before the Lord, and bow my self before the High God? Shall I come before him with Offerings, with Calves of a Year old?

“ 7. Will the Lord be pleased with 'Thousands of Rams, or with ten Thousands of Rivers of Oil? Shall I give my First-born for my Transgression; the Fruit of my Body for the Sin of my Soul?

“ 8. He hath shewed thee, O Man, what is good: And what doth the Lord require of thee? but to do JUSTLY, and to love MERCY, and to walk HUMBLY with thy G O D.

THIS Consciousness of Guilt in the Church of *Rome*, being under the Conduct of the Clergy, soon polluted the Church with Superstitions and IDOLATRIES, as gross as ever were found among *Jews* or *Pagans*; which led their Votaries into a Submission to most severe

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vere PENANCES, whipping, and sometimes almost starving their BODIES, to pacify the Rage of their guilty MINDS.

THIS the Ecclesiasticks managed with great Skill, and by it acquired vast Possessions throughout all Christendom ; putting their Votaries upon depriving their Heirs of their Estates, instead of that barbarous Custom of murdering them : Which so far prevailed in this Nation, that the Statute of *Mortmain* was enacted to put a stop to it.

THE *Jews*, altho' they were reclaim'd from their gross IDOLATRIES by their Captivity to *Babylon* ; yet upon their Resettlement in their own Country, fell into a most irreverent Way of Worship : for which both Priests and People are severely reprov'd by *Mala-chi*, the last of all the Prophets.

AND thus the Generality of these People continued till the coming of our SAVIOUR, who most severely reprov'd this impious Hypocrisy ; telling the Pharisees, that all their pretended Devotion was hypocritical and vain, being only designed for popular Applause : For it was very impious to pretend to draw near to GOD with their Mouth and Lips, when their Heart and Affections were far removed from him : For GOD being a SPIRIT, they that worship him, must worship him in SPIRIT and in TRUTH.

AS this Hypocrisy universally prevailed in the *Jewish* Church, it is too evident that the CHRISTIAN Church has been infested with the same Impiety.

IN the Church of *Rome*, their Devotions are repeated by the Tale of Beads. This, tho' the PROTESTANTS have expos'd as absurd and ridiculous ; yet, have they not fallen into the same sort of Impiety ? For, how absurdly, how hasty, and irreverently are the PSALMS and PRAYERS read by some of the Curates ? and are so repeated by the People.

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I HOPE this Digression will be excused, it being too evident that this Practice has not only exposed some of the CLERGY to great Contempt, but has also infected many of the LAITY with a great Coldness and Indifference in their Publick and Private Devotions.

SHOULD Princes, or their Favourites, be thus address'd to for Ecclesiastical or Secular Preferments; with what Contempt would they be rejected? And can guilty Mortals think to obtain the Divine FAVOUR, GRACE, and MERCY, who implore it with such Coldness and Indifference?

WHILE Men are employing all the Rational Faculties in the Acquisition of RICHES and PREFERMENTS, or gratifying their SENSUAL APPETITES, these so engross the Mind, that the Service, Love, and Fear of GOD, becomes a thing either totally neglected; or else the Means to obtain it are used in so supine a manner, as if the PARDON of the ALMIGHTY and the MERCY of the REDEEMER, were to be obtained by a bare Repetition of the Prayers of the Church.

BUT when Men are awaken'd out of this fatal Slumber, and the SOUL reflects upon its own IMMORTALITY, sees clearly that the Almighty has appointed a Day, in which he will JUDGE the World in RIGHTEOUSNESS, feels its own Guiltiness, and foresees its Misery: With what Ardour does such an awaken'd Mind implore the Divine Pardon and Mercy? With what Shame and Contrition does it bewail its former Crimes?

THESE are the Pangs of the NEW BIRTH, whereby the Divine Life is begun in the Soul, which feels itself surrounded with many DIFFICULTIES, but above all, with its own sinful WEAKNESS and INFIRMITIES; so that it finds itself under an absolute Incapacity to perform an EXACT Obedience to the DIVINE LAW, and is thereby forced to the Pursuit of a RIGHTEOUSNESS SUPERIOR to its own.

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THIS RIGHTHOUSNESS BY FAITH, is not only clearly described in the **NEW TESTAMENT**, but the Royal Prophet in this Sacred Book plainly discloses that this was the Basis of his **HOPE** and **CONFIDENCE**, and under the Sense of all his sinful Weakness, his confiding in this was his **SUPPORT** and **REFUGE**: This calms all his guilty Fears, allays the Tempests of his Mind, fills his Soul with Joy and Serenity; and even under the Decays of Nature, when he became old and grey-headed, this was his Comfort, and the Subject of his Joy.

" *Psalms* iv. 1. Hear me when I call, O **GOD** of my **RIGHTHOUSNESS**.

" *Pf.* xvii. 15. As for me, I will behold thy Face in **RIGHTHOUSNESS**; I shall be satisfied when I awake with thy Likeness.

" *Pf.* xxxvi. 5. Thy **MERCY**, O **LORD**, is in the Heavens, and thy **FAITHFULNESS** reacheth unto the Clouds.

" 6. Thy **RIGHTHOUSNESS** is like the great Mountains.

" 7. How excellent is thy **LOVING KINDNESS**, O **GOD**; therefore the Children of Men put their Trust under the Shadow of thy Wings.

" 10. O continue thy **LOVING KINDNESS** unto them that know thee, and thy **RIGHTHOUSNESS** to the upright in Heart.

" *Pf.* xl. 9. I have preached **RIGHTHOUSNESS** in the great Congregation.

" 10. I have not hid thy **RIGHTHOUSNESS** within my Heart; I have declared thy **FAITHFULNESS** and thy **SALVATION**.

" *Pf.* l. 6. And the Heavens shall declare thy **RIGHTHOUSNESS**.

" *Pf.* lxxi. 14. My Mouth shall shew forth thy **RIGHTHOUSNESS**, and thy **SALVATION** all the Day.

" 16. I will go in the Strength of the **LORD**: I will make mention of thy **RIGHTHOUSNESS**, even of thine only.

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“ 23. My Lips shall greatly REJOICE when I sing
“ unto thee ; and my Soul, which thou hast RE-
“ DEEMED.

“ 24. My Tongue also shall talk of thy RIGHTEOUS-
“ NESS all the Day long.

“ *Pf.* lxxxv. 10. MERCY and TRUTH have met
“ together, RIGHTEOUSNESS and PEACE have kissed
“ each other.

“ 11. And RIGHTEOUSNESS shall look down from
“ Heaven.

“ 13. RIGHTEOUSNESS shall go before him, and
“ shall set us in the Way of his Steps.

“ *Pf.* lxxxix. 15. Blessed is the People that know
“ the joyful Sound, they shall walk, O LORD, in the
“ LIGHT of thy COUNTENANCE.

“ 16. In thy NAME shall they rejoice all the Day,
and in thy RIGHTEOUSNESS shall they be exalted.

“ *Pf.* xcvi. 6. The Heavens declare his RIGHTE-
“ OUSNESS, and all the People see his GLORY.

“ *Pf.* xcvi. 2. The Lord hath made known his
“ SALVATION, his RIGHTEOUSNESS hath he openly
“ shewed in the Sight of the Heathen.

“ *Pf.* ciii. 17. But the MERCY of the Lord is from
“ everlasting to everlasting, upon them that fear him ;
“ and his RIGHTEOUSNESS unto Childrens Children.

“ *Pf.* cxix. 142. Thy RIGHTEOUSNESS is AN EVER-
“ LASTING RIGHTEOUSNESS.

“ *Pf.* cxliii. 1. Hear my Prayer, O LORD, give
“ Ear unto my Supplications, in thy FAITHFULNESS
“ answer me, and in thy RIGHTEOUSNESS.

“ 2. And enter not into Judgment with thy Ser-
“ vant, for in thy Sight shall no Man living be jus-
“ TIFIED.

I F these be compared with what is expressed in
other Parts of the SCRIPTURE, the Representation
will appear to be the same.

“ *Job*

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" *Job* ix. 2. How should Man be just with GOD?

" *Ch.* xxxv. 7. If thou be RIGHTEOUS, what givest thou him, or what receiveth he from thine Hand?

" *Isai.* xlv. 24. Surely, shall one say, In the LORD have I RIGHTEOUSNESS and STRENGTH.

" 25. In the LORD shall all the Seed of *Jacob* be JUSTIFIED, and shall glory.

" *Ch.* liv. 17. This is the Heritage of the Servants of the LORD, and their RIGHTEOUSNESS is of me, saith the LORD.

" *Ch.* lxiv. 6. We are all as an unclean Thing, and all our RIGHTEOUSNESS is as filthy Rags.

" *Jer.* xxiii. 16. This is the Name wherewith he shall be called, THE LORD OUR RIGHTEOUSNESS.

" *Luke* xviii. 9. And he spake this Parable unto certain which trusted in themselves, that they were RIGHTEOUS, and despised others:

" 10. Two Men went up into the Temple to PRAY; the one a Pharisee, the other a Publican.

" 11. The Pharisee stood and prayed thus with himself, GOD, I thank thee that I am not as other Men are, Extortioners, Unjust, Adulterers, or even as this Publican.

" 12. I fast twice in the Week, I give Tithes of all that I possess.

" 13. And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven, but smote upon his Breast, saying, GOD be MERCIFUL to me a SINNER.

" 14. I tell you, this Man went down to his House JUSTIFIED rather than the other: For every one that EXALTETH himself shall be ABASED; and he that HUMBLETH himself shall be EXALTED.

" *Rom.* i. 16. I am not ashamed of the Gospel of *Christ*: For it is the POWER of GOD UNTO SALVATION, to every one that BELIEVETH, to the *Jew* first, and also to the *Greek*.

" 17. For

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" 17. For therein is the **RIGHTEOUSNESS** of **GOD**
" revealed from Faith to Faith : As it is written, The
" Just shall live by **FAITH**.

" Ch. iii. 20. Therefore by the Deeds of the **LAW**,
" there shall no **Flesh** be **JUSTIFIED** in his Sight ; for
" by the **LAW** is the Knowledge of **SIN**.

" 21. But now the **RIGHTEOUSNESS** of **GOD** with-
" out the **LAW** is manifested, being witnessed by the
" **LAW** and the Prophets ;

" 22. Even the **RIGHTEOUSNESS** of **GOD**, which
" is by **FAITH** of *Jesus Christ* unto all, and upon all
" them that **BELIEVE** ; for there is no difference :

" 23. For all have sinned, and come short of the
" **GLORY** of **GOD**.

" Ch. iv. 3. For what saith the Scripture ? *Abra-*
" *ham* **BELIEVED** **GOD**, and it was **IMPUTED** to him
" for **RIGHTEOUSNESS**.

" 4. Now to him that worketh is the **REWARD** not
" reckoned of **GRACE**, but of **DEBT**.

" 5. But to him that worketh not, but **BELIEVETH**
" on him that **JUSTIFIETH** the Ungodly, his Faith is
" counted for **RIGHTEOUSNESS**.

" 21. And being fully perswaded, that what he
" had **PROMISED**, he was able also to **PERFORM**.

" 22. And therefore it was **IMPUTED** to him for
" **RIGHTEOUSNESS**.

" 23. Now it was not written for his sake alone,
" that it was **IMPUTED** to him ;

" 24. But for us also, to whom it shall be **IMPUT-**
" **ED**, if we **BELIEVE** on him that raised up *Jesus*
" our **LORD** from the Dead,

" 25. Who was delivered for our **OFFENCES**, and
" was raised again for our **JUSTIFICATION**.

" Ch. ix. 31. But *Israel* which followed after the
" **LAW** of **RIGHTEOUSNESS**, hath not attained to the
" **LAW** of **RIGHTEOUSNESS**.

" 32. Where-

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" 32. Wherefore? Because they sought it not by
" FAITH, but as it were by the WORKS of the LAW :
" for they stumbled at that Stumbling-stone.

" Ch. x. 1. Brethren, my Heart's Desire and PRAY-
" ER to GOD for *Israel* is, that they might be
" SAVED.

" 2. For I bear them record, that they have a ZEAL
" of GOD, but not according to KNOWLEDGE.

" 3. For they being ignorant of GOD'S RIGHTE-
" OUSNESS, and going about to establish their own
" RIGHTEOUSNESS, have not submitted themselves unto
" the RIGHTEOUSNESS of GOD.

" 4. For *Christ* is the End of the LAW for RIGH-
" TEOUSNESS, to every one that BELIEVETH.

" *Gal. ii. 16.* Knowing that a Man is not JUSTI-
" FIED by the WORKS of the LAW, but by the FAITH
" of *Jesus Christ*, even we have BELIEVED in *Jesus*
" *Christ*; that we might be JUSTIFIED by the FAITH
" of *Christ*, and not by the WORKS of the LAW; for
" by the WORKS of the LAW shall no Flesh be JUSTI-
" FIED.

" Ch. iii. 11. But that no Man is JUSTIFIED by
" the LAW in the Sight of GOD, it is evident; for,
" The JUST shall live by FAITH.

" 12. And the LAW is not of FAITH: but, The
" Man that doth them shall live in them.

" 21. If there had been a LAW given, which could
" have given LIFE, verily RIGHTEOUSNESS should have
" been by the LAW.

" 24. Wherefore the LAW was our School-master to
" bring us unto *Christ*.

" *Phil. iii. 8.* Yea doubtless, and I count all Things
" but Loss, for the Excellency of the KNOWLEDGE of
" *Christ Jesus* my Lord; for whom I have suffer-
" ed the Loss of all THINGS, and do count them but
" Dung, that I may win *Christ*,

" 9. And be found in him, not having mine own
" RIGHTEOUSNESS, which is of the LAW, but that
" which

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“ which is through the FAITH of *Christ*, the RIGH-
“ TEOUSNESS which is of GOD by FAITH.

THIS Article, upon which our SALVATION so immediately depends, is elevated above the Sphere of human REASON, being the Object of FAITH; and is so contrary to that Pride and Vanity which lurks in every Breast, that it is no wonder that there has been so many Attempts either to subvert it, or explain it away.

THE *Jews* being so elated with the Conceit of their own RIGHTEOUSNESS, (which consisted in the outward Observance of the Ceremonial Law, and the Repetition of long Prayers, with little Regard to the inward Disposition of their Minds) that they would not be induced to submit to the RIGHTEOUSNESS of GOD.

UPON which fatal Rock the whole *Jewish* Nation struck: And herein have they been followed by the Church of *Rome*, who have establish'd the Doctrine of Merit by GOOD WORKS, which has introduced numberless Superstitions.

AND altho' this was the Article chiefly insisted upon at the Beginning of the REFORMATION, such has been the Pride and Perverseness of some, that in various ways Attempts have been made to sap it of its real Virtue, and so deprive the truly Penitent of their greatest Consolation. For who can reflect on the Habits and Dispositions of his Mind, but must be sensible of great Imperfections in the best of all his Devotions.

TO a State of absolute Perfection no Mortal ever arrived; but the holiest of Men have reason to complain with *St. Paul*, “ Tho' I delight in the Law of
“ GOD after the inward Man, yet I find another
“ Law in my Members warring against the Law of
“ my Mind: so that tho' to will is present, yet how
“ to perform I find not.

UNDER

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UNDER this afflicting Pressure, the Royal Prophet and the great Apostle relieve themselves, by an entire CONFIDENCE in the PERFECT RIGHTEOUSNESS of A REDEEMER. It is this, and this alone, that can be the Support and Comfort of BELIEVERS in their Passage through this Vale of SIN and MISERY, to the Regions of IMMORTAL BLISS; where all Sin and Sorrow shall cease, and the SPIRITS of the JUST are made PERFECT.

THE Disputes that have been raised concerning this fundamental Article of Faith, have filled the World with a multitude of tedious Books, which might have very well been spared, if what is so fully revealed in the Holy Oracles, had been duly compared, and attentively consider'd.

The XIth ARTICLE of the Church of England: Of the JUSTIFICATION OF MAN.

WE are accounted Righteous before GOD, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works, or Deservings. Therefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort; as more largely is expressed in the Pontiff of Justification.

THE next Thing in this Sacred Book to be consider'd, is the Variety of the TRIALS, CONFLICTS; and TEMPTATIONS the Royal Prophet underwent; which, as they are represented by himself, were very various, and very severe.

TO obviate the Mistakes of some Commentators, who have applied his Complaints only to personal and outward AFFLICTIONS; it may be requisite to take a short View of the Life of this great Prince.

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HE was by the immediate Command of Heaven, appointed to be both a KING and a PROPHET, in the Time of his Youth, when he was keeping his Father's Sheep; wherein He was so endued with a Divine Power, that he rescued the Lambs under his Care from the Mouth of a Lion and the Paws of a Bear.

AND herein he was the TYPE of the MESSIAH, who by the EVANGELICK * Prophet is described under this EMBLEM; "He shall feed his FLOCK like a SHEPHERD; he shall gather the Lambs in his Arms, and carry them in his Bosom, and shall gently lead those that are with Young." And was to subvert the Dominion of the PRINCE of DARKNESS, and rescue Mankind from the Power of SIN: His Throne was to be established in RIGHTEOUSNESS and PEACE, and should subvert all the Tyrannies of the WORLD; which, in the Prophetick Stile, are represented by the Hieroglyphicks of savage Beasts: The *Chaldean* Empire, by a LION; the *Medo-persian*, by a BEAR; the *Greek*, by a LEOPARD; the *Roman*, by a DRAGON; and the Antichristian, or *Papal* Empire, by all these.

FROM this heroick Act of killing the LION and the BEAR, *David* was so animated, that he encounters the *Philistine* Giant, who had struck a Panick Fear into all the *Hebrew* Army; which engaged both the ADMIRATION and AFFECTION of most of his Countrymen, and especially of the then Heir of the Crown.

THE SPIRIT of GOD being withdrawn from King *Saul*; nothing but the Divine Musick, with which this Youth was inspired, could allay the black Disease, and Rage of his Mind; which came at last to be turned upon Him, whom he endeavours to destroy, first by Craft, and then by open Violence; vainly pursuing Him, who was under the immediate Guard and Protection of Heaven. And herein also was he the TYPE of our SAVIOUR; who was persecuted

* *Isai.* xl.

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cured and reviled by the High Priest, *Herod*, and Rulers of the *Jewish* Nation.

SAUL being vanquished in Battle, and slain, He succeeded to the whole Kingdom of *Israel*, according to the Appointment of Heaven: He subdues all the Nations to the Banks of the *Euphrates*; and as the Commanders of his Army were Men of great Military Prowess, Valour, and Strength, so in these He was superior to them all; his Courage being such, that He singly charged through a whole Troop; his Strength and Activity so great, that a Bow of Steel was broken by his Arms; his Virtue and Humanity so generous, that when *Saul*, his cruel Persecutor, was fallen into his Power, He declines the Opportunity of killing him, and so taking Possession of the Kingdom to which He was appointed. The Constancy of his Friendship, is most elegantly expressed by himself, in his LAMENTATION upon the Death of his Friend *Jonathan*. He sees his Kingdom established in PEACE, and leaves to *Solomon* his Successor a vast Treasure for building the Temple.

THE only Disturbance of his Reign, was the Rebellion of *Abalom*, which lasted but a few Months. This and the Plague being the Correction from Heaven for his Sins, (as he himself acknowledgeth.)

SO that it must be allowed, that he was not only the most HEROICK and OPULENT Prince that ever was in the World, but of the most exalted Genius both in POETRY and MUSICK.

FROM these Considerations, there is reason to conclude, that most of his Complaints proceeded from inward TRIALS, CONFLICTS, and TEMPTATIONS: which will appear, if the Expressions in the *Psalms* are duly consider'd, and compared with each other.

" *Psalms* vi. 1. O LORD, REBUKE me not in thine
" ANGER, neither CHASTEN me in thy hot DISPLEA-
" SURE.

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" 2. Have **MERCY** upon me, O **LORD**, for I am
" weak: O **LORD**, heal me, for my **Bones** are vexed.

" 3. My **Soul** also is sore vexed; but thou, O
" **LORD**, how long?

" 4. Return, O **LORD**, deliver my **SOUL**: O save
" me for thy **Mercies** sake.

" 5. For in **DEATH** there is no Remembrance of
" thee; in the **GRAVE** who shall give thee Thanks?

" 6. I am weary with my **GROANING**, all the Night
" make I my **Bed** to swim; I water my **Couch** with
" my **Tears**.

" 7. Mine **Eye** is consumed because of **Grief**; it
" waxeth old, because of all mine **Enemies**.

" 9. The **LORD** hath heard my **SUPPLICATION**;
" the **LORD** will receive my **PRAYER**.

" *Pf. xiii.* 1. How long wilt thou forget me, O
" **LORD**, for ever? How long wilt thou hide thy
" **Face** from me?

" 2. How long shall I take **Counsel** in my **SOUL**,
" having **SORROW** in my **HEART** daily? How long
" shall mine **Enemy** be exalted over me?

" 3. Consider, and hear me, O **LORD** my **God**:
" **LIGHTEN** mine **Eyes**, lest I sleep the **Sleep** of **DEATH**:

" 4. Lest mine **ENEMY** say, I have prevailed against
" him; and those that trouble me, rejoice when I am
" **MOVED**.

" 5. But I have trusted in thy **MERCY**; my **Heart**
" shall rejoice in thy **SALVATION**.

" 6. I will sing unto the **LORD**, because he hath
" dealt bountifully with me.

" *Pf. xviii.* 4. The **SORROWS** of **Death** compassed
" me, and the **Floods** of ungodly Men made me afraid.

" 5. The **SORROWS** of **Hell** compassed me about;
" and the **SNARES** of **Death** prevented me.

" 6. In my **Distress** I **CALLED** upon the **LORD**, and
" **CRIED** unto my **GOD**: He **HEARD** my **Voice** out
" of his **Temple**, and my **CRY** came before him, even
" into his **Ears**.

" 27. For

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“ 27. For thou wilt save the AFFLICTED People, but
“ wilt bring down HIGH LOOKS.

“ 28. For thou wilt light my Candle; the LORD
“ my GOD will enlighten my DARKNESS.

“ 32. It is GOD that girdeth me with STRENGTH,
“ and maketh my Way PERFECT.

“ Ps. xlv. 15. Mine Eyes are ever towards the
“ LORD; for he shall pluck my Feet out of the Net.

“ 16. Turn Thee unto me, and have Mercy upon
“ me: for I am DESOLATE and AFFLICTED.

“ 17. The TROUBLES of my Heart are enlarged:
“ O bring thou me out of my DISTRESSES.

“ 18. Look upon mine AFFLICTION and my PAIN,
“ and FORGIVE all my SINS.

“ 20. O KEEP my Soul, and DELIVER me: Let me
“ not be ashamed, for I put my TRUST in thee.

“ 21. Let INTEGRITY and UPRIGHTNESS preserve
“ me, for I WAIT on thee.

“ Ps. xxxi. 9. HAVE MERCY upon me, O LORD,
“ for I am in TROUBLE; mine Eye is consumed with
“ GRIEF, yea, my SOUL and my BELLY.

“ 10. For my Life is spent with GRIEF, and my
“ Years with SIGHING; my STRENGTH faileth, be-
“ cause of mine INEQUITY, and my BONES are con-
“ sumed.

“ 19. O how great is thy GOODNESS, which thou
“ hast laid up for them that TRUST in Thee, before
“ the Sons of Men.

“ 22. For I said in my haste, I am cut off from
“ before thine Eyes; nevertheless, thou heardest the
“ VOICE of my SUPPLICATIONS, when I cried unto thee.

“ Ps. xxxii. 3. When I kept Silence, my BONES
“ waxed old, through my roaring all the Day long.

“ 4. For Day and Night thy Hand was heavy up-
“ on me; my MOISTURE is turned into the Drought
“ of Summer.

“ 10. Many SORROWS shall be to the WICKED; but
“ he that trusteth in the LORD, MERCY shall compass
“ him about.

“ Ps.

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" *Pf.* xxxiv. 17. The RIGHTEOUS cry, and the
" LORD heareth, and delivereth them out of all their
" TROUBLES.

" 18. The LORD is nigh unto them that are
" of a BROKEN Heart, and SAVETH such as be of a
" CONTRITE Spirit.

" 19. Many are the AFFLICTIONS of the RIGHTE-
" OUS, but the LORD delivereth him out of them
" all.

" 20. He keepeth all his BONES, not one of them
" is broken.

" 22. The LORD REDEEMETH the SOULS of his
" Servants; and none of them that trust in him shall
" be DESOLATE.

" *Pf.* xxxviii. 1. O LORD, REBUKE me not in thy
" Wrath, neither CHASTEN me in thy hot Displea-
" sure.

" 2. For thine Arrows stick fast in me, and thy
" Hand presseth me sore.

" 3. There is no SOUNDNESS in my Flesh, because
" of thine ANGER; neither is there any REST in my
" Bones, because of my SIN.

" 4. For mine INIQUITIES are gone over my Head,
" as an heavy BURDEN, too heavy for me.

" 5. My WOUNDS stink, and are corrupt, because
" of my FOOLISHNESS.

" 6. I am TROUBLED, I am BOWED DOWN greatly;
" I go mourning all the Day long.

" 17. For I am ready to halt, and my SORROW is
" continually before me.

" 18. For I will declare mine INIQUITY, I will be
" SORRY for my SIN.

" 24. FORSAKE me not, O LORD; O my GOD,
" be not far from me.

" 22. Make haste to help me, O LORD my Sal-
" vation.

" *Pf.* xxxix. 8. Deliver me from all my TRANSGRES-
" SIONS, make me not the REPROACH of the Foolish.

" 9. I

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" 9. I was dumb, I opened not my Mouth; because thou didst it.

" 10. Remove thy STROKE away from me; I am consumed by the Blow of thine Hand.

" 11. When thou with Rebukes dost CHASTEN Man for SIN, thou makest his Beauty to consume away like a Moth: Surely every Man is VANITY.

" 12. Hear my PRAYER, O LORD; and give Ear unto my CRY; hold not thy Peace at my Tears: for I am a Stranger with thee, and a Sojourner; as all my Fathers were.

" 13. O spare me, that I may recover STRAIGHT, before I go hence, and be no more.

" Ps. xl. 1. I WAITED patiently for the LORD, and he inclined unto me, and heard my CRY.

" 2. He brought me up also out of an horrible PIT, out of the miry Clay, and set my Feet upon a Rock, and established my Goings.

" 11. Withhold not thou thy tender MERCIES from me; O LORD; let thy LOVING KINDNESS and thy TRUTH continually preserve me.

" 12. For innumerable EVILS have compassed me about; mine INIQUITIES have taken HOLD upon me, so that I am not able to LOOK UP: They are more than the Hairs of my Head, therefore my HEART FAILETH me.

" 13. Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

" 17. I am POOR and NEEDY, yet the LORD thinketh upon me: Thou art my HELP and my DELIVERER, make no tarrying, O my GOD.

" Ps. xli. 4. I said, LORD, be merciful unto me; heal my SOUL, for I have SINNED against thee.

" Ps. lv. 4. My Heart is sore PAINED within me; and the TERRORS of DEATH are fallen upon me.

" 5. FEARFULNESS and TREMBLING are come upon me, and HORROR hath overwhelmed me.

" 6. And

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“ 6. And I said, O that I had Wings like a Dove,
“ for then would I flee away, and be at rest.

“ 22. Cast thy BURDEN upon the LORD, and he
“ shall sustain thee; he shall never suffer the RIGH-
“ TEOUS to be moved.

“ Ps. lvi. 8. Thou tellest my WANDERINGS; put
“ thou my Tears into thy Bottle; are they not in
“ thy Book?

“ 19. In GOD will I praise his Word; in the
“ LORD will I praise his Word.

“ 13. For thou hast delivered my SOUL from
“ DEATH, wilt not thou deliver my Feet from fall-
“ ing, that I may walk before GOD in the Light of
“ the Living?

HAVING thus attempted to collate some of
the various CONFLICTS and TEMPTATIONS that this
inspired Prince passed through: It appears (without
putting any forced Constructions upon his own Words)
that these Complaints are most properly applicable to
the CONFLICTS of his SOUL with the Remainders of
SIN; and the Temptations of the SNEAKING and CRUEL
ONE; as in this Sacred Book is often expressed.

WE are taught by our SAVIOUR daily to pray,
not to be led into TEMPTATION, but to be delivered
from the EVIL ONE, which is explained in the LITAN-
Y; “ FROM SIN, from the CRAFTS and ASSAULTS of
“ the Devil, and that SATAN may be beat down un-
“ der our Feet.

THAT the Members of the Christian Church
were to prepare for, and undergo these CONFLICTS, is
very evident from the repeated WARNINGS given both
by our Saviour and his Apostles.

TO begin with St. Peter; who was seduced to
deny and abjure his Master.

“ 1 Pet. v. 8. Be SOBER, be VIGILANT, because
“ your Adversary the DEVIL, as a roaring Lion,
“ walketh about, seeking whom he may devour;

“ 9. Whom

" 9. Whom resist STEDFAST in the FAITH, knowing
 " that the same AFFLICTIONS are accomplished in your
 " Brethren that are in the World.

AND after he had represented in his first Epistle, the glorious Inheritance that is reserved in Heaven for the SAINTS, who are kept by the Power of GOD through FAITH unto SALVATION; he tells them, that the JOY that was to result from this, would be sometimes clouded by the HEAVINESS that was to arise from the TRIAL of their FAITH through manifold TEMPTATIONS.

THIS Apostle plainly distinguishes between inward TRIALS and outward AFFLICTIONS.

ST. JAMES begins his Epistle with the like Exhortation :

" Chap. i. 2. My Brethren, count it all JOY when
 " ye fall into divers TEMPTATIONS ;

" 3. Knowing this, that the TRYING of your FAITH
 " worketh PATIENCE.

FOR wherein can there be a greater Exercise of PATIENCE, than in that Season, when that FAITH, by which alone we can stand, shall be tried by the fiery Darts of the Devil ?

THAT this hath been the Case of many holy and excellent Men, is very evident, not only from the SCRIPTURES, but from the Writings of the Primitive FATHERS, and many of the first REFORMERS, who were sacrificed in Flames.

AS the Epistle to the *Hebrews* begins with a most sublime Representation of the DEITY of our SAVIOUR, who was the very BRIGHTNESS of the Divine GLORY, and the express IMAGE of his MAJESTY, and by whom all Things are upheld ; so the Apostle proceeds to represent the greatness of his HUMILIATION and SUFFERINGS, (of which his TEMPTATIONS were not the least.)

" *Heb. ii. 14.* Forasmuch then as the Children are
 " Partakers of FLESH and BLOOD, he also himself took
 " part of the same, that through DEATH he might
 " destroy

“ destroy him that had the Power of DEATH, that is,
“ the DEVIL ;

“ 15. And deliver them, who through Fear of
“ DEATH, were all their Life-time subject to BONDAGE.

“ 17. Wherefore in all Things it behoved him to
“ be made like unto his Brethren ; that he might be
“ a MERCIFUL and FAITHFUL High Priest, in Things
“ pertaining to GOD, to make RECONCILIATION for
“ the SINS of the People :

“ 18: For in that he himself hath suffered, being
“ TEMPTED, he is able to succour them that are
“ TEMPTED.

WHAT these TEMPTATIONS were, is very fully
describ'd by the Evangelists in our SAVIOUR'S forty
Days Fasting and Hunger. His human Nature was
tempted not to depend upon PROVIDENCE, but by his
Divine Power to turn Stones into Bread. The Temp-
ter stops not here, but proceeds to suggest the most
insolent Blasphemies.

. IN the ivth Chapter of the Epistle to the *Hebrews*,
the Apostle having represented the JUDGMENT that
came upon the *Israelites* because of UNBELIEF, (which
lies in the Inmost Recesses of the Mind) he tells them,
“ The WORD of GOD is quick and powerful, and
“ sharper than a two-edged Sword ; is a Discerner of
“ all the THOUGHTS and INTENTS of the HEART ;
“ and that all Things are NAKED and OPEN to the
“ Eyes of him with whom we have to do.

BUT that the Consideration of this, might not
overwhelm the Soul with the Sense of its great GUILT
and INFIRMITIES, we are exhorted, that “ seeing we have
“ so great an HIGH PRIEST, who is passed into the
“ Heavens, *Jesus* the SON of GOD, to hold fast our
“ PROFESSION : For we have not an HIGH PRIEST
“ which cannot be touched with the FEELING of our
“ INFIRMITIES, but was in all Points TEMPTED like as
“ we are, yet without SIN :” and therefore are en-
couraged to “ come BOLDLY to the THRONE of GRACE,
“ that

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“ that we may obtain **MERCY**, and find **GRACE** to
“ help in time of need.

IN the xith Chapter of the same Epistle, the **GLO-
RIOUS ACTS** performed by the Patriarchs and Prophets,
by the Power of their **FAITH**, are enumerated; and
the Conclusion drawn from it by the Apostle, is,
“ That since the Members of the Christian Church
“ are encompassed with so great a Cloud of **WITNES-
“ SES**, they should lay aside every Weight, and the
“ **SIN** which doth so easily beset them, and with **PA-
“ TIENCE** run the glorious Race; and in all our
“ **TRIALS** and **TEMPTATIONS** to look up to *Jesus*,
“ who is both the **AUTHOR** and **FINISHER** of our
“ **FAITH**.

IF the Epistles of *St. Paul*, upon this Subject, be
attentively considered, the **HARMONY** between the Ex-
pressions of these, and those of the *Psalms*, will be very
evident.

HOW often do we find the Royal Prophet **SOAR-
ING** into the **HEAVENS**, in the adoring **PRAISE** of the
Divine Majesty? But that he did not always enjoy
this high Felicity, is very evident from the Expressions
before quoted.

THE Apostle *St. Paul* being wrapped up to the
THIRD HEAVENS in an Ecstasy, having heard Words
INEFFABLE, acknowledgeth that for his **HUMILIATION**,
a Messenger of **SATAN** was permitted to buffet him:
He earnestly implores, that this **THORN** in the **FLESH**
might be taken from him, which seems to be some **BO-
DILY DISTEMPER** which had very much affected his
Mind, as appears by the Answer given to his reite-
rated Prayers: “ My **GRACE** is sufficient for thee;
“ my **STRENGTH** shall be perfected in thy **WEAKNESS**.

IN his outward **PERSECUTIONS** and **SUFFERINGS** for
the Gospel, he glories and triumphs: and in his
CHAINS at *Philippi* he sings **HALLELUJAHs**; from
which Dungeon he was rescued by a Miracle.

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IN his Epistle to the *Corinths*, and other Epistles, he represents what the SPIRITUAL WARFARE is, from what they saw in the celebrated *Olympic Games* :

“ 1 *Cor.* ix. 24. Know ye not that they which run in a RACE, run all, but one receiveth the PRIZE ?
“ So run that ye may obtain.

“ 25. And every Man that STRIVETH for the Mastery, is TEMPERATE in all Things :” and therefore sets before them his own Example ;

“ 26. I therefore run, not as uncertainly ; so fight I, not as one that beateth the Air.

“ 27. But I KEEP UNDER my BODY, and bring it into SUBJECTION.

WHICH is stated more fully in 2 *Cor.* x. 3.
“ For tho’ we WALK in the FLESH, we do not WAR AFTER the FLESH.

“ 4. For the Weapons of our WARFARE are not carnal, but mighty through GOD, to the pulling down of STRONG HOLDS ;

“ 5. Casting down IMAGINATIONS, and every HIGH THING that exalteth itself against the KNOWLEDGE of GOD, and bringing into Captivity every THOUGHT to the OBEDIENCE of *Christ*.

IN the Epistle to his beloved *Timothy*, He exhorts him “ to fight the good Fight of FAITH, and lay hold on ETERNAL LIFE :” And when he approached to his MARTYRDOM, he expresth his triumphant Joy that “ He had fought a GOOD FIGHT, and had finished his COURSE, and was going to take Possession of that CROWN of GLORY, which was laid up for him in Heaven.

THE Experience of all Ages shews how very averse Mankind have been to enter into this COMBAT with themselves ; and have chose rather to suffer any Severities upon the BODY, than to engage in this CONTEST with their LUSTS and SINFUL INCLINATIONS.

THESE

THESE being the Representations which are found in the *Psalms*, relating to the many TRIALS and TEMPTATIONS which BELIEVERS have, and are to pass through ;

THE next Thing to be consider'd, is the proper USE that is to be derived from a due Contemplation of what the DIVINE SPIRIT has been pleased to transmit to Mankind, upon a Subject so contrary to the Inclination of human Nature ; which is so prone to indulge its own Ease, and to be amused with the Opinion of its self-sufficiency in Matters of RELIGION.

IT is sad to observe, how the Generality of those that call themselves CHRISTIANS, trifle in nothing so much as in Matters of Religion, endeavouring to calm the Accusations of CONSCIENCE with the Performance of some OUTWARD DEVOTIONS ; with little or no regard to the INWARD HABITS and AFFECTIONS of the MIND.

SURELY the Christian Institution intended, and requires something far beyond this. The vicious PASSIONS which have possessed every Breast, arising from the LUSTS of the FLESH, the LUST of the EYES, and the PRIDE of LIFE, must be subdued ; and all the DESIRES and AFFECTIONS of the SOUL, must be terminated upon the ADORING, FEAR, and LOVE of the ALMIGHTY : the obtaining whose MERCY and FAVOUR, must daily be implored with the most intense Affections of the SOUL.

OUR Abode in this World is very SHORT and UNCERTAIN ; all its Enjoyments are tarnished with VANITY, which always have, and will produce Vexation : But in the FAVOUR of GOD there is fulness of JOY, and PLEASURES too sublime for any thing in this World to equal. Shall we then think any DIFFICULTIES too great, for obtaining an indefeasible Estate of Inheritance of PERFECT BLISS, and ENDLESS JOY for EVER ; freed from all SORROW, (the Consequence of SIN ?) Can any Thing here be acquired without
some

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some LABOUR, CARE, and PAINS? Every morsel of Bread we eat, is produced by no less than seventeen Species of different Labours: the same also may be said of our Cloaths, and almost every Thing that belongs to human Life. No SCIENCE, or ART, was ever attained without much STUDY and APPLICATION: Shall we thus eagerly labour for what must PERISH, and neglect the only Means of obtaining ETERNAL HAPPINESS?

OUR SAVIOUR compares those that SEEK the Kingdom of HEAVEN, to a Merchant-man seeking goodly PEARLS, for the Purchase of which he ventures all his Estate, and cheerfully undergoes all the HAZARDS and STORMS of the Seas.

SINCE we have so many DIFFICULTIES and TEMPTATIONS to encounter, what can be a greater Relief and better Direction, than the EXAMPLE of so holy a Prince, and the View of the METHODS he took, in his unwearied endeavours to obtain the CROWN of ETERNAL GLORY?

IN the Book of *Job*, is found a distinct Account of the great AFFLICTIONS and TEMPTATIONS, that excellent Prince endured with a most admirable PATIENCE; which the Apostle St. *James* directs all BELIEVERS to imitate;

“ *James* v. 10. Take, my Brethren, the PROPHETS, who have spoken in the Name of the LORD, for an Example of suffering AFFLICTION, and of PATIENCE.

“ 11. Behold, we count them happy which ENDURE. Ye have heard of the PATIENCE of *Job*, and have seen the END of the LORD: that the LORD is very PITIFUL, and of tender MERCY.

I AM not insensible, how very unpleasing a Subject this is. But since Man is born to TROUBLE as the Sparks fly upward; it is the highest WISDOM to provide against these Assaults, that we may be able to STAND in the EVIL DAY.

THIS

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THIS Subject is with great Accuracy treated by the learned *Dr. South*, in his **SERMONS upon TEMPTATIONS.**

IN the Lord Chief Justice *Hale's* **MEDITATIONS upon the LORD'S PRAYER**, is the following remarkable Paragraph, **Page 261.**

“ **WE** walk in the midst of Enemies and **SNARES** ;
“ the **PRINCE** of the **AIR** hath his Instruments, that
“ most vigilantly take all Opportunities to draw us
“ into Sin, evil Angels and Men : And were there
“ not a Devil, or his Instruments, without us, to tempt
“ us to Evil, we have an **OLD MAN** within us, a Fountain, a Sea of Corruption, a **DECEPTFUL** and wicked
“ Heart, a Body of **SIN** and **DEATH**, that can with
“ much Advantage, and doth with much Ease draw
“ us into Sin : And the merciful **GOD**, that seeth these
“ **SNARES**, which the **EVIL ONE** lays for us in our way,
“ though we see them not, sends out his own **GRACE**
“ and **SPIRIT**, and sometimes removes the Snare out
“ of our way, sometimes leads us another way, that
“ we miss the **SNARE** ; he over-rules and restrains this
“ raging Sea of our own **CORRUPTIONS** ; and as our
“ Saviour did to the Winds and Seas, commands them
“ **PEACE, AND BE STILL** : He doth by the same **SPIRIT**
“ strengthen and enable our Hearts, to resist, and oppose, and subdue those **TEMPTATIONS** that rise from
“ within, and come from without.

FROM the above Texts relating to **AFFLICTIONS, TRIALS, and TEMPTATIONS**, it may be observed :

1st, **THAT** these are not the constant Lot and Portion of **BELIEVERS** : For altho' there are certain Seasons, wherein their **FAITH** and **PATIENCE** is to be tried, so are there Times of great **JOY** and **SERENITY**. For as in the Course of Nature, there are some very gloomy and tempestuous Days, render'd terrible by Thunder and Lightning, so there are Days and Nights without Clouds or Storms.

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2^{dly}, BY these AFFLICTIONS and TEMPTATIONS, the FAITH, LOYALTY, and PATIENCE of BELIEVERS is tried, and hereby they are made more than CONQUERORS.

3^{dly}, Hereby we are brought to an HUMBLE Sense of our own SINFUL WEAKNESS, and to an entire Dependence upon the PROMISES of the Gospel.

Lastly, THESE AFFLICTIONS help to raise our HOPES and DESIRES after that Celestial Bliss, where all SIN and SORROW shall fly away, where the Spirits of the JUST are made PERFECT, and where is fulness of JOY and PLEASURES for evermore. For we are assured by our SAVIOUR, in Rev. iii. 21. "To
" Him that OVERCOMETH, will I grant to sit with me
" in my THRONE, even as I also OVERCAME, and am
" set down with my FATHER in his THRONE.

COLLECT for the xviiith SUNDAY after TRINITY.

A PRAYER for STRENGTH to withstand TEMPTATIONS.

LORD, we beseech Thee, grant thy People Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with pure Hearts and Minds to follow Thee the only GOD, through Jesus Christ our Lord. Amen.



IV. OF SANCTIFYING GRACE.

THE fourth Evangelical Article contained in the *Psalms*, is the Doctrine of FREE GRACE, whereby the DIVINE LIFE (infused in the SOUL from above) is, through the sanctifying, enlightning, and comfort-ing Influences of the HOLY SPIRIT, supported in all its TRIALS and CONFLICTS, and finally enabled to overcome all TEMPTATIONS.

THESE the Royal Prophet with great Ardour and Elegancy implores.

IF these SUPPLICATIONS be compared with other Parts of the SCRIPTURE, there is not a PRAYER in the *Psalms*, to which some EVANGELICK PROMISE may not be applied, without any forced Construction: But I will principally confine the Consideration of this to the cxith Psalm, which is called the *Jewish* ALPHABET, and may be look'd upon as an Abridgment of many of the other *Psalms*: It begins as the Sermon on the Mount, with the Representation of the BLESSEDNESS of the RIGHTEOUS, and the HABITS and DISPOSITIONS of those that are really so.

THE first of which is described by WALKING in the WAY of the LAW of the LORD; which implies a Subjection, and resolved Obedience to the DIVINE PRECEPTS.

THE second Character of the RIGHTEOUS is, that they SEEK the DIVINE FAVOUR with their WHOLE HEART, and to the utmost of their Power endeavour to render an absolute Observance of the WHOLE LAW.

THIS Phrase of SEEKING, is by the Apostle to the *Hebrews* made the Character of the first Man that was TRANSLATED to Heaven, without passing through the strait Gate and Grave of DEATH.

SEEKING implies an ABSENCE from the Thing desired; for no Man seeks for what he is possessed of.

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HEREBY the FAITH of BELIEVERS is kept in constant Exercise; for while the SOUL is confined to this mortal BODY, it is in a State of ABSENCE from the LORD, as is expressed by the Apostle; and here it can enjoy only some transient Glances of that LOVING KINDNESS, which is better than Life. "For he that comes to GOD must believe that He is, and that He is the REWARDER of them that diligently SEEK Him.

THE Royal Prophet, upon resigning his Crown to his Son, gives him this as his last Advice: "Thou Solomon, my Son, know thou the GOD of thy Fathers, and serve him with a PERFECT HEART and with a WILLING MIND, for the LORD searcheth all Hearts, and understandeth all the Imaginations of the Thoughts; if thou SEEK him, he will be found of thee; but if thou FORSAKE him, he will cast thee off for ever.

AND in the xlii^d Psalm, the Vehemence of his DESIRES for the DIVINE PRESENCE and GRACE, is expressed by the Emblem of a chased Hind panting for Water.

IN the lxiii^d, by a Man panting for THIRST in a parched Desert: And in the lxxxivth, by one languishing and fainting for HUNGER. And all these, by a Variety of Expressions, are found in this cxixth Psalm.

AS herein the Psalmist describes the EXCELLENCY of the DIVINE LAW, which is sometimes stiled PRECEPTS, STATUTES, ORDINANCES, COMMANDMENTS, JUDGMENTS, and TESTIMONIES: So he acknowledges and bewails his INABILITY to perform an EXACT Obedience to so holy a LAW. And therefore throughout this whole Psalm is found his ardent DESIRES and SUPPLICATIONS for the Aids of DIVINE GRACE, as will appear in the following Instances.

"Psalm cxix. 5. O that my Ways were DIRECTED to keep thy STATUTES.

"6. Then

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“ 6. Then shall I not be ASHAMED, when I have
“ respect unto all thy COMMANDMENTS.

“ 7. I will PRAISE thee with uprightness of Heart,
“ when I shall have LEARNED thy righteous JUDGMENTS.

“ 8. I will keep thy STATUTES ; O FORSAKE me not
“ utterly.

“ 10. With my WHOLE HEART have I SOUGHT
“ thee, O let me not wander from thy COMMAND-
“ MENTS.

“ 12. Blessed art thou, O LORD, TEACH me thy
“ STATUTES.

“ 16. I will DELIGHT my self in thy STATUTES : I
“ will not FORGET thy WORD.

“ 17. DEAL bountifully with thy Servant, that I
“ may LIVE and KEEP thy WORD.

“ 18. OPEN thou mine EYES, that I may behold
“ wondrous Things out of thy LAW.

“ 19. I am a Stranger in the Earth, HIDE not thy
“ COMMANDMENTS from me.

“ 20. My SOUL breaketh for the LONGING it hath
“ unto thy JUDGMENTS at all times.

“ 24. Thy TESTIMONIES also are my DELIGHT and
“ my COUNSELLERS.

“ 32. I will RUN the Way of thy COMMANDMENTS,
“ when thou shalt ENLARGE my Heart.

“ 33. TEACH me, O LORD, the WAY of thy
“ STATUTES, and I shall KEEP it unto the End.

“ 34. GIVE me UNDERSTANDING, and I shall KEEP
“ thy LAW : yea, I shall OBSERVE it with my whole
“ Heart.

“ 36. INCLINE my Heart unto thy TESTIMONIES,
“ and not to COVETOUSNESS.

“ 41. Let thy MERCIES come also unto me, O
“ LORD ; even thy SALVATION according to thy
“ WORD.

A N D as in general he implores the AID of HEAVEN, to enable him to KEEP the DIVINE LAW, so
f 2 above

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above twelve times in this Psalm he prays for QUICKENING GRACE, which implies the deepest Sense of his own WEAKNESS.

“ *Psalm cxix.* 25. My Soul CLEAVETH unto the DUST, QUICKEN thou me according to thy WORD.

“ 28. My Soul MELTETH for HEAVINESS, STRENGTHEN thou me according to thy WORD.

“ 37. Turn away mine Eyes from beholding VANITY, and QUICKEN thou me in thy WAY.

“ 40. Behold, I have LONGED after thy PRECEPTS, QUICKEN me in thy RIGHTEOUSNESS.

“ 50. This is my COMFORT in my AFFLICTION, for thy WORD hath QUICKENED me.

“ 88. QUICKEN me after thy LOVING KINDNESS, so shall I KEEP the TESTIMONY of thy Mouth.

“ 93. I will never FORGET thy PRECEPTS, for with them thou hast QUICKENED me.

“ 107. I am AFFLICTED very much : QUICKEN me, O LORD, according unto thy WORD.

“ 149. Hear my Voice according to thy LOVING KINDNESS : O LORD, QUICKEN me according to thy JUDGMENTS.

“ 154. Plead my Cause, and DELIVER me : QUICKEN me according to thy WORD.

“ 156. Great are thy TENDER MERCIES, O LORD ; QUICKEN me according to thy JUDGMENTS.

“ 159. Consider how I LOVE thy PRECEPTS : QUICKEN me, O LORD, according to thy LOVING KINDNESS.

WHAT the Royal Prophet intended by these reiterated Supplications for QUICKENING GRACE, is fully illustrated, by comparing what is found in other Places of the Holy Scripture relating thereto.

“ *John* i. 16. Of his FULNESS have all we received, and GRACE for GRACE.

“ 17. The LAW was given by *Moses*, but GRACE and TRUTH came by *Jesus Christ*.

“ Chap.

“ Chap. iii. 5. *Jesus* answered, I say unto thee,
 “ Except a Man be BORN of Water and of the SPIRIT,
 “ he cannot enter into the KINGDOM of GOD.

“ 14. And as *Moses* LIFTED UP the Serpent in the
 “ Wilderness, even so must the Son of Man be LIFT-
 “ ED UP :

“ 15. That whosoever BELIEVETH in him should
 “ not PERISH, but have ETERNAL LIFE.

“ 16. For GOD so LOVED the World, that he gave
 “ his only begotten SON, that whosoever BELIEVETH
 “ in him should not PERISH, but have EVERLASTING
 “ LIFE.

“ Chap. v. 21. For as the Father RAISETH up the
 “ DEAD, and QUICKNETH them, even so the Son
 “ QUICKNETH whom he will.

“ 25. For I say unto you, The Hour is coming,
 “ and now is, when the DEAD shall hear the Voice of
 “ the SON of GOD, and they that HEAR shall LIVE.

“ 26. For as the Father hath LIFE in himself, so
 “ hath he given to the Son to have LIFE in himself.

“ Chap. vii. 37. In the last Day, that great Day of
 “ the Feast, * *Jesus* stood and cried, saying, If any
 “ Man THIRST, let him come unto me and DRINK.

“ 38. He that BELIEVETH on me, as the Scripture
 “ hath said, out of his Belly shall flow Rivers of LIV-
 “ ING WATER :

“ 39. (But this spake he of the SPIRIT, which they
 “ that BELIEVE on him should receive.)

“ Chap. xi. 25. *Jesus* said, I am the RESURREC-
 “ TION and the LIFE ; he that BELIEVETH in me,
 “ though he were DEAD, yet shall he LIVE ;

“ 26. And whosoever LIVETH and BELIEVETH in
 “ me, shall never DIE.

TO LOVE the LORD our GOD with all the SOUL,
 and MIND, and STRENGTH, as it is the first Command-
ment,

* This clearly explains what is expressed in the xlii^d, lxiii^d,
 lxxivth, and other *Psalms*, and in the lvth of *Isaiab*.

ment, so upon it depends our Obedience to all the others.

BUT alas ! by the Entrance of **SIN** into the World, Mankind not only lost his Innocency, but the Rational Faculties of the Soul were so viciated, darkned, and disabled, that there was no Power left in the human Nature, to render an **EXACT** Obedience to this supreme **LAW** : And herein consists the wondrous Mystery of Man's **REDEMPTION**, that **GOD** was in *Christ*, reconciling the World unto himself; not imputing their **TRANSGRESSIONS**, but in the Immensity of his Mercy, imputing the **PERFECT RIGHTEOUSNESS** of a Redeemer to Souls believing in Him : Who came down from Heaven to re-plant the **DIVINE NATURE** in the **SOUL** ; that here it might be render'd capable of receiving the **Divine Favour**, and be prepared for the full **FRUIT**-**WITNESS** of the **Celestial PRESENCE** ; which is that **LIFE ETERNAL**, which our **SAVIOUR** says He came to give unto the World, consisting in the **KNOWLEDGE** of the only true **GOD**, and *Jesus Christ* whom He had sent.

“ *John xvii. 2.* As thou hast GIVEN him Power over
“ all **FLESH**, that he should give **ETERNAL LIFE** to as
“ many as thou hast GIVEN him.

“ 3. And this is **LIFE ETERNAL**, that they might
“ know thee, the only true **GOD**, and *Jesus Christ*
“ whom thou hast sent.

BUT this high Felicity no Man can confer upon himself ; for no Man knows the Son but the Father, nor can any one know the Father, but he to whom the Son will REVEAL him. Therefore to all such as are conscious of the **MISERY** that results from this Disaffection to their **MAKER**, and are labouring to free themselves from this great **OPPRESSION** ; our Saviour commands them to COME unto him, that they may find **REST** for their **SOULS**.

“ *Matt. xi. 28.* COME unto me, all ye that **LABOUR**,
“ and are **HEAVY LADEN**, and I will give you **REST**.

“ 29. Take

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“ 29. Take my Yoke upon you, and LEARN of me,
“ for I am MEER and LOWLY in Heart; and ye shall
“ find REST unto your SOULS.

“ 30. For my Yoke is EASY, and my Burden is
“ LIGHT.

WHO can read some of the *Psalms*, without seeing clearly that the Royal Prophet often labours under the heavy BURDEN from which our SAVIOUR came to free Mankind: and therefore in the Gospel is contained many rich and precious PROMISES, that by a fixed Reliance upon these, we might be made PARTAKERS of the DIVINE NATURE, and so escape the LUSTS and VICES with which the World is polluted. The FAITH which is sincere, will always animate the Soul to SEEK that GRACE which descends from above, and is only to be obtained by fervent PRAYER.

WHAT the State of Mankind was by the Entrance of SIN, and what it was to be restored to by the GRACE of the Gospel, is fully described by St. Paul, in the Epistle to the *Romans*, and other Epistles.

“ *Rom. v. 15.* But not as the OFFENCE, so also is
“ the free GIFT: for if through the Offence of one
“ many be dead; much more the GRACE of GOD,
“ and the GIFT by GRACE, which is by one Man *Jesus Christ*, hath abounded unto many.

“ 16. And not as it was by one that SINNED, so is
“ the GIFT, for the JUDGMENT was by one to CON-
“ DEMNATION; but the FREE GIFT is of many Of-
“ fences unto JUSTIFICATION.

“ 17. For if by one Man's Offence, DEATH reign-
“ ed by one, much more they which receive Abun-
“ dance of GRACE, and of the GIFT of RIGHTEOUS-
“ NESS, shall reign in LIFE by one *Jesus Christ*.

“ 20. Moreover the LAW entered that the OFFENCE
“ might abound: But where SIN abounded, GRACE
“ did much more abound.

“ 21. That as SIN hath reigned unto DEATH, even
“ so might GRACE reign through Righteousness unto
“ ETER-

lvi *The AUTHOR'S APOLOGY.*

- “ ETERNAL LIFE by *Jesus Christ* our LORD.
 “ Chap. vi. 14. For SIN shall not have Dominion over
 “ you : for ye are not under the LAW, but under GRACE.
 “ Chap. viii. 11. But if the SPIRIT of Him that
 “ raised up *Jesus* from the Dead, dwell in you ; he
 “ that RAISED up *Christ* from the Dead, shall also
 “ QUICKEN your mortal Bodies, by his SPIRIT that
 “ dwelleth in you.
 “ *Gal.* ii. 21. I do not frustrate the GRACE of GOD :
 “ for if RIGHTEOUSNESS come by the LAW, then *Christ*
 “ is dead in vain.
 “ *Ephes.* ii. 1. And you hath he QUICKNED, who
 “ were dead in TRESPASSES and SINS.
 “ 2. Wherein in Time past ye WALKED according
 “ to the Course of this World, according to the PRINCE
 “ of the Power of the AIR, the SPIRIT that now
 “ worketh in the Children of Disobedience.
 “ 3. Among whom also we all had our Conversa-
 “ tion in Times past, in the LUSTS of our Flesh, ful-
 “ filling the DESIRES of the Flesh, and of the Mind ;
 “ and were by Nature the Children of Wrath, even
 “ as others.
 “ 4. But GOD, who is rich in MERCY, for his
 “ great LOVE wherewith he loved us,
 “ 5. Even when we were dead in SINS, hath QUICK-
 “ NED us together with *Christ*, (by GRACE ye are
 “ SAVED :)
 “ 6. And hath RAISED us up together, and made
 “ us sit together in heavenly Places in *Christ Jesus*.
 “ 7. That in the Ages to come, he might shew the
 “ exceeding Riches of his GRACE, in his Kindness to-
 “ wards us through *Christ Jesus*.
 “ 8. For by GRACE are ye SAVED, through FAITH ;
 “ and that not of your selves, it is the GIFT of GOD.
 “ 9. Not of WORKS, lest any Man should boast.
 “ 10. For we are his Workmanship, created in *Christ*
 “ *Jesus* unto GOOD WORKS, which GOD hath before
 “ ordained that we should WALK in them.

John

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“ *John* *iv.* 5. Without me ye can do nothing.

WHAT the **DIVINE GRACE**, which at such different Times and divers Manners, was by the **HOLY SPIRIT** revealed to the **PATRIARCHS** and **PROPHETS**, and more fully made known by our **SAVIOUR** and the **APOSTLES**, is reduced, in the Epistle to the *Hebrews*, to a **SUM TOTAL**, contained in the **EVANGELICK COVENANT**.

“ *Heb.* *viii.* 1. Now of the **THINGS** which we have
“ spoken, this is the **SUM**: We have such an **HIGH**
“ **PRIEST**, who is set on the right **HAND** of the **Throne**
“ of the **MAJESTY** in the **Heavens**;

“ 2. A **MINISTER** of the **SANCTUARY**, and of the
“ **TRUE TABERNACLE** which the **LORD** pitched, and
“ not **Man**.

“ 3. But now hath he obtained a more excellent
“ **MINISTRY**, by how much also he is the **MEDIATOR**
“ of a better **COVENANT**, which was established upon
“ better **PROMISES**.

“ 7. For if that first **COVENANT** had been **FAULT-**
“ **LESS**, then should no **Place** have been sought for the
“ **second**.

“ 10. For this is the **COVENANT** that I will make
“ with the **House** of *Israel*, saith the **LORD**; I will
“ put my **LAWS** into their **MIND**, and **WRITE** them
“ in their **HEARTS**: and I will be to them a **GOD**,
“ and they shall be to me a **People**.

“ 11. And they shall not teach every **Man** his
“ **Neighbour**, and every **Man** his **Brother**, saying,
“ **KNOW** the **LORD**; for all shall **KNOW** me, from
“ the least to the greatest.

“ 12. For I will be **MERCIFUL** to their **UNRIGHT-**
“ **eousness**, and their **SINS** and their **INIQUITIES** will
“ I remember no more.

THAT such a **COVENANT** was to be introduced, is expressly foretold by *Moses*, and often mentioned in the *Psalms*, and more particularly described by the Prophets *Isaiab*, *Jeremiah*, and *Ezekiel*.

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“ *Deut. xxx. 6.* And the LORD thy GOD will
 “ CIRCUMCISE thine Heart, and the Heart of thy
 “ Seed, to LOVE the LORD thy GOD with all thine
 “ Heart, and with all thy SOUL, that thou mayst LIVE.

“ *Psaln lxxxix. 1.* I will sing of the MERCIES of
 “ the LORD for ever: with my Mouth will I make
 “ known thy FAITHFULNESS to all Generations.

“ 2. For I have said, MERCY shall be built up for
 “ ever: thy FAITHFULNESS shalt thou ESTABLISH in
 “ the very Heavens.

“ 3. I have made a COVENANT with my Chosen, I
 “ have sworn unto *David* my Servant.

“ 4. Thy Seed will I ESTABLISH for ever: and build
 “ up thy Throne to all Generations.

“ 19. Then thou SPAKEST in Vision to the HOLY
 “ ONE, and saidst, I have laid HELP upon One that
 “ is Mighty: I have EXALTED One CHOSEN out of
 “ the People.

“ 28. My MERCY will I KEEP for him for evermore,
 “ and my COVENANT shall STAND FAST with him.

AT the Time when CHRISTIANITY first appeared,
 there were many Sects of Philosophers, who, according
 to their various Systems, in vain attempted to REFORM
 Mankind by their MORAL PRECEPTS. But what these
 could not do, the Gospel soon effected: For after that
 the World by WISDOM (OR PHILOSOPHY) knew not
 GOD, it pleased GOD by the Foolishness of PREACH-
 ING, to SAVE them that BELIEVED; “ that no Flesh
 “ should glory in his Presence, but of him are ye in
 “ *Christ Jesus*, who of GOD is made unto us WIS-
 “ DOM, and RIGHTEOUSNESS, and SANCTIFICATION,
 “ and REDEMPTION.

HOW soon after the Descent of the HOLY GHOST,
 did the Gospel diffuse its DIVINE LIGHT through all the
 known World; both *Jews* and *Gentiles* conforming
 their Lives, by an absolute Obedience to its holy and
 excellent Precepts; and were so animated with a DI-

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VINE FORTITUDE, that Men sunk under the Decays of OLD AGE, delicate Women, tender Youths, and beauteous Virgins TRIUMPHED over all the Rage of their Persecutors, and in their cruel DEATHS became more than CONQUERORS!

The Xth ARTICLE of the Church of England.

OF FREE-WILL.

The Condition of Man after the Fall of Adam, is such, That he cannot turn and prepare himself by his own Natural Strength and Good Works to Faith, and calling upon GOD; wherefore we have no Power to do Good Works pleasant and acceptable to GOD, without the Grace of GOD, by Christ, preventing us, that we may have a Good Will, and working with us when we have that Good Will.

THE following PRAYERS out of the PSALMS, were compos'd in the Time of my great AFFLICTION, when in the Years 1715, 16, and 17, I saw the Family (of which I am the most inconsiderable Part) pursued to DESTRUCTION. And altho' my Person was not under CONFINEMENT, yet was it to undergo a PROSECUTION; which was carried on with the utmost MALICE and INJUSTICE.

IN this Time of my Afflictions, the PRAYERS in the Psalms were my great SUPPORT; and I found by Experience, that it was not in vain to SEEK the PROTECTION and FAVOUR of the Almighty: for our DELIVERANCE was in such a manner, that we had the highest Reason to say with the Psalmist, in *Psalm xxxi.*

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“ Ver. 19. O how great is thy GOODNESS, which
 “ thou hast laid up for them that FEAR thee, which
 “ thou hast wrought for them that TRUST in thee, be-
 “ fore the Sons of Men!

“ 20. Thou shalt HIDE them in the Secret of thy
 “ Presence from the PRIDE of Man : Thou shalt KEEP
 “ them secretly in a Pavilion from the STRIFE of
 “ Tongues.

A FEW of these ESSAYS were printed in the Year
 1724; since which Time, the MEDITATIONS of the
 Earl of *Charendon* upon the PSALMS, has been publish-
 ed. * Wherein having found, that in some measure my
 Thoughts concerning this Sacred Book, were agreeable
 to the Sentiments of that Noble Person; I take the
 Liberty to insert the following Paragraph out of his
 Lordship's PREFACE, P. 369.

To my Children.

“ MY CHILDREN, you have undergone so great a
 “ Share with me, in all the INCONVENIENCIES and
 “ AFFLICTIONS of my BANISHMENTS, that it is but
 “ Justice to assign you a Share likewise of whatsoever
 “ I have GOTTEN by them : and I do confess to you,
 “ I found so great a SERENITY and TRANQUILITY of
 “ Mind in composing these CONSIDERATIONS and RE-
 “ FLECTIONS upon the PSALMS of *David*, that I
 “ am willing to believe, that the Reading them may
 “ administer some kind of RELIEF and EASE to you,
 “ in any TROUBLE or ADVERSITY to which you may
 “ be expos'd : at least, that they may yield some
 “ Hints to rouse up other RIPER THOUGHTS of your
 “ own, which may produce that EASE and RELIEF,
 “ by disposing you to suffer no Day to pass, without
 “ at least reading some of the *Psalms* ; and care-
 “ fully to observe, whether there be not in every one
 “ of

* Publish'd 1727.

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“ of them, SOMEWHAT that doth immediately concern
“ your selves and refer or reflect upon your own
“ THOUGHTS, your own HOPES and FEARS, or some
“ other of your Affections and Passions. Though
“ there is no Part of the SCRIPTURES, towards which
“ we ought not to have all the Reverence imaginable;
“ yet it is plain, both by the Esteem and frequent
“ Use of them in the Church of the Jews, and the
“ Injunction of all CHRISTIAN Churches, (how dis-
“ greeding soever amongst themselves) that the *Psalms*
“ be more constantly read than any other Part of the
“ SCRIPTURE; that in all Times somewhat extraordi-
“ nary hath been thought to have been contained there-
“ in, for the INSTRUCTION, ENCOURAGEMENT, and RE-
“ FORMATION of Mankind; and for the rendring our
“ Lives more ACCEPTABLE to GOD Almighty. And
“ He was a very learned Man, who thought the Book
“ of *Psalms* to contain the SUM and ABRIDGMENT of
“ all that is in the OLD TESTAMENT: That all that
“ Moses had derived to us in his HISTORY, or prescrib’d
“ to us in the Law; and whatsoever the rest of the PRO-
“ PHETS writ, in exhorting Men to VIRTUE, and fore-
“ telling what was to come, is all comprehended in the
“ *Psalms*. We may in truth believe, that whosoever is
“ very conversant in the *Psalms*, cannot be ignorant of
“ any Thing that is absolutely enjoined to be done, or
“ not to be done; and of any thing that is absolutely
“ necessary to be BELIEVED, throughout the whole Body
“ of SCRIPTURE; and it hath a greater Testimony, and
“ is more frequently urged for the Advancement of
“ CHRISTIANITY throughout the NEW TESTAMENT,
“ than any other Part of the BIBLE.

I AM sensible, that many excellent MANUALS of
DEVOTION have been Published, but surely none of
these come up to that elegancy of EXPRESSION, and
ardour of DEVOTION, that is found in the SUPPLICA-
TORY Part of the *Psalms*, which are the Dictates of that
DIVINE

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DIVINE SPIRIT, which helpeth our **INFIRMITIES**, and teaches us how, and what we should **PRAY** for as we ought, and also maketh **INTERCESSION** for us with **Groanings** which cannot be **UTTERED**.

AS in the *Psalms* may be found **PETITIONS** adapted to all the **EXIGENCIES** of both **SOUL** and **BODY**; so there is no **PRAYER** contain'd therein, to which some **EVANGELICK PROMISE** may not be applied, without any forc'd **Construction**.



O F

O F

PRAYER in General;

Its NECESSITY, EFFICACY, and USE:

W H I C H

Appears from the PRECEPTS and PROMISES,
contained in the HOLY SCRIPTURES;
and the great Encouragement we have to
this DUTY, from the Example of PATRI-
ARCHS, PROPHETS, and APOSTLES:



EBREWS xi. 5. By FAITH *Enoch* WAS TRANSLATED that he should not see DEATH; and was not found, because GOD had translated him: For before his Translation he had this Testimony, that he PLEASSED GOD.

6. But without FAITH, it is impossible to PLEASE Him: for he that cometh to GOD, must BELIEVE that He is, and that He is a REWARDER of them that diligently SEEK Him.

Abraham's PRAYER.

Gen. xviii. 27. And *Abraham* answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but DUST and ASHES.

Chap. xxv. 21. And *Isaac* INTREATED the LORD for his Wife, because she was barren; and the LORD was intreated of him, and *Rebeccah* his Wife conceived.
Chap.

Chap. xxxii. 9. And *Jacob* said, O GOD of my Father *Abraham*, and GOD of my Father *Isaac*, the LORD which saidst unto me, Return into thy Country, and to thy Kindred, and I will deal well with thee ;

10. I am not worthy of the LEAST of all the MER-
CIES, and of all the TRUTH, which thou hast shewed
unto thy Servant ; for with my Staff I passed over this
Jordan, and now I am become two Bands.

11. DELIVER me, I PRAY thee, from the Hand of
my Brother, from the Hand of *Esau* ; for I fear him,
lest he will come and smite me, and the Mother with
the Children.

12. And thou saidst, I will surely do thee Good,
and make thy Seed as the Sand of the Sea ; which can-
not be numbred for Multitude.

24. And *Jacob* was left alone, and there WRESTLED
A MAN with him until the breaking of the Day.

25. And when he saw that he prevailed not against
him, he touched the Hollow of his Thigh ; and the
Hollow of *Jacob's* Thigh was out of Joint, as he
WRESTLED with him.

26. And he said, Let me go, for the Day breaketh :
And he said, I will not let thee go, except thou BLESS
me.

27. And he said unto him, What is thy Name ?
And he said, *Jacob*.

28. And he said, Thy Name shall be called no
more *Jacob*, but * *Israel* : for as a PRINCE hast thou
POWER with GOD and with Men, and hast PREVAILED.

Hosea xii. 4. Yea, he had POWER over the ANGEL,
and PREVAILED : he wept, and made SUPPLICATION un-
to him : He found him in *Bethel*, and there he spake
with us.

5. Even the LORD GOD OF HOSTS, the LORD
is his MEMORIAL. *Emd.*

* *Israel*, in Hebrew, signifies A WRESTLER.

Exod. xxxii. 11. And *Moses* besought the LORD his GOD, and said, LORD, why doest thy Wrath wax hot against thy People, which thou hast brought forth out of the Land of *Egypt*, with great Power and with a mighty Hand?

12. Wherefore should the *Egyptians* speak and say, For MISCHIEF did he bring them out, to SLAY them in the Mountains, and to CONSUME them from the Face of the Earth? Turn from thy fierce Wrath, and repent of this EVIL against thy People.

14. And the LORD repented of the EVIL which he thought to do unto his People.

Numb. xiv. 17. And now, I beseech thee, let the Power of my LORD be great, according as thou hast spoken, saying,

18. The LORD is LONG-SUFFERING, and of great MERCY, forgiving INIQUITY and TRANSGRESSION, and by no means clearing the GUILTY, visiting the INIQUITY of the Fathers upon the Children, unto the third and fourth Generation.

19. Pardon, I beseech thee, the INIQUITY of this People, according unto the Greatness of thy MERCY, and as thou hast FORGIVEN this People from *Egypt*, even until now.

Deut. iv. 7. For what Nation is there so great, who hath GOD so NIGH unto them, as the LORD our GOD is in all Things that we CALL upon him for?

29. If thou shalt SEEK the LORD thy GOD, thou shalt find him, if thou SEEK him with all thy HEART, and with all thy SOUL.

Joshua x. 12. Then spake *Joshua* to the LORD, in the Day when the LORD delivered up the *Amorites* before the Children of *Israel*; and he said in the Sight of

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of *Israel*, SUN, stand thou STILL upon Gibeon, and thou MOON, in the Valley of *Ajalon*.

13. And the SUN stood still, and the MOON stayed, until the People had avenged themselves upon their ENEMIES. So the SUN stood still in the midst of Heaven, and hasted not to GO DOWN about a whole Day.

14. And there was no Day like that before it or after it, that the LORD HEARKNED unto the VOICE of a MAN : for the LORD fought for *Israel*.

Judg. xv. 18. And *Samson* was fore athirst, and CALLED ON the LORD, and said, Thou hast given this great DELIVERANCE into the Hand of thy Servant, and now shall I die for Thirst, and fall into the Hand of the Uncircumcised ?

19. But GOD clave an hollow Place that was in the Jaw, and there came Water thereout ; and when he had drunk, his SPIRIT came again, and he revived.

1 Sam. i. 10. And *Hannab* was in bitterness of SOUL, and PRAYED unto the LORD, and WEPT SORE.

11. And she vowed a Vow, and said, O LORD of Hosts, if thou wilt indeed look on the AFFLICTION of thine Handmaid, and remember me, and not FORGET thine Handmaid, but wilt give unto thine Handmaid a Man-Child, then I will give him unto the LORD all the Days of his Life.

13. Now *Hannab* she SPAKE in her HEART, only her Lips moved, but her Voice was not heard.

Psalms xxxiii. 5. I ACKNOWLEDGED my SIN unto thee, and mine INIQUITY have I not hid : I said, I will CONFESS my TRANSGRESSIONS unto the LORD ; and thou FORGAVEST the INIQUITY of my SIN.

6. For this shall every one that is godly, PRAY unto thee in a Time when thou mayst be found.

Psalms

Psalms xxxiv. 15. The Eyes of the LORD are upon the RIGHTEOUS, and his Ears are OPEN unto their CRY.

Pf. l. 15. CALL upon me in the Day of TROUBLE; I will DELIVER thee, and thou shalt GLORIFY me.

Pf. lxxv. 2. O thou that HEAREST PRAYER, unto thee shall all Flesh come.

Pf. cxlv. 18. The LORD is NIGH unto all them that CALL upon him, to all that CALL upon him in TRUTH.

19. He will FULFIL the DESIRE of them that FEAR him: He also will HEAR their CRY, and will SAVE them.

1 *Kings viii. 22.* And *Solomon* stood before the Altar of the LORD, in the Presence of all the Congregation of *Israel*, and spread forth his Hands toward Heaven:

23. And he said, LORD GOD of *Israel*, there is no GOD like thee, in Heaven above, or on Earth beneath, who keepest COVENANT and MERCY with thy Servants, that WALK before thee with all their HEART.

27. But will GOD indeed DWELL on the Earth? Behold, the HEAVEN, and HEAVEN OF HEAVENS cannot CONTAIN thee; how much less this House that I have builded?

28. Yet have thou respect unto the PRAYER of thy Servant, and to his SUPPLICATION, O LORD my GOD, to hearken unto the CRY, and to the PRAYER which thy Servant PRAYETH before thee:

30. And hearken thou to the SUPPLICATION of thy Servant, and of thy People *Israel*, when they shall PRAY towards this Place: and HEAR thou in Heaven thy dwelling Place, and when thou hearest, FORGIVE.

1 *Kings ix. 2.* And the LORD appeared to *Solomon*,

3. And said unto him, I have heard thy PRAYER and thy SUPPLICATION that thou hast made before me.

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2 Chron. i. 7. In that Night did G O D appear unto Solomon, and said unto him, Ask what I shall give thee.

8. And Solomon said unto G O D, Thou hast shewed great MERCY unto David my Father, and hast made me to reign in his stead:

10. GAVE me now WISDOM and KNOWLEDGE, that I may go on and come in before this People.

11. And G O D said to Solomon, Because THIS WAS in thine HEART, and then hast not ASKED RICHES, WEALTH, or HONOUR, nor the Life of thine Enemies, neither yet hast asked LONG LIFE; but hast asked WISDOM and KNOWLEDGE for thy self, that thou mayst judge my People:

12. WISDOM and KNOWLEDGE IS GRANTED unto thee, and I will give thee RICHES, and WEALTH, and HONOUR, such as none of the Kings have had, that have been before thee, neither shall there any after thee have the like.

1 Kings. xiii. 36. And it came to pass at the Time of the Offering of the EVENING SACRIFICE, that Elijah the Prophet came near, and said, L O R D G O D of Abraham, Isaac, and of Israel, let it be known this Day, that thou art G O D in Israel, and that I am thy Servant, and that I have done all these Things at thy Word.

37. HEAR me, O L O R D, HEAR me, that this People may know that thou art the L O R D G O D, and that thou hast turned their HEART back again.

38. Then the FIRE of the L O R D fell, and consumed the Burnt-Sacrifice.

2 Chron. xiv. 10. Then Asa went out against him, and they set the Battle in array.

11. And Asa CRIED unto the L O R D his G O D, and said, L O R D, it is nothing with thee to HELP, whether

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those with many, or with them, that have NO POWER: Help us, O LORD OUR GOD, for we rest on thee, and in thy NAME we go against this Multitude: O LORD, thou art OUR GOD, let not MAN prevail against thee.

12. So the LORD smote the *Ethiopians* before *Asa*, and before *Judah*, and the *Ethiopians* fled.

Chap. xx. 5. And *Jehoshaphat* stood in the House of the LORD.

6. And said, O LORD GOD of our Fathers, art not thou GOD in Heaven? and RELEAST not thou over all the KINGDOMS of the Heathen? and in thine Hand is there not POWER and MIGHT, so that none is able to WITHSTAND thee?

7. Art not thou our GOD, who didst drive out the Inhabitants of this Land before thy People *Israel*?

8. And they bowed themselves, and have built thee a Sanctuary within, for thy Name, saying,

9. If when EVIL cometh upon us, as the SWORD, JUDGMENT, or PESTILENCE, or FAMINE, we stand before this House, and in thy Presence, (for thy Name is in this House) and CRY unto thee in our AFFLICTION, then thou wilt HEAR and HELP.

10. And now, behold, the Children of *Ammon*, and *Mozab*, and Mount *Seir*, whom thou wouldst not let *Israel* invade, when they came out of the Land of *Egypt*:

11. Behold, I say, how they reward us, to come to cast us out of THY POSSESSION, which thou hast GIVEN us to inherit.

12. O our GOD, wilt thou not judge them? For we have NO MIGHT against this great Company that cometh against us: neither KNOW we what to DO; but our EYES are upon THEE.

14. Then the SPIRIT of the LORD came upon *Jahaziel*:

15. And

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15. And he said, Harken ye, all *Judab*, and thou King *Jehoshaphat*; Thus saith the LORD unto you, Be not AFRAID, nor DISMAYED by reason of this great Multitude; for the Battle is not YOURS, but GOD'S.

24. And when *Judab* came toward the Watch-Tower in the Wilderness, they looked unto the Multitude, and behold, they were dead Bodies fallen to the Earth, and none ESCAPED.

2 *Kings* xix. 1. And it came to pass when King *Hezekiah* heard of the Words of *Rabsbakeb*, that he rent his Clothes, and covered himself with Sackcloth.

14. And when he had received the Letter of the Hand of the Messengers, and read it, he went up into the House of the LORD, and spread it before the LORD.

15. And *Hezekiah* PRAYED before the LORD, and said, O LORD GOD of *Israel*, which dwellest between the CHERUBIMS, thou art the GOD, even thou alone, of all the Kingdoms of the Earth, thou hast made Heaven and Earth.

16. LORD, BOW DOWN thine Ear, and HEAR: OPEN, LORD, thine Eyes, and SEE: and hear the Words of *Sennacherib*, which hath sent him to reproach the living GOD.

19. Now therefore, O LORD our GOD, I beseech thee, save thou us out of his Hand, that all the Kingdoms of the Earth may know that thou art the LORD GOD, even thou only.

20. Then *Isaiab* sent to *Hezekiah*, saying, Thus saith the LORD GOD of *Israel*, That which thou hast PRAYED to me against *Sennacherib* King of *Affyria*, I have HEARD.

Chap. xx. 1. In those Days was *Hezekiah* sick unto Death,

2. Then he turned his Face to the Wall, and PRAYED unto the LORD, saying,

3. I beseech thee, O LORD, remember now how I have WALKED before thee in TRUTH, and with a PERFECT HEART, and have done that which is good in thy Sight : and *Hezekiab* WEPT sore.

4. And it came to pass afore *Isaiab* was gone out into the middle Court, that the Word of the LORD came to him, saying,

5. Turn again, and tell *Hezekiab* the Captain of my People, Thus saith the LORD, the GOD of *David* thy Father, I have HEARD thy PRAYER, I have seen thy Tears : behold, I will HEAL thee ; on the third Day thou shalt go up unto the House of the LORD.

6. And I will add unto thy Days fifteen Years, and I will DELIVER thee, and this City ; out of the Hand of the King of *Assyria*, and I will DEFEND this City for mine own sake, and for my Servant *David's* sake.

2 *Chron.* xxxiv. 22. And *Hilkiab*, and they that King *Josiab* had appointed, went to *Huldab* the Prophetess.

23. And she answered them, Thus saith the LORD GOD of *Israel*, Tell ye the Man that sent you to me,

24. Behold, I will bring EVIL upon this Place, and upon the Inhabitants thereof :

25. Because they have forsaken me, and have burned Incense unto other Gods, that they might PROVOKE me to ANGER with all the Works of their Hands.

26. And as for the King of *Judab*, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD GOD of *Israel*, concerning the Words which thou hast heard,

27. Because thine Heart was tender, and thou didst humble thy self before GOD, when thou heardest his Words against this Place, and against the Inhabitants thereof, and humbledst thy self before me, and didst rend thy Clothes ; and WEEP before me ; I have even HEARD thee also, saith the LORD.

28. Be-

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28. Behold, I will gather thee to thy Fathers, and thou shalt be gathered to thy Grave in Peace, neither shall thine Eyes see all the EVIL that I will bring upon this Place, and upon the Inhabitants of the same. So they brought the King word again.

Nehem. i. 4. And it came to pass when I heard these Words; that I sat down and WEPT, and MOURNED certain Days, and FASTED, and PRAYED before the GOD of Heaven,

5. And said, I beseech thee, O LORD GOD of Heaven, the great and terrible GOD, that keepeth COVENANT and MERCY for them that LOVE him, and OBSERVE his Commandments :

6. Let thine Ear now be attentive, and thine Eyes open, that thou mayst HEAR the PRAYER of thy Servant, which I PRAY before thee now, Day and Night, for the Children of *Israel* thy Servants, and CONFESS the SINS of the Children of *Israel*, which we have sinned against thee : both I, and my Father's House have sinned.

7. We have dealt very corruptly against thee, and have not kept the COMMANDMENTS, nor the STATUTES, nor the JUDGMENTS which thou commandedst thy Servant *Moses*.

11. O LORD, I beseech thee, let now thine Ear be attentive to the PRAYER of thy Servant, and to the PRAYER of thy Servants, who DESIRE to FEAR thy Name : and prosper, I pray thee, thy Servant this Day, and grant him MERCY in the Sight of this Man. For I was the * King's Cupbearer.

Prov. xv. 8. The SACRIFICE of the WICKED, is an ABOMINATION to the LORD : but the PRAYER of the UPRIGHT is his DELIGHT.

29. The LORD is far from the WICKED, but he heareth the PRAYER of the RIGHTEOUS.

Chap.

* King of *Persia*.

Chap. lxxviii. 9. He that turneth away his Ear from HEARING the LAW, even his PRAYER shall be Abomination.

Eccles. v. 2. Be not RASH with thy Mouth, and let not thine Heart be HASTY to utter any thing before GOD: for GOD is in HEAVEN, and thou upon EARTH; therefore let thy WORDS be FEW.

Isaiah xlv. 19. I have not spoken in secret, in a dark Place of the Earth: I said not unto the Seed of Jacob, SEEK ye me in vain.

Chap. lv. 6. SEEK ye the LORD while he may be found; CALL ye upon him while he is near.

Jer. xxix. 12. Then shall ye CALL upon me, and ye shall go and PRAY unto me, and I will HEARKEEN unto you.

13. And ye shall SEEK me, and find me, when ye shall SEARCH for me with all your HEART.

Dan. vi. 10. When Daniel knew that the Writing was signed, he went into his House; and his Windows being open in his Chamber toward Jerusalem, he KNEELED upon his Knees three times a Day, and PRAYED, and gave THANKS before his GOD, as he did aforetime.

11. Then these Men assembled, and found Daniel PRAYING, and MAKING SUPPLICATION before his GOD.

Chap. ix. 3. And I set my Face unto the LORD GOD, to SEEK by PRAYER and SUPPLICATIONS, with FASTING, and SACKCLOTH, and ASHES.

4. And I PRAYED unto the LORD my GOD, and made my Confession, and said, O LORD, the GREAT and DREADFUL GOD, keeping the COVENANT, and MERCY to them that LOVE him, and to them that KEEP his Commandments:

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17. Now therefore, O our GOD, hear the PRAYER of thy Servant, and his SUPPLICATIONS, and cause thy Face to shine upon thy Sanctuary that is DESOLATE, for the LORD's sake.

19. O LORD HEAR, O LORD FORGIVE, O LORD HEARKEN and DO; defer not, for thine own sake, O my GOD: for thy City, and thy People are called by thy Name.

21. Whiles I was speaking in PRAYER, even the Man *Gabriel*, whom I had seen in the Vision at the Beginning, being caused to fly swiftly, touched me about the Time of the Evening Oblation.

Hosea vii. 14. They have not CRIED unto me with their HEART, when they HOWLED upon their Beds.

Jonah ii. 7. When my SOUL FAINTED within me, I remembered the LORD, and my PRAYER came in unto thee, into thine holy Temple.

Chap. iii. 8. But let Man and Beast be covered with Sackcloth, and CRY mightily unto GOD; yea, let them turn every one from his EVIL WAY, and from the VIOLENCE that is in their Hands.

9. Who can tell if GOD will turn and repent, and turn away from his fierce ANGER, that we PERISH not?

10. And GOD saw their Works, that they turned from their EVIL WAY, and GOD repented of the EVIL that he had said that he would do unto them, and he did it not.

Zeph. ii. 3. SEEK ye the LORD, all ye MEERK of the Earth, which have wrought his JUDGMENT, SEEK RIGHTEOUSNESS, SEEK MEERKNES: it may be, ye shall be HID in the Day of the LORD's Anger.

Zech.

Zech. xii. 10. And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the SPIRIT OF GRACE and of SUPPLICATIONS, and they shall look upon him whom they have PIERCED.

In what manner we are to present our Supplications.

Mat. vi. 5. When thou PRAYEST, thou shalt not be as the HYPOCRITES are: for they love to PRAY standing in the Synagogues, and in the Corners, of the Streets, that they may be seen of Men. Verily, I say unto you, they HAVE their REWARD.

6. But thou, when thou PRAYEST, enter into thy Closet, and when thou hast shut thy Door, PRAY to thy Father which is in SECRET, and thy Father which SEETH in SECRET, shall reward thee openly.

7. When ye PRAY, use not VAIN REPETITIONS, as the Heathen do, for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what Things you have need of, before you ASK him.

9. After this manner therefore PRAY ye: Our Father, which art in Heaven, Hallowed be thy Name.

10. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven.

11. Give us this Day our daily Bread.

12. And forgive us our Debts, as we forgive our Debtors.

13. And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.

Chap. vii. 7. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9. What Man is there of you, whom if his Son ask Bread, will he give him a Stone?

10. Or if he ask a Fish, will he give him a Serpent?

11. If ye then being Evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven give * good Things to them that ask him?

Chap. xviii. 19. I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.

Chap. xxi. 22. All Things whatsoever ye shall ask in Prayer, believing, ye shall receive.

Mark xi. 24. I say unto you, what Things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.

Luke xviii. 1. And he spake a Parable unto this End, that Men ought always to pray, and not to faint;

2. Saying, there was in a City a Judge, which feared not God, neither regarded Man;

3. And there was a Widow in that City, and she came unto him, saying, Avenge me of mine Adversary.

4. And

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4. And he would not for a while; but afterward, he said within himself, though I fear not GOD, nor regard Man;

5. Yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the LORD said, Hear what the unjust Judge saith.

7. And shall not GOD AVENGE his own ELECT, which cry Day and Night unto him, though he hear long with them?

8. I tell you that he will avenge them speedily.

9. And he spake this Parable unto certain which trusted in themselves that they were righteous, and despised others:

10. Two Men went up into the Temple to PRAY, the one a Pharisee, and the other a Publican.

11. The Pharisee stood and PRAYED thus with himself; GOD, I thank thee, that I am not as other Men are, EXTORTIONERS, UNJUST, ADULTERERS, or even as this Publican.

12. I fast twice in the Week, I give Tithes of all that I possess.

13. And the Publican standing afar off, would not lift up so much as his Eyes unto Heaven; but smote upon his Breast, saying, GOD be merciful to me a Sinner.

14. I tell you, this Man went down to his House JUSTIFIED rather than the other: for every one that EXALTYETH himself shall be ABASED; and he that HUMILIETH himself, shall be EXALTED.

Chap. xx. 46. Beware of the Scribes,

47. Which devour Widows Houses, and for a SHEW make LONG PRAYERS, the same shall receive greater DAMNATION.

Chap. xxi. 36. WATCH ye therefore, and PRAY always, that ye may be accounted worthy to escape all these

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these Things that shall come to pass, and to stand before the SON of MAN.

Chap. xxii. 40. And when he was at the Place, he said, PRAY that ye enter not into TEMPTATION.

46. And he said, Why sleep ye? rise and PRAY, lest ye enter into TEMPTATION.

John iv. 23. The Hour COMETH, and NOW IS, when the true Worshippers shall worship the Father in SPIRIT and in TRUTH: for the Father SEEKETH such to worship him.

24. GOD is a SPIRIT, and they that WORSHIP him, must WORSHIP him in SPIRIT and in TRUTH.

Chap. ix. 31. Now we know that GOD HEARETH, not SINNERS: but if any Man be a WORSHIPPER of GOD, and doth his WILL, him he HEARETH.

Chap. xiv. 13. And whatsoever ye shall ASK in my Name, that will I DO, that the Father may be GLORIFIED in the Son.

14. If ye shall ASK any thing in my Name, I will DO IT.

Chap. xv. 7. If ye ABIDE in me, and my WORDS ABIDE in you, ye shall ASK what ye will, and it shall be DONE unto you.

Chap. xvi. 23. Verily, verily I say unto you, Whatsoever ye shall ASK the FATHER in my Name, he will give it you.

24. Ask, and ye shall RECEIVE, that your Joy may be full.

26. At that Day ye shall ASK in my Name: and I say not unto you, that I will PRAY the Father for you.

Acts x. 1. There was a certain Man called *Cornelius*, a Centurion of the Band called the *Italian*,

2. A devout Man, and one that FEARED GOD, with all his House, which gave much ALMS to the People, and PRAYED to GOD alway.

30. And *Cornelius* said, Four Days ago I was FASTING until this Hour, and at the ninth Hour I PRAYED in my House, and behold, a Man stood before me in BRIGHT CLOTHING;

31. And said, *Cornelius*, thy PRAYER is HEARD, and thine ALMS are had in REMEMBRANCE in the Sight of GOD.

Chap. xii. 5. *Peter* was kept in Prison, but PRAYER was made without ceasing of the Church unto GOD for him.

Chap. xvi. 13. And on the Sabbath we went out of the City by a River side, where PRAYER was wont to be made.

Chap. xxi. 5. And we departed, and went our Way, with Wives and Children, till we were out of the City; and we KNEELED down on the Shore, and PRAYED.

Rom. viii. 26. The SPIRIT also helpeth our INEQUITIES: for we know not what we should PRAY for as we ought; but the SPIRIT itself maketh INTERCESSION for us, with GROANINGS which cannot be uttered.

Chap. x. 12. There is no difference between the *Jew* and the *Greek*: for the same LORD over all, is RICH unto all that CALL upon him.

13. For whosoever shall CALL upon the Name of the LORD, shall be SAVED.

14. How then shall they CALL on him, in whom they have not BELIEVED?

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Chap. xii. 12. Rejoicing in HOPE; patient in TRI-
BULATION; continuing INSTANT in PRAYER.

2 Cor. xii. 7. Lest I should be EXALTED above mea-
sure through the Abundance of the REVELATIONS,
there was given to me a THORN in the FLESH, the
Messenger of SATAN to BUFFET me.

8. For this Thing I BESOUGHT the LORD thrice,
that it might depart from me.

9. And he said unto me; My GRACE is SUFFI-
CIENT for thee: for my STRENGTH is MADE PERFECT IN
WEAKNES.

Ephes. iii. 14. For this Cause I BOW my KNEES un-
to the Father of our LORD *Jesus Christ*;

15. Of whom the whole FAMILY in Heaven and
Earth is named,

16. That he would grant you, according to the
RICHES of his GLORY, to be strengthened with MIGHT
by his SPIRIT in the inner Man;

17. That *Christ* may DWELL in your HEARTS by
FAITH; that ye being rooted and grounded in LOVE,

18. May be able to comprehend with all SAINTS,
what is the BREADTH, and LENGTH, and DEPTH, and
HEIGHT;

19. And to know the LOVE of *Christ*, which pas-
seth KNOWLEDGE; that ye might be filled with all the
FULNESS OF GOD.

20. Now unto him that is ABLE to do exceeding
abundantly above all that we ASK, or think, according
to the POWER that WORKETH in us,

21. Unto him be GLORY in the Church by *Christ
Jesus*, throughout all Ages, World without End.
Amen.

Chap. vi. 18. PRAYING always with all PRAYER and
SUPPLICATION in the SPIRIT, and WATCHING thereunto
with all PERSEVERANCE and SUPPLICATION.

Phil.

Phil. iv. 6. Be CAREFUL for nothing: but in every thing by PRAYER, and SUPPLICATION with THANKSGIVING, let your Requests be made known unto GOD.

1 *Thess. v. 17.* PRAY without CEASING.

2 *Thess. iii. 1.* Finally, Brethren, PRAY for us, that the WORD of the LORD may have free Course, and be GLORIFIED.

2. And that we may be DELIVERED from UNREASONABLE and WICKED Men: for all Men have NOT FAITH.

1 *Tim. ii. 1.* I exhort therefore, that first of all, SUPPLICATIONS, PRAYERS, INTERCESSIONS, and GIVING of THANKS be made for all Men:

2. For KINGS, and for all that are in Authority; that we may lead a QUIET and PEACEABLE Life, in all GODLINESS and HONESTY.

3. For this is GOOD and ACCEPTABLE in the Sight of GOD our SAVIOUR.

8. I will therefore that Men PRAY every where, lifting up HOLY Hands, without WRATH and DOUBTING.

Chap. iv. 4. Every Creature of GOD is GOOD, and nothing to be REFUSED, if it be received with THANKSGIVING.

5. For it is SANCTIFIED by the WORD of GOD, and PRAYER.

Heb. iv. 14. Seeing then that we have a great HIGH PRIEST, that is passed into the Heavens, *Jesus* the SON of GOD, let us HOLD FAST our PROFESSION.

15. For we have not an HIGH PRIEST which cannot be touched with the FEELING of our INFIRMITIES; but was in all Points TEMPTED like as we are, yet without SIN.

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16. Let us therefore come **BOLDLY** unto the **THRONE** of **GRACE**, that we may obtain **MERCY**, and find **GRACE** to help in Time of need.

Chap. xii. 28. Wherefore we receiving a **KINGDOM** which cannot be moved, let us have **GRACE**, whereby we may serve **GOD** acceptably, with **REVERENCE** and **GODLY FEAR**.

29. For our **GOD** is a **CONSUMING FIRE**.

James i. 5. If any of you **LACK WISDOM**, let him **ASK** of **GOD**, that **GIVETH** to all Men liberally, and upbraideth not ; and it shall be given him.

6. But let him **ASK** in **FAITH**, nothing wavering : for he that wavereth is like a **Wave** of the **Sea**, driven with the **Wind** and tossed.

7. For let not that **Man** think that he shall **RECEIVE** any thing of the **LORD**.

Chap. v. 16. The **EFFECTUAL** **FERVENT** **PRAYER** of a **righteous Man** **AVAILETH** much.

17. *Elias* was a **Man** subject to like **PASSIONS** as we are, and he **PRAYED** earnestly that it might not rain : and it rained not on the **Earth** by the **space** of three **Years** and six **Months**.

18. And he **PRAYED** again, and the **Heaven** gave **Rain**, and the **Earth** brought forth her **Fruit**.

1 John v. 14. This is the **CONFIDENCE** that we have in him, that if we **ASK** any thing according to his **WILL**, he **HEARETH** us.

15. And if we know that he **HEAR** us, whatsoever we **ASK**, we know that we have the **PETITIONS** that we desired of Him.

Jude 20. But ye, beloved, building up your selves on your most **HOLY FAITH**, **PRAYING** in the **HOLY GHOST**,

21. Keep

21. Keep your selves in the LOVE of GOD, LOOKING for the MERCY of our LORD *Jesus Christ*, unto ETERNAL LIFE.

Rev. viii. 3. And an Angel came and stood at the Altar, having a golden Censer; and there was given unto him much INCENSE, that he should offer it with the PRAYERS of ALL SAINTS upon the golden Altar, which was before the THRONE.

4. And the Smoke of the INCENSE which came with the PRAYERS of the SAINTS, ascended up before GOD, out of the Angel's Hand.



AS our Being is the WORK of the ALMIGHTY, most curiously and wonderfully framed; so it is CONSERVED and PROTECTED by the POWER and PROVIDENCE that continues Life, Breath, and Being unto all, as is most elegantly expressed by St. *Paul*, who, to inforce this Idea, tells the *Athenians*, 'That since GOD had made of one BLOOD all Nations of the Earth, we should then SEEK after him, and SERVE him, because he is not far from us; for in him we LIVE, and MOVE, and have our BEING.

DAILY Experience teaches us, to how many DANGERS and DISEASES the HUMAN LIFE lies continually exposed, which neither any CARE or FORESIGHT of our own can prevent; and therefore are necessitated to IMPLORE the PROTECTION of the DIVINE PROVIDENCE. If this be the State of the ANIMAL LIFE, how much more is our IMMORTAL PART, the SOUL, in continual need of that MERCY from whence alone we can expect the PARDON of our DAILY OFFENCES, and that GRACE which alone can SANCTIFY and enable us to overcome the ALLUREMENTS of this WORLD, the LUST of the FLESH, and the TEMPTATIONS of SATAN; which in our BAPTISM we have all VOWED to do.

HOW can those expect to receive the **PARDON** and **BLESSINGS** of the **ALMIGHTY**, who are either so **PROUD** or so **STUPID**, as not every **Day** to implore it?


AS there are so many exceeding **PRECIOUS PROMISES** annexed to **HUMBLE** and **FERVENT PRAYER**, so the **THREATNINGS** that are denounced against those that live in the **NEGLECT** of this **DUTY**, are very terrible and severe: for the **Almighty** will pour out his **FURY** upon the **PERSONS** and **FAMILIES** that call not upon his Name, as in *Jeremiah* x. 25.

THE wisest of the *Gentile* Philosophers were so sensible of the **Necessity** of **PRAYER**, that in the **DIALOGUES** of *Plato*, is found the following **Instruction**.

‘**IF** a Man have any degree of **WISDOM**, he will never undertake the least Thing without the **INVOCATION** of **GOD**: and that if **PRAYER** is necessary before every ordinary **Action**, ’tis much more so when we are about to speak of **GOD**; because ’tis **GOD** that illuminates our **Minds**; ’tis he that assists us, and without him we can do nothing.’ He well understood the **NECESSITY** and **BEAUTY** of that **PRECEPT** of *Pythagoras*; “**BEGIN** all thy **ACTIONS** with **PRAYER**, that thou mayst be able to **ACCOMPLISH** them.” **PRAYER** and **ACTION** ought to be inseparable: want of **PRAYER** renders **ACTION** useless, and want of **ACTION** renders **PRAYER** ineffectual. We ought to **ASK** what we do, and to do what we **ASK**. But he at the same time affirms, ‘that Men are so **BLINDED** by their **Passions**, that they know not how to **PRAY** well, unless **GOD** instructs them; and therefore the truest **PRAYER**, and that which can be alone agreeable to him, is to request of him to **PERFORM** his own **Will** in us, and not ours.



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PRAYERS



PRAYERS

Composed out of the

PSALMS.

*Morning Prayer. **



GIVE * Ear unto my Words, O Lord, that hearest Prayer, and therefore to thee shall all Flesh come: Consider my Supplication; hearken unto the Voice of my CRY, my KING and my GOD, (a) for unto thee will I pray.

My Voice shalt thou hear in the MORNING; O Lord, in the Morning will I direct my Prayer unto thee, and

And the Peace of God, which passeth all Understanding, shall keep your Hearts and Minds, through *Jesus Christ*.

* *Psalms v.*

* *In this and the ensuing Prayers, the Expressions in the Singular or Plural Number of I or We, &c. may be varied as the Circumstance requires.*

B

will

(a) *Matth. vi. 6.* When thou PRAYEST, enter into thy Closet, and when thou hast shut thy Door, PRAY to thy FATHER which is in SECRET, and thy Father which seeth in SECRET shall reward thee openly. *Matt. xxi. 22.* All things whatsoever ye shall ask in Prayer, believing, ye shall receive. *John xvi. 23.* Whatsoever ye shall ask the Father in my Name, he will give it you. Ask, and ye shall receive, that your Joy may be full. *1am. v. 16.* The effectual fervent PRAYER of a righteous Man availeth much. *Phil. iv. 6, 7.* Be careful for nothing, but in every thing by PRAYER and SUPPLICATION, with THANKSGIVING, let your Requests be made known unto God.

will look up. I will (b) come into thy PRESENCE in the Multitude of thy MERCIES, and in thy FEAR will I WORSHIP (c) thy GLORIOUS MAJESTY. Lead me, O Lord, in thy Righteousness, because of mine Enemies: Make thy Way straight before me, for in thee do I put my TRUST.

(d) SAVE ^b me from all mine INIQUITIES, and deliver me from them that persecute me; for my DEFENCE is only from thee, O God, who (e) SAVEST the UPRIGHT in HEART.

O let the Wickedness of the Wicked come to an End, but establish the Just; for thou, O God, triest (f) the Heart and Reins. Thou hast proved my Heart, thou hast tried me in the Night; I am purposed not to offend.

Give ^e Ear unto my Prayer, which goeth not out of feigned Lips. Preserve ^d me, O God, for in thee do I put my (g) Trust. (h) Thou

(f) *Heb* IV. 12, 13. For the WORD of God is QUICK and POWERFUL, and SHARPER than any two-edged SWORD, PIERCING even to the dividing asunder of SOUL and SPIRIT, and of the JOINTS and MARROW, and is a DISCERNER of the THOUGHTS and INTENTS of the HEART. Neither is there any CREATURE that is NOT MANIFEST in his SIGHT, but all Things are naked and opened unto the EYES of him with whom we have to do.

(g) *Jeb* XIII. 15. Though he slay me, yet will I put my Trust in him. *Isai.* XXVI. 4. TRUST ye in the LORD for EVER: for in the LORD JEHOVAH is EVERLASTING STRENGTH. *Prov.* III. 5. TRUST in the LORD with all thine HEART, and lean not to thine own UNDERSTANDING.

(h) *Heb.* 11. 6. What is MAN that thou art MINDFUL of him, or the SON of MAN that thou VISITEST him!

(b) *Heb.* XI. 6. He that COMETH to God, must believe that he is; and that he is a REWARDER of them that diligently SEEK him. *Ch.* IV. 14, 15, 16. Seeing then that we have a great High-Priest, that is passed into the Heavens, *Jes*us the Son of God, let us hold fast our Profession: For we have not an High-Priest which cannot be touched with the feeling of our Infirmities; but was in all Points tempted like as we are, yet without Sin. Let us therefore COME BOLDLY unto the THRONE of GRACE, that we may obtain MERCY, and find GRACE to help in time of need. *Heb.* IX. 24.

(c) *John* IV. 24. GOD is a SPIRIT, and they that WORSHIP him, must WORSHIP him in Spirit and in Truth. *Heb.* XIII. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have GRACE, whereby we may serve God acceptably, with Reverence and godly Fear.

(d) *Matt.* 1. 21. Thou shalt call his Name *Jes*us, for he shall SAVE his People from their SINS. *1 Jeb.* 1. 8. If we say we have no SIN, we deceive our selves, and the Truth is not in us. *Ab*s V. 31. Him hath God exalted to be a PRINCE and SAVIOUR, to give REPENTANCE and REMISSION of SINS.

(e) *Heb.* VII. 25. He is able to SAVE them to the uttermost, that come unto God by him; seeing he ever liveth to make Intercession for them.

art my Lord ; my Goodness extends not unto thee, but to the Saints, in whom is all my Delight. (i) Thou art the Portion of mine Inheritance, therefore will I bless thee, O Lord, who hast given me Counsel: My Reins also instruct me in the Night Season ; (k) for I have set thee, O Lord, always before me, and I shall not be moved. Therefore (l) my Heart is glad, and my Glory rejoiceth ; my Flesh also shall (m) rest in Hope: For (n) thou wilt not leave my Soul in Hell, but wilt shew me the Path of Life ; for in thy Presence is Fulness of Joy, and at thy right Hand are (o) Pleasures for evermore. Therefore will I praise Thee, O Lord, for thy (p) Righteousness : I will sing Praises unto thy Name, O thou Most High.

and the End : I will give unto him that is athirst, of the Fountain of the Water of Life freely. Chap. xxii. 17. And the Spirit and the Bride say, Come. And let him that heareth say, Come : And let him that is athirst come: And whosoever will, let him take the Water of Life freely.

(p) Gal. iii. 21. I do not frustrate the Grace of God: For if RIGHTEOUSNESS come by the Law, then Christ is dead in vain. Jer. xxiii. 6. This is the Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Phil. iii. 4. I count all Things but Loss for the Excellency of the Knowledge of Christ Jesus, my Lord ; for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ. Ver. 9. And be found in him ; not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ ; the Righteousness which is of God by Faith.

* Psalm xvi.

O Father of Mercies, and God of all Consolation, I do not present these my Supplications for my Righteousness, but for thy great Mercy's sake, through the infinite

(i) Matt. vi. 21. For where your TREASURE is, there will your HEART be also.

(k) Heb. xi. 27. For he ENDURED, as SEEING him who is INVISIBLE. 2 Cor. v. 7. For we walk by FAITH, and not by Sight.

(l) John xvii. 13. That they might have my JOY fulfilled in themselves.

(m) Heb. iii. 6. Hold fast the Confidence and the rejoicing of the HOPE firm unto the End.

(n) Heb. ii. 14, 15. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same ; that through DEATH he might destroy him that had the POWER of DEATH, that is, the Devil ; and deliver them who through Fear of Death, were all their Life-time subject to Bondage.

(o) Isai. xlii. 2, 3. God is my Salvation ; I will trust and not be afraid, for the Lord JEHOVAH is my Strength and my Song, he also is become my Salvation. Therefore with Joy shall he draw Waters out of the Wells of Salvation. 2 Cor. ii. 9. Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God hath prepared for them that love him. Rev. xxi. 6. I am Alpha and Omega, the Beginning

and the End, that is athirst, of the Fountain

may dwell in thy (e) House,
O Lord, for ever.

Arise, O Lord, & save me,
O my God; for (f) Salva-
tion belongs unto thee, and
thy Blessings are upon thy
People. I will offer the Sa-
crifice of (g) Righteousness,
and will put my Trust in
thee, O Lord: For & when
others say, (h) Who will
shew us any Good? O Lord,
lift thou up the Light of thy
Countenance upon me; for
this will put more Gladness
into my Heart, than all the
Increase of Riches: I will
therefore lay me down (i) in
PEACE and sleep; for thou,
Lord, only, makest me to
dwell in Safety.

Sin thou wouldest not, neither hast
thou willed (by the Law:) Then said he; Lo, I come to do thy Will, O God:
He taketh away the First, that he may establish the Second: By the
which Will we are sanctified, through the Offering of the Body of Jesus
once for all.

(b) *Matt.* vi. 21. For where your Treasure is, there will your Heart
be also. Ver. 33 Seek ye first the Kingdom of God, and his Righteous-
ness, and all these Things shall be added unto you. *Matt.* xiii. 45. The
Kingdom of Heaven is like unto a Merchantman seeking goodly Pearls;
Ver. 46. Who when he had found one Pearl of great Price, went and
sold all that he had, and bought it.

(i) *Isai.* xxvi. 3. Thou wilt keep him in PERFECT PEACE, whose
Mind is staid on thee, because he trusteth in thee. *John* xiv. 27. PEACE
I leave with you, my PEACE I give unto you; not as the World giveth,
give I unto you. Let not your Heart be troubled, neither let it be
afraid.

2 Psalm III.

8 Psalm IV.

*These Supplications I present unto thy Divine Majesty,
through the infinite Merits of Christ Jesus our only
Mediator and Advocate, who liveth and reigneth with
Thee and the Holy Ghost, ever one God, World without
end. Amen.*

A Prayer for the Pardon of Sin, and for Sanctifying Grace.

O LORD, * rebuke me not in thine Anger, neither (a) CHASTEN me in thy Displeasure: Have Mercy upon me, O Lord; for I am weak, and my Soul is also sore vexed; but thou, O Lord, how long? Return, O Lord, deliver my Soul; O save me for thy Mercies sake; for in Death (b) there is no Remembrance of thee, or in the Grave who shall give thee Thanks? I am weary of my Groaning, all the Night make I my Bed to swim: (c) But thou, O Lord, wilt hear the Voice of my Weeping, thou wilt hear my Supplications, and receive my Prayer.

Unto ^b thee, O Lord, do I lift up my Soul; O my God, I trust in thee, let me not be ashamed, let not mine Enemies triumph over me: Shew me thy Ways, O Lord, lead me in thy Truth and teach me, for thou art the God of my Salvation.

(d) On thee do I WAIT all the Day long, therefore I will love thee, (e) O Lord, my Strength. Thou art my Rock, my FORTRESS, and

(a) *Heb. XII. 6.* For whom the Lord loveth he CHASTENETH, and SCOURGEETH every Son whom he receiveth. *Rev. III. 19.* As many as I love I REBUKE and CHASTEN; be zealous therefore, and repent.

(b) *2 Cor. 1. 9.* But we had the Sentence of DEATH in our selves, that we should not trust in our selves, but in God which raiseth the Dead.

(c) *Heb. IV. 14, 15, 16.* Seeing then that we have a great High-Priest, that is passed into the Heavens, *Jesus* the Son of God, let us hold fast our Profession; for we have not an High-Priest which cannot be touched with the feeling of our Infirmities, but was in all Points tempted like as we are, yet without Sin. Let us therefore come BOLDLY unto the Throne of GRACE, that we may obtain MERCY, and find GRACE to help in time of need.

(d) *Isai. XL. 31.* They that WAIT upon the Lord shall renew their Strength, they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

(e) *Heb. VI. 17, 18, 19, 20.* Wherein God, willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath; that by two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge, to lay hold upon the Hope set before us; which Hope we have as an Anchor of the Soul, both SURE and STEDFAST, and which entereth into that within the Veil, whither the Forerunner is for us entered, even *Jesus*, made an High-Priest for ever.

* *Psalms VI.*

^b *Psalms XXV.*

my DELIVERER, my God,
my (f) STRENGTH, in whom
(g) I will trust. I will call
upon thee, O Lord, in my
Distress, even when the Sor-
rows of Death and Hell com-
pass me about, for thou wilt
hear the Voice of my Cry.
Extend to me thy tender
Mercies, and thy loving
Kindness.

O remember not the (h)
Sins of my Youth, nor my
Transgressions; according to
thy Mercy look upon me, for
thy Goodness sake, O Lord;
for thou wilt teach Sinners
in the Way, and the (i)
MEEK wilt thou guide in
Judgment, and the Meek will
he teach his Way. For thou,
Lord, wilt extend thy Mer-
cy and Truth to them that
keep thy Covenant and thy
Testimonies.

For thy Name's sake, O
Lord, pardon mine (k) Ini-
quities, for they are great.
The Troubles of mine Heart
are enlarged, (l) O bring
thou me out of my Distres-
ses, look upon my Affliction,
and forgive all my Sin. Mine
(m) Eyes are ever towards
thee; O Lord, turn thou unto
me, and have Mercy upon me.

O keep e my Soul and de-
liver me, let me not be (n)
ashamed; for I put my Trust
in thee, O Lord, and will
(o) publish with the Voice
of Thanksgiving thy loving

(f) *Isai. xli. 10.* Be not dismay-
ed, for I am thy God: I will
strengthen thee, yea, I will uphold
thee with the right Hand of my
Righteousness.

(g) *Heb. xi. 6.* He that cometh
to God, must believe that he is,
and that he is a Rewarder of them
that diligently seek him.

(h) *Heb. viii. 12.* For I will be
merciful to their UNRIGHTEOUS-
ness, and their SINS, and their INI-
QUITIES will I remember no more.
John viii. 11.

(i) *James i. 21.* And receive
with MEENESS the INGRAFTED
WORD, which is able to SAVE your
Souls. *Matt. v. 5.* Blessed are the
MEEK, for they shall INHERIT
the Earth. *Chap. xi. 28, 29.* Come
unto me, all ye that labour and are
heavy laden, and I will give you
Rest. LEARN of me, for I am
MEEK and LOWLY in Heart, and
ye shall find Rest for your Souls.

(k) *1 John i. 8, 9.* If we say that
we have no Sin, we deceive our
selves, and the Truth is not in us.
If we CONFESS our SINS, he is
faithful and just to FORGIVE us
our SINS, and to CLEANSE us from
all UNRIGHTEOUSNESS.

(l) *John xvi. 33.* In the World
ye shall have TRIBULATION, but
be of good CHEER, I have over-
come the World.

(m) *Heb. xii. 2, 3, 4.* LOOKING
unto Jesus, the Author and Finisher
of our Faith; who for the Joy that
was set before him, endured the
Cross, despising the Shame, and is
set down at the right hand of the
Throne of God. For consider him
that endured such Contradiction of
Sinners, against himself, lest ye be
wearied, and faint in your Minds.

(n) *Rom. ix. 33.* And whosoever
believeth on him, shall not be
ASHAMED.

(o) *Mark v. 19.* Jesus saith unto
him, Go home to thy Friends, and
tell them how great Things the
Lord hath done for thee, and hath
had Compassion on thee.

Kindness, which is ever before me, I will declare all thy wondrous Works.

Grant this, O most merciful Father, for the infinite Merits of the Death and Passion of Christ Jesus our Redeemer, who is exalted as our High Priest to the right hand of the Majesty on high, to be a Prince and Saviour, to give Repentance and Remission of Sins.



*A Prayer in the Time
of any internal or
external Affliction.*

UNTO ^a thee will I (a) cry, O Lord, my Rock ; O be not silent to me, hear the Voice of my Supplications, when I lift up my Hands unto thy holy Oracle. Hear, ^b O Lord, when I cry with my Voice ; have Mercy upon me and answer me : (b) Hide not thy Face from me, for when thou saidst, Seek ye my Face, my Heart said, Thy Face, O Lord, will I seek. Put not thy Servant away in Anger, for thou art my Help : (c) LEAVE me not, nor FORSAKE me, O God of my Salvation. When my Father and my Mother forsake me, then, O Lord, take me up. Teach (d) me thy * Way, O

^a Psalm xxvii.

^b Verse 7.

(a) Luke xi. 10, 13. For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened. If Fathers know how to give good Gifts unto their Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him ?

(b) Heb. x. 19. Having therefore Boldness to enter into the Holiest by the Blood of Jesus, by a new and living Way which he hath consecrated for us through the Veil, that is to say, his Flesh ; let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience.

For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.

(c) Heb. xiii. 5. For he hath said, I will never LEAVE thee, nor FORSAKE thee.

(d) John xiv. 6. I am the WAY, the TRUTH, and the LIFE ; no Man cometh unto the Father but by me.

* This is the same Petition which Moses put up, Exod. xxxiii. 13. Saying, *Show me thy Way*, that is, *thy Presence*, or *Glory*, ver. 14, 18, 20. which will lead us to *Canaan* ; the same with the Son of God, who calls himself *the Way*, John xiv. 6. John xviii. 6.

Lord,

Lord, and lead me in a plain Path, because of mine Enemies. (e) Deliver me not over unto the Will of mine Adversaries; * for thou art my Light and my Salvation, whom (f) therefore shall I FEAR? the Lord is the Strength of my Life, of whom shall I be afraid? For though an Host should encamp against me, my Heart shall not fear.

O Lord, this one Thing I desire, (g) that I may dwell in thy House all the Days of my Life, to behold (h) the Glory of the Lord, and to adore thee in thy (i) Temple; for † thou hast redeemed my Soul, and (k) hast kept me that I should not go down to Hell: For what Profit is there in my Blood, when I go down into the Pit? Can the Dust Praise thee? (l) shall it declare thy Truth?—Hear, O Lord, and have Mercy upon me; Lord, be † thou my Helper, for thy Anger endureth but a (m) MOMENT. In thy Favour is Life: Lord, by thy Favour thou hast made my Mountain to stand strong; but when thou hidest thy Face, I am troubled. Thou hast turned for me my (n) Mourning into Dancing; thou hast put off my Sackcloth, and girded me with Gladness: Therefore will I cry unto

(e) 1 Cor. x. 13. But God is faithful, who will not suffer you to be tempted above what you are able, but will with the Temptation also make a Way to escape, that ye may be able to bear it.

(f) Matt. x. 28. FEAR not them which kill the Body, but are not able to kill the Soul; but rather FEAR him which is able to destroy both Soul and Body in Hell. Rev. xxi. 7, 8. He that overcometh shall inherit all Things: But the FEARFUL and UNBELIEVING shall have their Part in the Lake which burneth with Fire and Brimstone.

(g) Rev. iiii. 12. Him that overcometh, will I make a Pillar in the Temple of my God.

(h) Rev. xxi. 3, 4. And his Servants shall serve him, and they shall see his Face.

(i) 1 Cor. iiii. 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

(k) 2 Pet. iiii. 9. The Lord is not slack concerning his Promise, but is long suffering to usward, not willing that any should perish, but that all should come to Repentance.

(l) 1 Pet. i. 3, 4, 5. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead; to an Inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the Power of God, through Faith unto Salvation, ready to be revealed in the last Time.

(m) 2 Cor. iv. 17. For our light Affliction, which is but for a MOMENT, worketh for us a far more exceeding and eternal Weight of Glory.

(n) Matt. v. 4. Blessed are they that mourn, for they shall be comforted.

thee, O Lord, and sing and give Thanks at the † Remembrance of thy (o) Holiness.

(o) 1 Pet. 1. 15, 16. But as he which hath called you is holy, so be ye holy in all manner of Conversation; because it is written, Be ye holy, for I am holy. Heb. xii. 14. Without Holiness no Man shall see God.

O Father of Mercies, and God of all Consolation, grant these my humble Requests, for the sake, and through the Intercession of Christ Jesus, our only Mediator and Advocate. Amen.

† The Margin reads, *to the Memorial*; as *Isai. xxvi. 8. The Desire of our Soul is to thy Name, and to the Remembrance, or Memorial, of thee.* For *Jehovah*, or *Lord*, is the Name and Memorial of God, *Exod. iiii. 15. Psalm cii. 13. Hos. xii. 6.* And the Righteous are said *to give Thanks to his Holy Name, Psalm cvi. 47.* That is, to God, as manifested and known by the Name *Jehovah*.

A Confession of Sin, and Prayer for Mercy.



O LORD, * in thee do I put (a) my Trust, let me never be ashamed: deliver me in (b) thy Righteousness: Bow (c) down thine Ear to me, and deliver me speedily, for thou art my Rock and my Fortress; therefore for thy (d) Name's sake lead me, and guide me.

Into thy Hands (e) I COMMIT my SPIRIT, for thou hast (f) redeemed me, O Lord God of Truth. Have Mercy upon me, O Lord, for I am in Trouble; mine Eye is consumed with Grief, yea, my Soul and my Belly:

(a) Heb. iii. 14. For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.

(b) Tit. iii. 5. Not by Works of RIGHTEOUSNESS, which we have done, but by his Mercy he saved us.

(c) John xiv. 7. If ye shall ask any Thing in my Name, I will do it, that the Father may be glorified in the Son.

(d) John xv. 13. If ye abide in me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you.

(e) Luke xxiii. 46. And when Jesus had cried with a loud Voice, he said, FATHER, into thy Hands I COMMIT my SPIRIT. Acts vii. 59. And they stoned Stephen calling upon God, and saying, Lord Jesus RECEIVE my SPIRIT.

(f) Acts v. 31. And him hath God exalted with his own right Hand, to be a Prince and a Saviour, to give Repentance and Remission of Sins.

* Psalm xxxi.

For

For my Life is spent with Grief, and my Years with Sighing; (g) my Strength faileth me because of mine (h) Iniquities, and my (i) Bones are consumed. I will acknowledge my Sin unto thee, and mine Iniquities will I not hide: I will confess my Transgressions unto thee, O Lord, for thou wilt forgive the (k) Iniquity of my Sins.

Make ^b thy (l) Face to shine upon thy Servant; save me for thy Mercies sake: Let me not be ashamed, O Lord, for I have called upon thee. Thou ^c art my hiding (m) Place, thou shalt preserve me from Trouble, thou shalt compass me with Songs of Deliverance. For, ^d O how great is thy Goodness, which (n) thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the Sons of Men! (o) Thou wilt ^e hide them in the Secret of thy Presence from the Pride of Man; thou shalt keep them secretly in a Pavilion from the (p) Strife of Tongues. When ^e I said in

it defileth the whole Body, and setteth on fire the Course of Nature, and it is set on fire of Hell.

(g) Rom. vii. 18. For I know that in me (that is, in my Flesh) dwelleth no good Thing: For to will is present with me, but how to perform that which is good I find not.

(h) Rom. vii. 24. O wretched Man that I am, who shall deliver me from the Body of this Death?

(i) Rom. vii. 25. and viii. 1. I thank God, through Jesus Christ our Lord, for there is no Condemnation to them that are in Christ Jesus. 1 John 1. 8. If we say that we have no Sin, we deceive our selves, and the Truth is not in us.

(k) 1 John 11. 1. If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the PROPITIATION for our Sins.

(l) 2 Cor. iii. 18. But we all with open FACE, beholding, as in a GLASS, the Glory of the Lord, are CHANGED into the same Image, from Glory to Glory, even as by the Spirit of the Lord.

(m) Col. iii. 3. For we are dead, and our Life is hid with Christ in God.

(n) Isai. lxi. 4. For since the Beginning of the World, Men have not heard nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.

(o) 1 Pet. iii. 12, 13. The EYES of the Lord are over the RIGHTEOUS, and his Ears are open unto their PRAYERS; but the Face of the Lord is against them that do Evil. And who is he that will harm you, if ye be Followers of that which is good?

(p) Jam. i. 6. The TONGUE is a FIRE, a WORLD OF INIQUITY,

^b Ps. xxxi. 16.
^d Ps. xxxi. 19, 20.

^c Ps. xxxi. 7.
^e Ps. xxxi. 22.

* This was fulfilled in the Posterity of David; for when Athaliah had cut off all the Seed Royal, as she thought, his Family was preserved in the Person of Jeash, who was hid six Years in the House of God. 2 Kings x. 1, 2, 3.

mine haste, I am (q) cut off from before thine Eyes: thou heardest the Voice of my Supplication, when I cried unto thee; therefore † will I rejoice in thee, O Lord, and sing Praises unto the Most High.

By thy (r) WORD were all the HEAVENS MADE, and all the HOST of them by the BREATH of thy MOUTH: Therefore let all the Earth fear thee, O Lord, let all the Inhabitants of the World stand in AWE of thee; for thine Eye is upon them that fear thee, and hope in thy Mercy, to deliver their Souls from Death.

My Soul, WAIT (s) thou on the Lord, for he is my Help and my Shield. My Heart shall rejoice (t) in him, and in his holy Name will I trust: O Lord, let thy Mercy be upon me, according as I hope (u) in thee: For ‡ thy Mercy, O Lord, is in the Heavens, (x) and thy Faithfulness reacheth unto the † Clouds. Thy Righteousness is like the great Mountains, thy Judgments are a great Deep: Thou (y) preservest Man^h and Beast; (z) thou, O Lord, redeemest Kingdom of his dear Son, in whom we have Redemption through his Blood, even the Forgiveness of Sins.

† Ps. ix. 2.

‡ Psalm xxxvi.

h Psalm xxxiv.

(q) 2 Cor. iv. 8, 9. We are troubled on every side, yet not distressed; we are perplexed, but not in Despair; persecuted, but not forsaken; cast down, but not destroyed.

(r) John i. 1. In the Beginning was the WORD, and the WORD was with God, and the WORD was God; all Things were MADE by him, and without him was not any Thing MADE that was MADE. Heb.

i. 10. For thou, Lord, in the Beginning hast laid the Foundations of the Earth, and the HEAVENS are the WORK of thine Hand. Col. i. 15, 16, 17. Who is the Image of the invisible God, the First-born of every Creature, for by him were all THINGS CREATED that are in HEAVEN and that are in EARTH, VISIBLE and INVISIBLE, whether they be THRONES or DOMINIONS, or PRINCIPALITIES or POWERS: All Things were CREATED by him, and for him, and he is before all things, and by him all things consist.

(s) Isai. xl. 31. They that WAIT upon the Lord, shall renew their Strength; they shall run and not be weary, and they shall walk and not faint.

(t) John xvi. 22. And your HEART shall REJOICE, and your JOY no Man taketh from you.

(u) Heb. vi. 19, 20. Which HOPE we have as an Anchor of the Soul, both sure and stedfast, and which entereth into that within the Vail; whither the Forerunner is for us entered, even Jesus, made an High-Priest for ever.

(x) Matt. xxiv. 35. Heaven and Earth shall pass away, but my Word shall not pass away.

(y) Col. i. 17. And by him all Things consist.

(z) Col. i. 13, 14. Who hath delivered us from the Power of Darkness, and translated us into the

† This probably alludes to the Covenant made with Noah, the Birds, and the Beasts, that they should perish no more with the Waters of a Flood; of which Covenant the Bow in the Clouds is a Token, Gen. ix. 9, 10, 11, 12, 13, &c.

the Souls of thy Servants,
and none that trust in thee
shall be desolate.² Therefore
will I fear thee, O Lord, for
there is no Want to them
that fear thee: The Lions
shall suffer Hunger; but they
that seek thee, O Lord, (a)
shall want no good Thing;
for thou hearest them that
cry unto thee, and savest
them out of all their Trou-
bles: For thine (b) ANGELS,
O Lord, * encamp round
about them that fear thee,
and thou deliverest them.
Therefore will I bless thee,
O Lord, at all times; my
Soul shall make her Boast
in thee, O Lord. I will
magnify thy glorious Name;
for thou hast heard me, and
delivered me from all my
Fears; My Heart¹ shall re-
joice in thee, and I will
trust in thy Holy Name.
O Lord, let thy Mercy be
upon me, according as I (c)
hope in thee.

(a) *Matt. vi. 26.* Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather in to Barns, yet your heavenly Father feedeth them: Are ye not much better than they?

(b) *Heb. i. 14.* And of the Angels he saith, Are they not all ministering Spirits, sent forth to minister to them who shall be the Heirs of Salvation?

(c) *Heb. iii. 6.* Hold fast the Confidence and the Rejoicing of Hope firm unto the End. *Ver. 14.* For we are made Partakers of Christ, if we hold the Beginning of our Confidence stedfast unto the End.

¹ *Psalms xxxiii. 21, 22.*

I present not these my humble Supplications to thy Divine Majesty for my Righteousness, but for thy great Mercies, and the infinite Merit of Christ Jesus our Redeemer; who liveth and reigneth with Thee and the Holy Ghost ever one God, World without end. Amen.

* Thus the Mountain was full of Horses and Chariots of Fire round about Elisha, 2 Kings vi. 17. to preserve him from the Army of the Syrians, that compassed the City about, ver. 14, 18.

A Prayer for the Light of God's Countenance.



AS the (a) **HART** PANTETH after the Water-Brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God. My Tears are my Meat Day and Night, while they say, where is thy God? O God, thou art my God, early will I seek thee: my (b) Soul thirsteth for thee, my Flesh longeth for thee in a dry and (c) thirsty Land where no Water is, that I may see thy Power and thy Glory, (d) so as I have seen thee in the Sanctuary. (e) Because thy loving Kindness is better than Life, my Lips shall praise thee.

Why art thou then (f) cast down, O my Soul? why art

ed in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of *Jesus Christ*. *Mat. xi. 27.* And no Man knoweth the Son, but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him.

(c) *Phil. iii. 8, 9.* I count all Things but Loss, for the Excellency of the Knowledge of *Jesus Christ* my Lord; and do count them but Dung, that I may win *Christ*, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of *Christ*, the Righteousness which is of God by Faith: That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death; if by any Means I might attain unto the Resurrection of the Dead: not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of *Christ Jesus*.

(f) *2 Cor. iv. 9, 10.* Persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the Body the dying of the Lord *Jesus*, that the Life of *Jesus* might be made manifest in our Body.

(a) *John vii. 37, 38, 39.* *Jesus* stood and cried, saying, If any Man thirst, let him come unto me and drink: He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. (But this spake he of the Spirit, which they that believe on him should receive.) *Cantic. iii. 1.* By night on my Bed I sought him whom my Soul loveth: I sought him, but I found him not.

(b) *Isai. lv. 1.* Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money; come ye, buy and eat; yea, come buy Wine and Milk without Money, and without Price.

(c) *Rev. xxi. 6.* I am *Alpha* and *Omega*, the Beginning and the End: I will give unto him that is athirst of the Fountain of the Water of Life freely, *Rev. xxi. 17.*

(d) *2 Cor. iii. 18.* But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord. *2 Cor. iv. 6.* For God, who commanded the Light to shine out of Darkness, hath shin-

a *Psalms* XLII. 1, 2.

b *Psalms* LXIII.

thou disquieted within me? Hope (g) thou in God, for I shall yet praise him for the Help of his Countenance; for thou, O Lord, wilt command thy loving Kindness in the Day time, and in the (h) Night thy Songs shall be with me, and my Prayer shall be unto the God of my Life.

I will say unto God, my Rock, why hast thou (i) forgotten me? Why go I mourning because of the Oppression of the Enemy, (k) which is as a Sword in my Bones, while they say daily to me, Where is thy God?

How (l) long, O Lord, wilt thou forget me, for ever? How long wilt thou hide thy Face from me? How (m) long shall I take Counsel in my Soul, having Sorrow in my Heart daily? How long shall mine Enemy be exalted over me? Consider and hear me, O Lord my God, (n) lighten my Eyes, lest I sleep the Sleep of Death; (o) lest mine Enemies say, I have prevailed against him, and those that trouble me rejoice when I am moved; but I have trusted in thy Mercy, (p) my Heart shall rejoice in thy Salvation. For I am continually with thee: thou hast holden me by thy right Hand. Thou shalt guide me with thy Counsel, and afterwards re-

(g) *Heb.* vi. 9, 10. Which Hope we have as an Anchor of the Soul, both sure and stedfast, and which entereth into that within the Veil, whither the Fore-runner is for us entered, even *Jesus*, made an High-Priest for ever.

(h) *Job* xxxv. 10. But none saith, Where is God my Maker, who giveth Songs in the Night?

(i) *John* vi. 37. And him that cometh to me, I will in no wise cast out.

(k) *Rev.* xii. 10. For the Accuser of our Brethren is cast down, which accused them before our God Day and Night.

(l) *Rev.* xiv. 12. Here is the Patience of the Saints, here are they that keep the Commandments of God, and the Faith of *Jesus*. *Jam.* 1. 3. Knowing that the trying of your Faith worketh Patience.

(m) *John* xv. 5. He that abideth in me, and I in him, the same bringeth forth much Fruit; for without me ye can do nothing. 2 *Cor.* iii. 5. Not that we are sufficient of our selves to think any thing as of our selves, but all our Sufficiency is of God, who hath given unto us his Holy Spirit. *Phil.* ii. 12, 13. Work out your own Salvation with fear and trembling, for it is God that worketh in us, both to will and to do of his good Pleasure.

(n) *John* viii. 12. I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life.

(o) 1 *Pet.* v. 7, 8, 9. Be sober, be vigilant, for your Adversary the Devil goeth about like a roaring Lion, seeking whom he may devour; whom resist stedfast in the Faith. Chap. 1. 6. Wherein we greatly rejoice, though now for a Season (if need be) ye are in Heaviness, through manifold Temptations, for the Trial of your Faith.

(p) *Phil.* iii. 3. For we who worship God in Spirit, rejoice in *Christ Jesus*, and have no Confidence in the Flesh.

ceive me to Glory. Whom have I in Heaven but thee ? and there is none upon the Earth I desire besides thee. My Flesh and my Heart faileth : but God is the Strength of my Heart, and my Portion for ever.

I will ^a sing unto the Lord, because he hath dealt bountifully with me : My Soul follows hard after thee, thy right Hand upholdeth me.

Hear, ^e O God, my Cry, attend unto my Prayer ; from the Ends of the Earth will I cry unto thee, when mine Heart is overwhelmed. O lead me to the ^(q) Rock that is higher than I. ^(r) My Soul ^f wait thou only upon God, for my Expectation is from him ; he only is my Rock, my Salvation, and Defence. In thee, O God, is my Salvation and Glory : The ^(s) Rock of my ^(t) Strength and Refuge is in God ; therefore will I trust in thee at all times, and pour out my Soul before thee. I will ^g remember thee upon my Bed, and meditate upon thee in the Night-Watches : For ^h in thy Presence is fulness of Joy, and at thy right Hand Pleasures forevermore. Therefore shall my Soul be ^(u) satisfied as with Marrow and Fatness, and my Mouth shall

^(q) *Matt.* xi. 28. Come unto me all ye that labour and are heavy laden, and I will give you Rest.

^(r) *Heb.* x. 35, 35, 37, 38. Cast not away therefore your Confidence, which hath great recompense of Reward. For ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise : For yet a little while, and he that shall come will come, and will not tarry. Now the Just shall live by Faith ; but if any Man draw back, my Soul shall have no Pleasure in him.

^(s) *Matt.* xvi. 18. Upon this Rock will I build my Church. ¹ *Cor.* x. 4. And that Rock was *Christ*.

^(t) *Isai.* xli. 10. Fear thou not, for I am with thee ; be not dismayed, for I am thy God : I will strengthen thee ; yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness.

^(u) *Rev.* xxi. 6. I will give unto him that is athirst of the Fountain of the Water of Life freely. *Chap.* xxi. 17. Let him that is athirst, come : and whosoever will, let him take the Water of Life freely. *Isai.* xxv. 6. And in this Mountain shall the Lord of Hosts make unto all People a Feast of fat Things, a Feast of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refined.

^(x) *1 Tim.* vi. 15, 16. Who is the blessed and only Potentate, the King of Kings, and Lord of Lords ; to whom be Honour and Power everlasting. Amen. *Rev.* v. 13. Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

^a *Psalms* xlii. ^e *Psalms* lxi. ^f *Pf.* lxi. ^g *Pf.* lxi. 6.
^h *Pf.* xvi. 11. ¹ *Pf.* lvi. 17.

praise thee with joyful Lips.
Thus will (x) I bless thee
while I live, I will lift up
my Hands in thy Name.

My Heart is fixed, O
God, my Heart is fixed, I
will sing and give Praise:
Awake up my Glory, I my
self will awake early. I will
praise thee, O Lord, among
the People, I will sing unto
thee among the Nations; for
thy Mercy reacheth unto the
Heavens, and thy Truth un-
to the Clouds. Be thou (y)
exalted, O God, above the
Heavens, and thy Glory a-
bove all the Earth.

(x) 1 Tim. vi. 15, 16. Who is
the blessed and only Potentate, the
King of Kings, and Lord of Lords;
to whom be Honour and Power
everlasting. Amen. Rev. v. 13.
Blessing, and Honour, and Glory,
and Power, be unto him that sitteth
upon the Throne, and unto the
Lamb for ever and ever.

(y) Ephes. iv. 10. He (Christ)
ascended up far above all Heavens,
that he might fill all things. Phil.
ii. 10. God hath highly exalted
him, and given him a Name which
is above every Name, that at the
Name of Jesus every Knee should
bow, of things in Heaven, and
things in Earth.

1 Psalm LVII. 17, 8, 9, 10, 11

*Having such a great High Priest, who is passed into
the Heavens, let us approach the Throne of the Divine
Majesty, to obtain Grace and Mercy to help in this
time of need. Amen.*

A Confession of Sin, and Supplication for Mercy.

HAVE (a) Mercy,
upon me, O
God, according
to thy LOVING
KINDNESS; according to the
Multitude of thy TENDER
MERCIES, blot out my Trans-
gressions: (b) WASH me tho-

(a) John iii. 16, 17. For GOD
so LOVED the WORLD, that he gave
his only begotten SON, that who-
soever believeth in him should not
perish, but have everlasting Life:
For GOD sent not his SON into the
World to CONDEMN the World,
but that the World through him
might be saved.

(b) Rev. i. 5. Who LOVED us,
and washed us from our SINS in his
own Blood.

2 Psalm LI. 1, to 12. and ver. 15, 16, 17.

roughly from mine INIQUITIES, and (c) CLEANSE me from my SIN: For I (d) acknowledge my Transgressions, and my SIN is ever before me. (e) Against Thee, the only GOD, have I sinned; and done EVIL in thy sight; that thou mightest (f) be justified when thou speakest, and be CLEAR when thou judgest. Behold, I was shapen (g) in INIQUITY, and in SIN did my Mother conceive me. Thou desirest Truth in the inward Part, and in the hidden Part thou shalt make me to know Wisdom. (h) PURGE me with Hyssop, and I shall be CLEAN; (i) WASH me, and I shall be WHITER (k) than SNOW. Make me to hear Joy and GLADNESS, that the Bones which thou hast broken may REJOICE. Hide thy (l) Face from my Sins, and blot out all mine Iniquities. Create in me (m) a CLEAN HEART, O God;

(c) 1 *John* 11. 1, 2. If any Man sin, we have an ADVOCATE with the Father, *Jesus Christ* the Righteous; and he is the PROPITIATION for our SINS.

(d) 1 *John* 1. 9. If we CONFESS our Sins, he is faithful and just to FORGIVE us our Sins, and to cleanse us from all Unrighteousness.

(e) *Rom.* 111. 23. For all have SINNED, and come short of the Glory of God.

(f) *Rom.* 111. 4. Let God be TRUE, but let every Man be a LYAR. and ver. 26. To declare, I say, at this time his RIGHTEOUSNESS; that he might be JUST, and the JUSTIFIER of him which believeth in *Jesus*.

(g) *Rom.* v. 12. As by one Man SIN entered into the World, and DEATH by Sin; even so Death passed upon all Men, for that all have sinned.

(h) *Heb.* 1. 3. Who being the BRIGHTNESS of his Glory, and the express IMAGE of his Person, and upholding all Things by the Word of his POWER; when he had by himself PURGED our Sins, sat down on the right Hand of the Majesty on high.

(i) *Heb.* ix. 13, 14. For if the Blood of Bulls and Goats SANCTIFIETH, to the PURIFYING of the Flesh; how much more shall the Blood of *Christ*, who through the eternal Spirit OFFERED himself without Spot to God, PURGE your Conscience from dead Works, to serve the living God?

(k) *Rev.* vii. 14. These have WASHED their ROBES, and made them WHITE in the Blood of the Lamb. *Isa.* 1. 18. Though your Sins be as SCARLET, they shall be as white as SNOW; though they be red like Crimson, they shall be as Wool.

(l) *Heb.* x. 16, 17. This is the COVENANT that I will make with them, saith the LORD; I will put my Laws into their HEARTS, and in their MINDS will I write them, and their Sins and their Iniquities will I REMEMBER no more.

(m) *Ezek.* xxxvi 26, 27. A new HEART also will I give you, and a new SPIRIT will I put within you; and I will take away the STONY HEART out of your Flesh, and I will give you an HEART of FLESH; and I will put my SPIRIT within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them. *Heb.* ix. 15. For this Cause he is the MEDIATOR of the New Covenant.

and

and renew a RIGHT (n) SPIRIT within me. Cast me not away from thy PRESENCE, and (o) take not thy HOLY SPIRIT from me. Restore unto me the Joy of thy SALVATION, and uphold me with thy † FREE SPIRIT.

O Lord, open thou my Lips, and my Mouth shall shew forth thy PRAISE. For thou desirest no SACRIFICE, thou (p) delightest not in BURNT-OFFERINGS. The Sacrifices of God are a BROKEN SPIRIT: a broken and a contrite HEART, O God, thou wilt not despise.

(n) *John* vii. 38, 39. *Jesus* stood and cried, saying, If any Man THIRST, let him COME unto me and drink. He that BELIEVETH on me, as the Scripture hath said, out of his Belly shall flow Rivers of LIVING WATER: But this spake he of the SPIRIT, which they that believe on him should receive.

(o) *1 Thess.* v. 19. Quench not the Spirit. *Luke* xi. 13. If Fathers know how to give good GIFTS unto their Children, how much more shall your heavenly Father give the HOLY SPIRIT to them that ASK him?

(p) *Heb.* x. 5, 7, 10. When he cometh into the World, he saith, SACRIFICE and OFFERING thou wouldest not, but a BODY hast thou prepared me: Then said he, Lo, I COME to do thy Will, O God: by the which Will we are SANCTIFIED, through the OFFERING of the Body of *Jesus Christ* once.

I do not present these Supplications for my Righteousness, but for his great Mercy's sake, who has exalted his only Son Christ Jesus, to be a Prince and Saviour, to give Repentance and Remission of Sins. Amen.

† *Thy free Spirit*, or the Spirit of Government which God had taken from *Saul*, and given to *David*, *1 Sam.* xvi. 13, 14. and which *David* prays might continue with him, notwithstanding his Sin.



A Prayer for the Prosperity of the Church, with a Confession of God's Goodness to it.



RAISE * wait-eth for thee, O God, in Sion; and unto thee shall the Vow be performed. O thou, (a) that hearest

(a) *John* xiv. 13, 14. Whatsoever ye shall ASK in my Name, that will I do; that the Father may be GLORIFIED in the Son. If ye shall ASK any thing in my Name, I will do it.

* *Psalms* lxxv. 1, to 8.

PRAYER, unto thee shall all Flesh come. Iniquities prevail against us; as for Transgressions, thou shalt PURGE (b) them away.

Blessed are they whom thou (c) CHUSEST, and causest to APPROACH unto thee, that they may dwell in thy Courts; they shall be satisfied with the Goodness of thine (d) House. By TERRIBLE Things in RIGHTEOUSNESS wilt thou answer us, O God of our Salvation; who art the Confidence of all the Ends of the Earth, and of them that are afar off upon the Sea; who by thy Strength settest fast (e) the Mountains, being girded with Power; who (f) STILLEST the Noise of the Seas, and the Noise of their Waves, and the Tumults of the People: They also that dwell in the uttermost Parts are afraid at thy Tokens; thou makest the out-goings of the Morning and Evening to rejoice.

O make a ^b JOYFUL Noise unto God, all ye Lands; (g) SING forth the Honour of his Name, make his Praise GLORIOUS. How terrible, O Lord, art thou in (h) thy WORKS! Thro' the Greatness of thy POWER, shall thine Enemies submit themselves unto thee. All the Earth shall WORSHIP thee, and shall sing to thy Name;

(b) *Heb. i. 3.* When he had by himself PURGED our SINS, sat down on the right Hand of the Majesty on high. *Eph. v. 26, 27.* That he might SANCTIFY and CLEANSE it with the washing of Water by the Word, that he might present it to himself a GLORIOUS Church, not having Spot or Wrinkle, or any such thing, (but that it should be holy, and without Blemish.)

(c) *John xv. 16.* Ye have not CHOSEN me, but I have CHOSEN you, &c.

(d) *Rev. xxi. 22.* The Lord God Almighty and the Lamb, are the TEMPLE of it.

(e) *Heb. i. 10.* Thou, Lord, in the Beginning hast laid the FOUNDATION of the Earth, and the Heavens are the WORKS of thine Hands.

(f) *Mark iv. 39.* He said unto the Sea, PEACE, be still; and the Wind ceased, and there was a great Calm.

(g) *Rev. v. 13.* Every Creature which is in Heaven, and on Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, BLESSING, and HONOUR, and GLORY, and POWER, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

(h) *Rev. xv. 3.* Great and marvellous are thy WORKS, Lord God Almighty: just and true are thy WAYS, thou King of Saints. Who shall not FEAR thee, O Lord, and GLORIFY thy Name? For thou only art holy, for all Nations shall come and WORSHIP thee, for thy JUDGMENTS are made manifest.

for thou art terrible in thy
Doing towards the Children
of Men. Thou rulest by
thy POWER for ever; thy
(i) EYES BEHOLD the Na-
tions; let not the Rebellious
exalt themselves.

O bless our God, ye Peo-
ple, which HOLDETH (k) our
Soul in LIFE, and suffers
not our Feet to be moved.
For thou, O God, hast
PROVED us, thou (l) hast
TRIED us as Silver is tried;
thou hast laid AFFLICTION
upon our Loins, thou hast
caused Men to ride over our
Heads: We went through
(m) FIRE and through WA-
TER, but thou broughtest
us into a WEALTHY Place.
Therefore will we go into
thine HOUSE, to pay the
Vows which our Lips have
uttered, when we were in
Trouble. We CRYED unto
him, and he shall be EX-
TOLLED with our Tongues.
If we (n) regard Iniquity in
our Hearts, thou, O Lord,
wilt not HEAR; but truly
God hath HEARD, and AT-
TENDED to the VOICE of
our Prayer.

Let God * arise, and let
his Enemies be (o) SCAT-
TERED, let them also that
hate him FLEE before him.
As Smoke is driven away, so
let the Wicked (p) FLEE be-
fore thee, O God: But let
the Righteous be GLAD, let

(i) *Heb. iv. 13.* Neither is there
any CREATURE that is not MA-
NIFEST in his Sight, but all Things
are naked and opened unto the
Eyes of him with whom we have
to do.

(k) *John iii. 16.* For God so
LOVED the World, that he gave
his only begotten Son, that whoso-
ever believeth in him should not
PERISH, but have everlasting LIFE.
Chap. i. 4. In him was LIFE, and
the Life was the LIGHT of Men.

(l) *1 Pet. i. 7.* That the TRIAL
of your Faith being much more
precious than of Gold that perish-
eth, though it be TRIED with
FIRE, might be found unto Praise,
and Honour, and Glory, at the ap-
pearing of *Jesus Christ*.

(m) *1 Pet. iv. 12, 13.* Think it
not strange concerning the FIERY
Trial, which is to try you; as tho'
some strange thing happened unto
you: But rejoice, inasmuch as ye
are PARTAKERS of *Christ's* SUP-
PERINGS; that when his Glory
shall be revealed, ye may be glad
also with exceeding JOY.

(n) *John ix. 31.* Now we know
that God HEARETH not SINNERS;
but if any Man be a WORSHIPPER
of God, and doth his Will, him he
HEARETH.

(o) *Gen. ii. 35.* They became
like the CHAFF of the Summer
Threshing-Floors, and the Wind
CARRIED them away, that no Place
was found for them.

(p) *2 Thess. i. 9.* Who shall be
punished with everlasting Destruc-
tion from the Presence of the Lord,
and from the Glory of his Power.
Chap. ii. 8. Whom the Lord shall
CONSUME with the Spirit of his
Mouth, and shall DESTROY with
the Brightness of his coming.

* *Psalm Lxviii. 1, to 8. and 11, 12, 14, 17, to 21. and 26, 24, 23,
32, to 35.*

them REJOICE before thee, O God; yea, let them (q) exceedingly rejoice. Sing unto God, and sing (r) PRAISES to his Name; extol him that rideth upon the Heavens by his Name * *Jah*, and rejoice before him. A Father of the Fatherless, and a Judge of the Widow, is God in his holy Habitation. God setteth the Solitary in Families; he bringeth out those that are bound (s) with Chains, but the Rebellious dwell in a dry Place.

O God, when thou wentest forth before thy People, when thou didst march thro' the Wilderness, the EARTH (t) SHOOK, the HEAVENS trembled at the Presence of God, even *Sinai* itself was MOVED at the Presence of the God of *Israel*.

Thou, O Lord; (u) gavest the Word, and great was the Company of those that PUBLISHED it: Kings of Armies did fly apace. When the Almighty scattered them for her, she was white as Snow in *Salmon*. The Chariots of God are (x) twenty thousand, even THOUSANDS of ANGELS; the Lord is in *his Church*, as in *Sinai*, in the holy Place. Thou hast

(q) *John* xvii. 13. These Things I speak in the World, that they might have my Joy fulfilled in themselves.

(r) *Rev.* vii. 10, 11, 12. And cried with a loud Voice, saying, Salvation to our God which sitteth upon the Throne, and unto the Lamb: And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and worshipped God, saying, Amen, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.

(s) *Luke* iv. 18. He hath anointed me to preach Deliverance to the CAPTIVES, to set at liberty them that are BRUISED.

(t) *Heb.* xii. 26, 27. Yet once more I SHAKE not the EARTH only, but also HEAVEN. And this Word, Yet once more, signifieth the removing of those Things that are SHAKEN, as of Things that are made, that those Things which cannot be shaken may remain.

(u) *Acts* i. 8. Ye shall receive POWER after that the Holy Ghost is come upon you; and ye shall be WITNESSES unto me, both in *Jerusalem*, and in all *Judea*, and in *Samaria*, and unto the uttermost Part of the Earth. *Rom.* x. 15. How shall they preach, except they be sent?

(x) *Rev.* v. 11. And I beheld, and I heard the Voice of MANY ANGELS round about the Throne, and the Beasts, and the Elders; and the Number of them was ten thousand times ten thousand, and thousands of thousands.

* By his Name *Jah*, that is, as Faithful and True, and fulfilling his Promises; or actually saving them. So *Isa.* xii. 2. *Jah Jehovab* is my Strength and my Song, he also is become my Salvation: For *Jah* is a Contraction of *Jehovab*, which expresses God's Eternity and Immutability; and that he is that in Fact, which he was in Promise, their Saviour and Deliverer: See *Exod.* vi. 3, &c.

ascended

ascended (*y*) on high, thou hast led Captivity captive, thou hast received GIFTS for Men, yea, even for (*z*) the REBELLIOUS, that the Lord God may dwell among them. Blessed be the Lord, who daily loadeth us with his Benefits, the God of our Salvation. He that is our God, is the God of Salvation; and unto God the Lord belong the (*a*) Issues from DEATH. But God shall (*b*) wound the Head of his Enemies, and the hairy Scalp of such an one as goeth on still in his Wickedness.

Bless ye God in the Congregations. We have seen thy Goings, O God, even the Goings of my God, my King, in the Sanctuary. For thou, O God, hast commanded thy STRENGTH; (*c*) strengthen, O Lord, that which thou hast wrought in us.

Sing unto God, ye Kingdoms of the Earth, O sing Praises unto the Lord; to him that rideth upon the Heaven of Heavens, which were of old. Lo, he doth send out his VOICE, and that a (*d*) mighty VOICE. Ascribe ye Strength unto God, his Excellency is over *Israel*, and his * Strength is

(*y*) *Eph.* iv. 8. Wherefore he saith, when he ascended up on high, he led Captivity captive, and gave GIFTS unto Men. Ver. 11. And he GAVE some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.

(*z*) *Gal.* i. 23. He which PERSECUTED us in times past, now preacheth the FAITH which once he destroyed. 1 *Tim.* i. 12, 13. He counted me FAITHFUL, putting me into the MINISTRY, who was before a Blasphemer, and a Persecutor, and injurious.

(*a*) *Eph.* ii. 4, 5. But God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were DEAD in Sins, hath QUICKENED us together with *Christ*, (by Grace ye are SAVED.)

(*b*) 2 *Thess.* i. 7, 8. When the Lord *Jesus* shall be revealed from Heaven, in flaming Fire, taking VENGEANCE on them that know not God, and that obey not the Gospel of our Lord *Jesus Christ*.

(*c*) *Philipp.* iv. 13. For I can do all things, through *Christ* which STRENGTHENETH me. 2 *Cor.* iii. 5. Not that we are sufficient of our selves, to think any thing as of our selves, but our sufficiency is of God,

(*d*) *John* v. 28, 29. The Hour is coming, in the which all that are in the Graves shall hear his VOICE, and shall come forth.

* God's Strength in the Clouds, is the Schechinah, which is called his Strength and Glory, *Psalms* LXXVIII. 61. which compare with *Psalms* LXXXIX. 17. this Schechinah was in *Christ*, who is therefore called the Power of God, 1 *Cor.* i. 24. As the Holy Ghost also is the Power of the Highest.

in the Clouds. O God, thou art terrible out of thy holy Places, who alone givest STRENGTH and (e) POWER to thy People. Blessed be our God for evermore. Amen.

(e) Luke XXIV. 49. Tarry ye in the City of Jerusalem, until ye be endued with POWER from on high.

Hear, O Lord, in Heaven thy Dwelling-place, and when thou hearest, forgive; for the sake of Jesus Christ our only Mediator and Advocate. Amen.



*A Prayer in the Time
of great Affliction
and Temptation.*



AVE * me, O God, for the (a) Waters † are come in unto my Soul; I sink in deep Mire, where there is no standing; I am come into deep Waters, where the Floods overflow me. I am (b) weary of my CRYING, my Throat is dried, mine Eyes fail while (c) I WAIT for my God; ter the Woman; that he might FLOOD.

(a) Jonah II. 1, 2, 3, 5. Jonah PRAYED unto the Lord, and said, I CRIED by reason of mine Affliction unto the Lord, and he heard me; out of the Belly of Hell cried I, and thou heardest my Voice. For thou hadst cast me into the Deep, in the midst of the Seas, and the Floods compassed me about; all thy Billows and thy Waves passed over me. The WATERS compassed me about even to the Soul; the Depth closed me round about, the Weeds were wrapt about my Head. Rev. XII. 15. The Serpent cast out of his Mouth WATER as a Flood, cause her to be carried away of the

(b) Rom. VII. 23, 24. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members. O wretched Man that I am, who shall deliver me from the Body of this DEATH!

(c) 2 Cor. V. 4. For we that are in this Tabernacle do groan, being burdened: Not for that we would be unclothed, but clothed upon, that MORTALITY might be swallowed up of LIFE. Rom. VIII. 23. Even we ourselves groan within ourselves, WAITING for the ADOPTION, to wit, the REDEMPTION of our Body.

* Psalm LXIX. 1, 2, 3, 4, 5, 6, 7, 9, 12, 13, to 20. and 29, 30, 32, 33.

† As Troubles are compared to Waters, Psalm LXXXVIII. 16, 17. so also is Iniquity, Job xv. 16. XXXIV. 7.

they

they that would destroy me are mighty.

O God, thou knowest my Foolishness, and my Sins are not hid from thee. Let not them who wait on thee, O Lord God of Hosts, be (d) ASHAMED for my sake; let not those that seek thee be CONFOUNDED for my sake, O God of my Salvation. Because for thy sake I have suffered (e) REPROACH, SHAME hath covered my Face: For the (f) Zeal of thine House hath eaten me up, and the (g) Reproaches of them that reproached thee, are fallen upon me; they that are in high Places speak against me, and I am become the (h) Song of the Drunkards.

But as for me, my (i) PRAYER is unto thee, O Lord, in an (k) ACCEPTABLE TIME: O God, in the Multitude of thy Mercy hear me, in the Truth of thy Salvation; deliver me out of the Mire, and let me not sink: Let me be delivered from them that hate me, and out of the deep Waters. Let not the Water-flood overflow me, neither let the Deep (l) swallow me up;

(k) 2 Cor. VI. 2. I have heard thee in a TIME ACCEPTED, and in the Day of SALVATION have I succoured thee: Behold, now is the ACCEPTED TIME; behold, now is the Day of SALVATION.

(l) Matt. XIV. 30, 31. When he saw the WIND boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, SAVE me; and immediately Jesus stretched forth his Hand and caught him, and said unto him, O thou of little Faith, wherefore didst thou doubt?

(d) Heb. XIII. 5, 6. For he hath said, I will never LEAVE thee, nor FORSAKE thee; so that we may boldly say, The Lord is my HELPER, and I will not fear what Man shall do unto me. 2 Cor. XII. 9. My GRACE is sufficient for thee; for my Strength is made perfect in Weakness. *Isai.* XLI. 10. Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of my Righteousness.

(e) 2 Cor. XII. 10. Therefore I take pleasure in Infirmities, in Reproaches, in Persecutions, in Distresses for Christ's sake; for when I am WEAK, then am I STRONG.

(f) John 11. 17. And his Disciples remembered that it was written, The Zeal of thine House hath eaten me up.

(g) Matt. V. 11, 12. Blessed are ye, when Men shall REVILE you, and PERSECUTE you, and shall say all manner of EVIL against you falsely for my sake: Rejoice, and be exceeding glad, for great is your Reward in Heaven.

(h) 1 Pet. III. 3. Knowing this first, that there shall come in the last Days SCOFFERS, walking after their own Lusts.

(i) James V. 16. The effectual fervent PRAYER of a righteous Man availeth much. *Philipp.* IV. 6. Be careful for nothing; but in every thing by PRAYER, and SUPPLICATION, with THANKSGIVING, let your Requests be made known unto God.

and let (*m*) not the Pit shut her Mouth upon me. Hear me, O Lord, for thy loving Kindness is good; turn unto me according to the Multitude of thy tender Mercies, and hide not thy Face from thy Servant; (*n*) HEAR me speedily; draw near unto my Soul, and redeem it; deliver me from mine Enemies. Thou hast known my Reproach, and my Shame, and my Dishonour; mine Adversaries are all before thee: Reproach hath broken my Heart, and I am full of Heaviness. I looked for some to take (*o*) PITY, and there was none; and for COMFORTERS, but I found none. I am poor and (*p*) sorrowful, let thy (*q*) SALVATION, O God, set me up on high.

I will praise the Name of God with a Song, I will magnify him with Thanksgiving. The (*r*) Humble shall see this, and be glad; and their Hearts shall live that seek God. For the Lord heareth the (*s*) Poor, and despiseth not his Prisoners. ^b Make haste, O Lord, to help and deliver me: Let them be confounded that seek after my Soul. Let all those that seek thee, rejoice; and let such as love thy Salvation

and to revive the Heart of the contrite Ones. Chap. LXVI. 2. To this Man will I look, that is POOR, and of a CONTRITE SPIRIT, and trembleth at my WORD.

(*m*) *John* x. 25, 26. I am the Resurrection and the Life; he that believeth in me, tho' he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. Chap. III. 16, 17. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World; but that the World thro' him might be saved.

(*n*) *1 John* v. 14. This is the Confidence that we have in him, that if we ASK any thing according to his Will, he HEARETH us. *Heb.* x. 35, 35. Cast not away therefore your Confidence, which hath great recompense of Reward. For ye have need of Patience, that after ye have done the Will of God, ye might receive the Promise.

(*o*) *John* xvi. 33. These things I have spoken unto you, that in me ye might have Peace. In the World ye shall have TRIBULATION, but be of GOOD CHEER, I have overcome the World.

(*p*) *Matt.* v. 4. Blessed are they that MOURN, for they shall be COMFORTED. *John* xvi. 20. Ye shall WEEP and LAMENT, but the World shall REJOICE; and ye shall be SORROWFUL, but your SORROW shall be turned into JOY.

(*q*) *Rev.* xii. 10. Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his *Christ*.

(*r*) *James* iv. 6, 10. God resisteth the Proud, but giveth GRACE unto the HUMBLE. Humble yourselves in the Sight of the Lord, and he shall lift you up.

(*s*) *Isai.* LVII. 15. Thus saith the high and lofty One, that inhabiteth Eternity; I dwell in the high and holy Place, and with him that is of a contrite and humble Spirit, to revive the Spirit of the humble,

^b *Psalms* LXX. 1, 2, 4.

say continually, Let God be magnified. Let ^c the Heaven and Earth praise thee, the Seas, and every thing that moveth therein. I am ^(s) poor and ^d needy, make haste unto me; O God, thou art my Helper and Deliverer: O Lord, make no ^(u) tarrying.

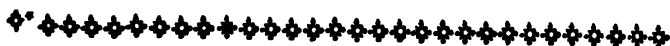
(s) *Matt. v. 3.* Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

(u) *Luke xviii. 7, 8.* Shall not God avenge his own Elect, which cry Day and Night unto him, though he bear long with them? I tell you, that he will avenge them speedily.

^c *Psalm LXIX. 34.*

^d *Psalm LXX. 5.*

Grant these humble Supplications which I offer up to thy Divine Majesty, through the Merits of Christ Jesus our Redeemer; who liveth and reigneth with Thee and the Holy Ghost, ever one God World without end. Amen.



A Prayer in the Time of Old Age, or Sick- ness.

I N ^a thee, O Lord, do I put my ^(a) TRUST, let me never be put to Confusion: Deliver me in thy Righteousness, cause me to escape; incline thine Ear unto me, and save me. Be thou my strong ^(b) Habitation, whereunto I may continually resort. Thou hast given Commandment to save ^(c) me, for thou art my Rock and my Fortrefs.

(a) *Isai. xxvi. 3, 4.* Thou wilt keep him in perfect Peace, whose Mind is STAYED on thee, because he TRUSTETH in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting Strength.

(b) *Acts xvii. 28.* In him we LIVE, and MOVE, and have our BEING.

(c) *Acts v. 31.* Him hath God anointed to be a Prince and SAVIOUR, to give Repentance, and Forgiveness of Sins.

^a *Psalm LXXI. 1, to 9.*

Deliver me, O my God, out of the Hands of the Wicked, out of the Hand of the unrighteous and (d) CRUEL ONE. For thou art (e) my Hope, O Lord God; thou art my Trust from my Youth: By thee have I been holden up from the Womb; thou art he that took me out of my Mother's Bowels: I am as a Wonder unto many, (f) but thou art my strong Refuge. Let my Mouth be filled with thy Praise, and with thine Honour all the Day. Cast me not off in the time of (g) OLD AGE, forsake me not when my Strength faileth.

Lord, * make me to know mine End, and the Measure of my Days, what it is, that I may know how (b) frail I am. Behold, thou hast made my Days as an Hand breadth, and mine Age is as nothing before thee: Verily, every Man, at his best Estate, is altogether Vanity. Surely every Man walketh in a vain * Shew, (i) he HARPETH

his glorious Body, according to the working whereby he is able even to subdue all things unto himself. 1 Cor. xv. 54. When this corruptible shall have put on Incorruption, and this mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, DEATH is swallowed up in VICTORY.

(i) Luke xii. 20. Thou Fool, this Night thy SOUL shall be required of thee, and then whose shall all THOSE THINGS be. Matt. xvi. 26. What shall it profit a Man to gain the WHOLE WORLD, and lose his own SOUL? Or, what shall a Man give in EXCHANGE for his Soul? 1 Tim. vi. 10. For the LOVE of MONEY is the Root of all Evil, which while some covered after, have erred from the Faith, and pierced themselves through with many Sorrows.

b Psalm xxxix. 4, to 13.

* In a vain Shew, in the Margin, in an Image? the same, probably, with the Image or Shadow of Death, as Psalm xxiii. 4. Though I walk through the Valley of the Shadow, or Image of Death. See Rom. vii. 24.

up

(d) 1 Pet. v. 8. Be sober, be vigilant, for your ADVERSARY the Devil, as a roaring Lion, goeth about seeking whom he may devour: whom resist steadfast in the Faith.

(e) Heb. x. 35, 38. Cast not away therefore your Confidence, which hath great recompense of Reward. For the Just shall live by Faith.

(f) Heb. vi. 18, 19, 20. That by two immutable Things, in which it was impossible for God to lye, we might have a strong Consolation who have fled for REFUGE, to lay hold upon the HOPE set before us: Which HOPE we have as an Anchor of the Soul, both sure and steadfast, and which entereth into that within the Vail; whither the Forerunner is for us entered, even Jesus, made an High Priest for ever.

(g) Isai. xlv. 4. And even to your OLD AGE I am he, and even to HOAR HAIRS will I carry you: I have made, and I will bear; even I will carry, and will deliver you. Heb. xiii. 5. For he hath said, I will never LEAVE thee, nor FORSAKE thee. Matt. xxviii. 20. Lo, I am with you alway, even unto the end of the World.

(b) 2 Cor. v. 4. For we that are in this Tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that Mortality might be swallowed up of Life. Phil. i. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious

up RICHES, and knoweth not who shall gather them : And now, Lord, what wait I for? My Hope is in thee: Deliver me from all my Transgressions, and make me not the Reproach of the Foolish: I was dumb, I opened not my Mouth, because thou didst it. Remove away thy Stroke from me; I am confounded by the Blow of thine Hand. When thou with Rebukes dost (k) correct Man for INIQUITY, thou makest his Beauty to consume away like a Moth; surely every Man is Vanity.

Hear my Prayer, O Lord, and give Ear unto my Cry; hold not thy Peace at my Tears; for I am (l) a Stranger with thee, and a Sojourner, as all my Fathers were. O spare me, that I may recover Strength, before I go hence, and be no more.

O God, be not far from me; O my God, make haste for my Help; I will hope continually, and will yet praise thee more and more. My Mouth shall shew forth thy Righteousness, and thy Salvation all the Day; for I know not the Numbers thereof. I will go in the (m) STRENGTH of the Lord God; I will make mention of thy RIGHTROUSNESS, (n) even of thine only: O God,

(k) 2 Cor. iv. 16, 17, 18. Though our outward Man perish, yet the inward Man is renewed Day by Day. Our light AFFLICTION, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory; while we look not at the Things which are seen, which are temporal; but at the Things which are not seen, which are eternal. 1 Cor. xv. 55, 56, 57. O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law: But Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.

(l) Heb. xi. 13, 14. These all died in the Faith, not having received the Promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were STRANGERS and PILGRIMS on the Earth: for they that say such things, declare plainly that they seek a Country; ver. 16. that is, an heavenly. 1 Chron. xxi. 15. For we are Strangers before thee, and Sojourners, as were all our Fathers. Our Days on the Earth are as a Shadow, and there is none abiding.

(m) Eph. i. 11, 16, 17. That he would grant you, according to the Riches of his Glory, to be STRENGTHENED with Might, by his Spirit in the inner Man, that Christ may dwell in your Hearts by Faith, that ye may be rooted and grounded in Love.

(n) Phil. iii. 8, 9. And I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord; for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.

thou hast taught me from my Youth, and hitherto have I declared thy wondrous Works: Now also when I am old and gray-headed, O God, forsake me not.

Thy **RIGHTEOUSNESS**, O God, is very high, who hast done great things: Lord, who is like unto thee? Thou, which hast shewn me great and sore Trouble, (o) wilt quicken me again, and shalt bring me up again out of the Depths of the Earth. Thou wilt (p) comfort me on every side; my Tongue therefore shall talk of thy Righteousness all the Day long, my Lips shall greatly rejoice when I (q) SING unto thee, and my Soul which thou hast **REDEEMED**. I will also praise thee with the Psaltery, even thy Truth, O my God; unto thee will I sing with the Harp, O thou Holy One of *Israel*.


(o) 2 Kings xx. 2, 3, 4, 5. And *Hezekiah* prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in Truth, and with a perfect Heart; and have done that which is good in thy sight. And the Word of the Lord came unto *Isaiah*, saying, Turn again, and tell *Hezekiah*, Thus saith the Lord, I have heard thy Prayer, I have seen thy Tears, behold, I will heal thee. 2 Tim. 11. 11, 12. It is a faithful Saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him. Col. 111. 3, 4. Ye are dead, and your Life is hid with *Christ* in God. When *Christ*, who is our Life, shall appear, then shall ye also appear with him in Glory.

(p) *John* xiv. 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. 2 Cor. 1. 5. For as the Sufferings of *Christ* abound in us, so our Consolation also aboundeth by *Christ*.

(q) *Rev.* v. 9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast SLAIN, and hast **REDEEMED** us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation.

O Father of Mercies, and God of all Consolation, I do not present these my Supplications for my Righteousness, but for thy great Mercy's sake, through the infinite Merits of Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God World without end. Amen.

*A Prayer in the Time
of Trouble and Af-
fliction, with earnest
Supplications to be
restored to the Di-
vine Favour.*

 Cried * unto God
with my Voice,
even unto God
with my Voice,
and he gave Ear unto me. In
the Day of (a) my Trouble
I sought the Lord; my Sore
ran in the Night, and ceas-
ed not; my Soul refused to
be comforted: I remembered
God, and was troubled; I
complained, and my Spirit
was overwhelmed. Thou
holdest mine Eyes waking,
I am so troubled that I can-
not speak: I called to re-
membrance my former *
Songs in the Night; I com-
mune with mine own Heart,
and my Spirit made diligent
search. Wilt thou, O Lord,
(b) cast me off for ever?
and wilt thou be favourable
no more? Is thy Mercy (c)
clean gone for ever? Doth
thy Promise fail for ever-
more? Hast thou, O God,
forgotten to be gracious?
Hast thou in Anger shut up
thy tender Mercies? But I
said, this is mine Infirmity;
I will (d) remember the

(a) *Heb.* 11. 18. For in that he himself hath suffered, being tempt-
ed, he is able to succour them that
are tempted. *Heb.* xii. 6. For
whom the Lord loveth he CHAS-
TENETH, and SCOURGEETH every
Son whom he receiveth. 1 *Peter*
1. 6. Wherein we greatly rejoice,
though now for a Season, if need
be, ye are in Heaviness, through
manifest Temptations.

(b) *Heb.* xiii. 5. For he hath
said, I will never leave thee, nor
forsake thee.

(c) *Heb.* iv. 14, 15, 16. Seeing
that we have a great High Priest,
that is passed into the Heavens, Je-
sus the Son of God; let us hold fast
our Profession: for we have not an
High Priest which cannot be touch-
ed with the Feeling of our INFIR-
MITIES, but was in all Points
tempted like as we are, yet with-
out Sin. Let us therefore come
BOLDLY unto the Throne of GRACE,
that we may obtain MERCY, and
find GRACE to help in time of
need.

(d) *Heb.* xii. 1. Seeing we also
are encompassed with so great a
Cloud of WITNESSES, let us lay
aside every WEIGHT, and the SIN
which doth so easily beset us, and
let us run with PATIENCE the Race
that is set before us. Chap. x. 32.
Call to remembrance the former
Days, in which, after ye were illu-
minated, ye endured a great Fight
of AFFLICTIONS.

* *Psalms* LXXVII. 1, 2, 3, 4, 6, to 13.

* The Night is the time of Deliverance, and consequently of Singing;
concerning which, see *Exod.* xii. 29, 42. *Acts* xvi. 25, 26, &c.

Works of the Lord, surely I will remember thy Wonders of old; I will meditate also of all thy Works, and talk of thy Doings. Thy Way, O God, is in the Sanctuary: Who is so great a God as our God?

O Lord ^b of Hosts, how amiable are thy Tabernacles? my Soul longeth, (e) yea, even fainteth for the Courts of the Lord; my Heart and my Flesh cry out for the living God. How blessed are they that dwell in thy House? who are still praising thee: How blessed is the Man whose Strength is in thee, and in whose Heart are thy Ways? O Lord God of Hosts, hear my Prayer. Behold, O God our Shield, and look upon the (f) Face of † thine ANOINTED: For the Lord is a (g) Sun and a Shield; the Lord will (h) give Grace and Glory, and no good thing will he withhold from them that walk uprightly.

Thou, ^c O Lord, wilt forgive the INIQUITY of thy People, and wilt cover (i) all their SINS. Turn me, O God of my Salvation, and cause thine Anger towards me to cease: O Lord, shew me thy Mercy, and grant me thy Salvation. I will hear what thou, O Lord God,

(e) 2 Cor. v. 2. We groan earnestly, desiring to be clothed upon with our House, which is from Heaven. Rom. viii. 13. Even we our selves groan within our selves, waiting for the ADOPTION, to wit, the RESURRECTION of our Body.

(f) Heb. viii. 1. We have such an High Priest, who is set on the right Hand of the Throne of the Majesty in the Heavens.

(g) Mal. iv. 2. But unto you that fear my Name, shall the Sun of RIGHTEOUSNESS arise, with Healing in his Wings. John xiv. 1, 2, 3. Let not your Heart be troubled, ye believe in God, believe also in me: In my Father's House are many Mansions; if it were not so, I would have told you. I go to prepare a Place for you; that where I am, there ye may be also.

(h) John xvii. 22. The GLORY which thou gavest me, I have given them.

(i) 1 John iv. 1, 2. If any Man Sin, we have an ADVOCATE with the Father, Jesus Christ the Righteous, and he is the PROPITIATION for our Sins.

^b Ps. LXXXIV. 1, 2, 3, 4, 5, 8, 9, 11. ^c Ps. LXXXV. 2, 4, 7, 8, 9, 10, 13.

† Messiah.

wilt

wilt speak; for thou wilt speak (k) Peace unto thy People, and to thy Saints, that they may not turn again to Folly. Thy Salvation, O Lord, is (l) near to them that fear thee; for MERCY and (m) TRUTH have met together, RIGHTEOUSNESS and PEACE have kissed each other. Righteousness shall go before him, and shall guide me in the WAY of his Steps. O Lord^d of Hosts, blessed is the Man that trusteth in thee.

(k) *Rom. viii. 32.* He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?

(l) *Rom. x. 6, 7, 8.* Say not in thine Heart, Who shall ascend into Heaven? (that is, to bring Christ from above) or, who shall descend into the Deep? (that is, to bring up Christ from the Dead.) But what saith it? the Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith which we preach.

(m) *Phil. iv. 6, 7.* Be careful for nothing, but in every thing by PRAYER and SUPPLICATION, with THANKSGIVING, let your Requests be made known unto God: And the Peace of God, which passeth all Understanding, shall keep

your Hearts and Minds, through Jesus Christ.

^d *Psalm LXXXIV. 12.*

Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified; but there is Mercy and Forgiveness with Thee, that Thou mayst be feared; which I most humbly implore, through the Intercession of Christ Jesus our only Mediator and Advocate. Amen.



A Prayer for Mercy and Protection, in the time of any Publick or Private Calamity.

BOW down thine Ear, O Lord, hear me, for I am poor and needy: Preserve my Soul, O thou my God, save thy Servant that (a) TRUSTETH

(a) *Mark xi. 24.* What Things soever ye desire when you pray, BELIEVE that ye receive them, and ye shall have them. *Phil. iv. 6, 7.* Be careful for nothing, but in all things let your Requests be made known unto God: And the Peace of God, which passeth all Understanding, shall keep your Hearts and Minds through Christ Jesus.

^a *Psalm LXXXVI. to ver. 7.*

in thee. Be merciful unto me, O Lord, for I cry unto thee daily: (b) REJOICE the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul. For thou, Lord, art (c) MERCIFUL, and ready to FORGIVE, and plenteous in Mercy unto all them that call upon thee. Give ear, O Lord, unto my PRAYER, and attend unto the Voice of my SUPPLICATION: In the (d) Day of my TROUBLE I will call upon thee, for thou wilt answer me.

Thou^b art my REFUGE and my FORTRESS; my GOD, in whom I will trust; therefore I will not be afraid of the (e) TERROR by Night, nor of the ARROW that flieth by Day, nor for the PESTILENCE that walketh in Darkness, nor for the DESTRUCTION that wasteth by Noon-day. For thou, O Most High, art my REFUGE and my (f) HABITATION. He shall give his (g) Angels charge over me, to keep me in all my WAYS.

I will (h) call upon thee, O Lord, for thou wilt answer me, and be with me in Trouble. For^c among the Gods there is none like unto thee, O Lord; neither are there any Works like unto thy Works. All Nations

(b) *Phil.* iv. 4. REJOICE in the Lord alway; and again, I say, REJOICE. *John* xvi. 24. Ask, and ye shall RECEIVE, that your JOY may be full.

(c) *Acts* v. 31. Him hath God exalted to be a PRINCE and a SAVIOUR to give Repentance and Forgiveness of SINS. *Jos.* ii. 13. For he is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

(d) *Heb.* iv. 16. Let us therefore come boldly unto the THRONE of GRACE, that we may obtain MERCY, and find GRACE to help in time of need.

(e) *Matt.* x. 28, 29, 30, 31. FEAR not them which kill the Body, but are not able to kill the Soul; but rather FEAR him which is able to destroy both Soul and Body in Hell. Are not two Sparrows sold for a Farthing? and one of them shall not fall on the Ground without your Father; but the very Hairs of your Head are all numbered: FEAR ye not therefore, ye are of more value than many Sparrows. *Heb.* ii. 14, 15. That through Death he might destroy him that had the Power of Death, that is, the Devil; and deliver them who through the FEAR of Death were all their Life-time subject to Bondage.

(f) *John* xv. 6. If a Man ABIDE not in me, he is cast forth as a Branch, and is withered.

(g) *Heb.* i. 14. Are they not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation. *John* xiv. 23. *Jesus* answered and said unto him, If a Man love me, he will keep my Words; and my Father will love him, and we will come unto him, and make our Abode with him.

(h) *1 John* iii. 22. And whatsoever we ask, we receive of him; because we keep his Commandments.

^b *Psalms* xci. 2, 5, 6, 9, 11, 15.

^c *Pf.* lxxxvi. 8, to 17.

whom thou hast made, shall come and (i) **WORSHIP** before thee, and shall **GLORIFY** thy Name; for thou art great, and dost wondrous things; thou art **GOD** alone. (k) **TEACH** me thy **WAY**, O Lord, I will walk in thy Truth: Unite my Heart to fear thy Name.

I will praise thee, O Lord my God, with all my Heart, and I will glorify thy Name for evermore: For great is thy **MERCY** towards me; and thou wilt deliver my Soul from the lowest Hell. O God, the (l) **PROUD** have risen against me, and the Assemblies of violent Men have sought after my Soul: But thou, O Lord, art a God full of Compassion, and gracious, long-suffering, and plenteous in Mercy and Truth. O turn unto me, and have Mercy upon me; give thy (m) **STRENGTH** unto thy Servant, and **SAVE** me: Shew me a * **TOKEN** for good, that they which hate me may see it, and be ashamed; because thou, the right Hand of my Righteousness, is made perfect in **WEAKNESS**.

(i) *Rev. v. 13.* And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, **BLESSING**, and **HONOUR**, and **GLORY**, and **POWER**, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

(k) *Heb. viii. 10, 11, 12.* I will put my **LAWs** into their **MINDs**, and write them in their **HEARTs**; and I will be to them a God, and they shall be to me a People. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord; for all shall know me, from the least to the greatest: For I will be merciful to their **UNRIGHTeousNESS**, and their **SINs** and their **INQUIties** will I remember no more.

(l) *1 Pet. v. 8, 9.* Be **SOBER**, be **VIGILANT**; for your Adversary the Devil goeth about like a roaring Lion, seeking whom he may devour: whom resist, stedfast in the Faith. *John xv. 19, 20.* Because you are not of the World, but I have chosen you out of the World, therefore the World hateth you; if they have persecuted me, they will also persecute you. *Chap. xvi. 33.* These Words have I spoken to you, that in me ye might have **PEACE**. In the World ye shall have **TRIBULATION**; but be of good cheer, I have overcome the World.

(m) *Isai. xli. 10.* Fear not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee, yea, I will uphold thee with

* There is a *Token for Good*, or of Deliverance to the Righteous, as *Exod. xii. 13.* The Blood shall be to you for a Token upon the Houses; —and the Plague shall not be upon you to destroy you. See *Isa. vii. 14, 16.* There are also Tokens of Evil to the Wicked, as *Psalms i. xv. 8.* They also that dwell in the uttermost Parts are afraid of thy Tokens. See *Luke xxi. 25, 26, 28.* where the same Signs are Tokens of Evil to the Wicked, and of Deliverance to the Righteous.

Lord, hast holpen me, and
(n) comforted me.

(n) *John xiv. 16.* I will pray the Father, and he shall give you another COMFORTER, that he may abide with you for ever.

These Supplications I present unto thy Divine Majesty, through the infinite Merits of Christ Jesus our only Mediator and Advocate, who liveth and reigneth with Thee and the Holy Ghost, ever one God, World without end. Amen.



A Prayer in Extremity of Trouble, or bodily Infirmary, with a Profession of Confidence in the Mercy of God.



LORD : God of my SALVATION, I have cried Day and Night before thee. Let my PRAYER come before thee; incline thine Ear unto my CRY: For my Soul is full of Troubles, and my Life draws near unto the Grave. I am counted with them that go down into the Pit: I am as a (a) Man that hath no Strength; free among the Dead, like the Slain that lie in the Grave, whom thou remembrest no more, and they are cut off from thy Hand. Thy Wrath lieth hard upon me, and thou hast afflicted me with all thy Waves. Thou hast put away mine Acquaintance far from me. I am shut up, and I cannot come forth. Mine Eye (b) mourneth, by reason of Affliction.

(a) *Job xiv. 1, 2, 3.* Man that is born of a Woman, is of few Days, and full of Trouble: He cometh forth like a FLOWER, and is cut down; he fleeth also as a SHADOW, and continueth not. And dost thou open thine Eyes upon such an one, and bringest me into JUDGMENT with thee? Chap. vi. 4. The Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit; the Terrors of God do set themselves in array against me.

(b) *John xvi. 20.* I say unto you, that ye shall WEEP and LAMENT, but the World shall REJOICE; and ye shall be sorrowful, but your SORROW shall be turned into JOY. *Heb. xii. 3, 6.* Consider him that endured such Contradiction of Sinners

against himself, lest ye be wearied, and faint in your Minds: For whom the Lord loveth he CHASTENETH, and SCOURGETH every SON whom he receiveth

1 *Psalms LXXXVIII. 1, to 16.*

Lord,

Lord, I have called daily upon thee ; I have stretched out my Hands unto thee ? Wilt thou shew WONDERS to the DEAD ? Shall the DEAD (c) arise and praise thee ? Shall thy loving Kindness be declared in the Grave, or thy Faithfulness in Destruction ? Shall thy Wonders be known in the Dark, and thy Righteousness in the Land of Forgetfulness ? But unto thee have I cried, O Lord ; and in the Morning shall my Prayer prevent thee. Lord, why castest thou off my Soul ? Why hidest thou thy Face from me ? I am afflicted and ready to die ; from my Youth up, while I suffer thy Terrors I am distracted : Thy fierce Wrath goeth over me, thy Terrors have cut me off.

(c) *John* XI. 25, 26. I am the RESURRECTION and the LIFE ; he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth, and believeth in me, shall never die.

Hear my ^b Prayer, O Lord, and let my Cry come unto thee. Hide not thy Face from me in the Day (d) when I am in trouble : incline thine Ear unto me : In the Day when I call, answer me speedily. For my Bones are consumed like Smoke ; my Heart is smitten, and withereth like Grass, so that I forget to eat my Bread ; by reason of the Voice of my Groaning, my Bones cleave to my Skin. Mine Enemies reproach me all the Day, and they that are mad against me have sworn (e) against me. My Days are like a SHADOW that inclineth, and I am (f) withered like Grass : But thou, O Lord, shalt endure for ever, and thy Remembrance unto all Generations.

(d) 2 *Cor.* VI. 2. I have heard thee in a Time accepted, and in the Day of SALVATION have I succoured thee : Behold, now is the accepted TIME ; behold, now is the Day of SALVATION.

(e) *Acts* XXIII. 14. We have bound our selves under a great Curse, that we will eat nothing until we have slain Paul.

(f) 1 *Pe.* I. 24, 25. All Flesh is as Grass, and all the Glory of Man as the Flower of Grass : The Grass withereth, and the Flower thereof falleth away ; but the Word of the Lord endureth for ever. See *Isa.* XL.

Thou, O Lord, art merciful and gracious, slow to Anger, and of great Mercy ; who wilt not alway chide,

^b *Psalm* CII. 1, to 5, 8, 11, 12, and 1, 2, 3, 4, 22.

^c *Psalm* CIII. 8, 9, 11, to 18,

neither keep thine Anger for ever. For as the Heaven is high above the Earth, so great is thy **MERCY** toward them that fear thee. As far as the East is from the West, so far wilt thou remove our **TRANSGRESSIONS** from us; for as a **FATHER** pitieth his (g) **CHILDREN**, so the Lord pitieth them that fear him: For he knoweth our Frame, he remembers that we are but Dust.

As for Man (h) his Days are as **GRASS**, as a **FLOWER** of the Field, so he flourisheth; the Wind passeth over it, and it is gone, and the Place thereof shall know it no more. But thy **MERCY**, O Lord, is from everlasting upon them that fear thee, and thy **RIGHTEOUSNESS** upon Childrens Children, to such as keep (i) thy **COVENANT**, and to those that remember thy **COMMANDMENTS**, to do them. Bless the Lord, O my Soul; let all that is within me bless his holy Name.

Bless the Lord, O my Soul, and forget not all his **BENEFITS**; who forgiveth (k) all thine **INIQUITIES**, and healeth all thy **DISEASES**: who **REDEEMETH** thy Life from Destruction, and crowneth thee with loving Kindness and tender Mercies. (l) O bless the Lord

(g) *Rom. viii. 32.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things. 1 *John iiii. 1.* Behold what manner of Love the Father hath bestowed upon us, that we should be called the **SONS** of God. *Luke xi. 13.* If ye then being evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Isai. xlix. 15.* Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb? Yea, they may forget, yet I will not forget thee.

(h) *James iv. 14.* For what is your **LIFE**? it is even a **VAPOUR**, that appeareth for a little time, and then vanisheth away.

(i) *Isai. lv. 3.* And I will make an everlasting **COVENANT** with you, even the sure Mercies of *David*. *Heb. viii. 6.* Now hath he obtained a more excellent Ministry, by how much also he is the **MEDIATOR** of a better **COVENANT**, which was established upon better **PROMISES**.

(k) *Heb. viii. 10, 11, 12.* This is the Covenant that I will make with the House of *Israel*, after those Days, saith the Lord; I will put my **LAWs** into their **MIND**, and write them in their **HEARTs**; and I will be to them a God, and they shall be to me a People: For I will be **MERCIFUL** to their **UNRIGHTEOUSNESS**, and their **SINS** and their **INIQUITIES** will I remember no more.

(l) *Rev. i. 5, 6.* Unto him that loved us, and washed us from our **SINS** in his own **BLOOD**: Unto him be **GLORY** and **DOMINION** for ever and ever. Amen. Chap. v. 13. And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, heard I saying, Blessing, and Honour, and Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.

all his Works, in all Places of his Dominion: Bless the Lord, O my Soul.

If thou, O Lord, shouldst be exact to mark Iniquity, who should stand? but with Thee is Mercy and plenteous Redemption, which I implore through the infinite Merits of Christ Jesus our blessed Lord and Saviour; who liveth and reigneth with Thee and the Holy Ghost, One God over all Blessed for evermore. Amen.

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A Prayer for the Knowledge of God's Law, and for Grace to practise it.

O THAT * my (a) WAYS were directed, O Lord, to keep thy Statutes; then should I not be (b) ASHAMED, when I have respect to all thy Commandments. I will praise thee with UPRIGHTNESS of HEART, when I shall have LEARNED (c) thy RIGHTEOUS JUDGMENTS. I will keep thy Statutes, O forsake me not utterly. O Lord,

(a) *Isai. xxx. 21.* Thine Ears shall hear a WORD behind thee, saying, This is the WAY, WALK ye in it, when ye turn to the right Hand, and when ye turn to the left.

(b) *Isai. xlv. 17.* But *Israel* shall be SAVED in the Lord, with an everlasting SALVATION: Ye shall not be ASHAMED nor CONFOUNDED World without end. *Rom. ix. 33.* Whosoever believes on him, shall not be ASHAMED.

(c) *James i. 5, 6.* If any of you lack WISDOM, let him ask of God, that giveth to all Men LIBERALLY, and upbraideth not, and it shall be given him: But let him ask in FAITH, nothing wavering. *John vi. 43, 44, 45.* *Jesus* answered and said, No Man can come to me, ex-

cept the Father which hath sent me at the last Day. It is written in the Prophets, And they shall be all TAUGHT of God: Every Man therefore that hath HEARD, and hath LEARNED of the Father, cometh unto me.

* *Psalms* cxix. 5, 6, 7, 8, 10, 11, 12, 14, to 22, 25, 27, 28, 31, to 38, 40, to 44, 47, to 55, 57, to 60, 62, 64, 67, 71, 75, 76, 77, 81, 82, 83, 85, 86, 88, to 96.

with my whole (d) HEART have I SOUGHT thee; let me not wander from thy Commandments.

Thy WORD have I (e) HID in mine Heart, that I might not sin against thee: Blessed art thou, O Lord; teach me thy Statutes. I have REJOICED (f) in the Way of thy TESTIMONIES more than in all Riches. I will meditate in thy Precepts; I will DELIGHT (g) my self in thy Statutes; I will not (h) forget thy Word. Deal bountifully with thy Servant, that I may live, and keep thy Word.

OPEN thou mine (i) EYES, that I may behold wondrous Things out of thy Law. I

is far from me. But in vain do they WORSHIP me, teaching for Doctrines the Commandments of Men.

(e) *Luke VIII. 15.* But that on the good Ground, are they which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience. *John XVII. 8.* I have given unto them the Words which thou gavest me; and they have received them. *ver. 17.* Sanctify them through thy Truth; thy WORD is Truth. *James I. 21.* And receive with Meekness, the ingrafted WORD, which is able to save your Souls.

(f) *Psalm III. 1.* Finally, my Brethren, REJOICE in the Lord.

(g) *John XVII. 13.* These things I speak in the World, that they might have my JOY fulfilled in themselves.

(h) *James I. 22, 23, 24, 25.* Be ye DOERS of the WORD, and not HEARERS only, deceiving your own selves; for if any be a Hearer of the WORD, and not a Doer, he is like a Man beholding his natural Face in a Glass; for he beholdeth himself, and goeth his way, and straightway he FORGETTETH what manner of Man he was: For who so looketh into the PERFECT LAW of LIBERTY, and continueth therein, he being not a forgetful Hearer, but a Doer of the WORD, this Man shall be blessed in his Deed.

(i) *Luke XXIV. 45, 46.* Then opened he their UNDERSTANDING, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day, &c. *John VIII. 12.* I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life.

(d) *Hab. x. 22.* Let us draw near with a true HEART, in full Assurance of Faith, having our HEARTS sprinkled from an evil Conscience. *Chap. XI. 6.* For he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him. *Isa. XXVI. 9.* With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early: For when thy judgments are in the Earth, the Inhabitants of the World will learn RIGHTZOUSNESS. *Ch. XLV. 19.* I said unto the Seed of Jacob, seek ye me in vain. *Amos V. 8.* Seek him that maketh the Seven Stars, and Orion, and turneth the shadow of Death into the Morning, and maketh the Day dark with Night; that calleth for the Waters of the Sea, and poureth them out upon the face of the Earth; the Lord is his Name. *Col. III. 1.* If ye then be risen with Christ, SEEK those Things which are above, where Christ sitteth on the right Hand of God. *Matt. xv. 8, 9.* This People draweth near unto me with their MOUTH,—but their HEART

am a (k) Stranger on the Earth, HIDE not thy Commandments from me, for they are my Delight and my Counsellors. My Soul breaketh for the (l) LONGING that it hath unto thy Judgments at all times. Remove from me all (m) Reproach and Contempt, for I have kept thy Testimonies. My Soul cleaveth unto the Dust, (n) quicken thou me according to thy Word. Make me to understand the Way of thy Precepts, so shall I talk of thy wondrous Works.

My Soul melteth for Heaviness, (o) STRENGTHEN thou me according to thy Word. I have stuck unto thy Testimonies, O Lord, put me not to Shame. I will (p) RUN the Way of thy Commandments, when thou shalt enlarge my Heart.

Teach me, O Lord, the Way of thy Statutes; give (q) me Understanding, and I shall keep thy Law; yea, I shall observe it with my (r) whole HEART, for therein do I delight. Incline my Heart unto thy Testimonies, and not to Covetousness.

Turn away mine Eyes from beholding (s) VANITY, and quicken thou me in thy Way. 'Stablish thy Word

thy God with all thy HEART.

(s) 1 Pet. 1. 18. Forasmuch as ye know that ye were not redeemed with CORRUPTIBLE Things, as Silver and Gold, from your vain Conscience, received by Tradition from your Fathers.

(k) Heb. xi. 13, 14, 16. These all died in Faith, not having received the Promises, but having seen them afar off; and were persuaded of them, and embraced them, and confessed that they were STRANGERS and PILGRIMS on the Earth: for they that say such things, declare plainly that they seek a Country; that is, an heavenly: Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.

(l) Matt. v. 6. Blessed are they which do HUNGER and THIRST after RIGHTEOUSNESS, for they shall be filled.

(m) Matt. v. 11, 12. Blessed are ye when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely for my sake: Rejoice and be exceeding glad, for great is your Reward in Heaven.

(n) Ephes. ii. 4, 5. God, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in SINS, hath quickened us together with Christ. (By Grace ye are saved.)

(o) Ephes. vi. 10. Be STRONG in the Lord, and in the Power of his Might. Phil. iv. 13. I can do all things thro' Christ Jesus STRENGTHENING me.

(p) Heb. xii. 1. Let us lay aside every WEIGHT, and the SIN which doth so easily beset us, and let us run with PATIENCE the Race that is set before us. 1 Cor. ix. 24. Know ye not that they which run in a Race run all, but one receiveth the Prize? So RUN, that ye may obtain.

(q) 1 John v. 20. The Son of God is come, and hath given us an UNDERSTANDING, that we may know him that is true.

(r) Phil. ii. 13. It is God that WORKETH in us, both to will and to do of his good Pleasure. Mark xii. 30. Thou shalt love the Lord

Rom. xii. 10. Love is the fulfilling of the Law.

unto thy Servant, who is devoted to thy Fear. I have

(r) LONGED after thy Precepts, O quicken thou me in thy Righteousness. Let thy MERCIES come also unto me, O Lord, even thy SALVATION, for I trust in thy Word. Take not the (u) WORD of TRUTH utterly out of my Mouth, for therein have I hoped: So shall I keep thy Laws (x) continually, for ever and ever. I will DELIGHT my self in thy Commandments, which I have loved; my Hands also will I lift up unto thy (y) Commandments, and will MEDITATE in thy Statutes.

O remember the Word unto thy Servant, upon which thou hast made me (z) to HOPE. This is my COMFORT in mine Affliction, for thy WORD hath quickened me. The Proud have had me greatly in Derision, yet have I not declined from thy Law. I remember thy Judgments of old, O Lord, and have (a) COMFORTED my self. Horror hath taken hold upon me, because of the Wicked that forsake thy Law. But thy Statutes have been my Songs in the House of my (b) PILGRIMAGE. I have remembered thy Name, O Lord, in the Night, for thou art my Portion: I entreat thy Favour with my whole Heart, be

(r) *Matt. v. 6.* Blessed are they which do hunger and thirst after RIGHTEOUSNESS, for they shall be filled.

(u) *Matt. iv. 4.* Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.

(x) *John xv. 7.* If ye abide in me, and my Words abide in you, ye shall ask what you will, and it shall be done unto you.

(y) *Matt. v. 19.* Whosoever shall do and TEACH them, the same shall be called GREAT in the Kingdom of Heaven.

(z) *Rom. viii. 24.* For we are SAVED by HOPE. *Heb. vi. 19.* Which HOPE we have as an Anchor of the Soul, both sure and steadfast, and which entereth into that within the Vail; whither the Forerunner is for us entered, even Jesus, made an High Priest for ever.

(a) *John xiv. 16.* And I will pray the Father, and he shall give you another COMFORTER, that he may abide with you for ever. *Matt. v. 4.* Blessed are they that MOURN, for they shall be COMFORTED.

(b) *Heb. xi. 13.* These all—confessed that they were STRANGERS and PILGRIMS on the Earth.

merciful

merciful unto me according to thy Word. I have thought on my Ways, and have (c) turned my Feet unto thy Testimonies. I will make (d) HASTE, and not delay to keep thy Commandments. At (e) Midnight I will rise to give Thanks unto thee, because of thy righteous Judgments. The Earth, O Lord, is full of thy Mercy, teach me thy Statutes. Before I was afflicted I went astray, but now have I kept thy Word. It is good for me that I have been AFFLICTED, (f) for now have I kept thy Statutes.

I know, O Lord, that thy Judgments are RIGHT, and that thou in (g) FAITHFULNESS hast afflicted me. Let, I pray thee, thy merciful Kindness be for (h) my COMFORT, according to thy Word. Let thy tender MERCIES come unto me, that I may (i) LIVE; for thy Law is my Delight. My Soul (k) fainteth for thy SALVATION, but I hope in thy Word. Mine Eyes fail for thy Word, saying, When wilt thou comfort me? For I am become (l) like a Bottle in the Smoak, yet do I not FORGET thy Statutes. The Proud have digged Pits for me; HELP thou me, O Lord: Quicken thou me after thy loving Kindness, so shall I keep the Testimony of thy Mouth.

(c) *Luke* xv. 17, 18. When he came to himself,—he said,—I will arise, and go to my FATHER.

(d) *Acts* xxii. 16. Why TARRIEST thou? Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.

(e) *Matt.* xxv. 6. At MIDNIGHT there was a Cry made, Behold the BRIDEGROOM cometh, go ye out to meet him. *ver.* 7. Then all those Virgins arose, &c. See also *Acts* xii. 6,—18.

(f) *Heb.* xii. 11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness, unto them which are exercised thereby. 1 *Pet.* i. 6. Wherein ye greatly rejoice, though now for a Season, (if need be) ye are in Heaviness, through manifold Temptations.

(g) *Rev.* iii. 19. As many as I LOVE, I rebuke and CHASTEN.

(h) 2 *Cor.* i. 5. As the Sufferings of Christ abound in us, so our CONSOLATION also aboundeth by Christ.

(i) 2 *Cor.* i. 9, 10. God which raiseth the Dead, delivered us from so great a DEATH, and doth deliver; in whom we trust that he will yet deliver.

(k) *Phil.* i. 23. I am in a STRAIT betwixt two, having a Desire to depart, and to be with Christ, which is far better.

(l) *John* xi. 25, 26. He that believeth in me, tho' he were dead, yet shall he live: And whosoever liveth and believeth in me, shall never die. *Col.* iii. 3, 4. Ye are dead, and your Life is hid with Christ in God. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.

For ever, O Lord, thy (m) WORD is settled in Heaven. Thy Faithfulness is unto all Generations; thou hast (n) established the Earth, and it abideth: They continue this Day according to thine Ordinances; for all are thy Servants. Unless thy Law had been my Delight, I should have perished in my AFFLICTION. I will (o) never FORGET thy Precepts, for with them thou hast quickened me. I am thine, save me, for I have sought thy Precepts.

The Wicked have sought to destroy me, but I will consider thy Testimonies. I have seen an End of all (p) PERFECTION, but thy Commandment is exceeding broad.

(m) Matt. xxiv. 35. Heaven and Earth shall pass away, but my Words shall not pass away.

(n) Heb. i. 3. And upholding all things by the WORD of his Power.

(o) Gal. vi. 9. And let us not be weary in WELL-DOING, for in due Season we shall reap, if we faint not.

(p) Eccles. i. 2. VANITY OF VANITIES, all is VANITY. Phil. iii. 8. I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord; for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ.

Grant this, O most merciful Father, for the infinite Merits of the Death and Passion of Christ Jesus our Redeemer, who is exalted as our High Priest to the right hand of the Majesty on high, to be a Prince and Saviour, to give Repentance and Remission of Sins. Amen.



**A Profession of Love
for God's Law, and
of Confidence in its
Promises.**

LORD, * how
(a) LOVE I thy
LAW, it is my
Meditation all the
Day. Thou through thy
Commandments hast made
me (b) WISER than mine
Enemies, for they are ever
with me. I have restrained
my Feet from every (c) evil
Way, that I might keep thy
Word. (d) How SWEET are
thy WORDS unto my Taste;
yea, sweeter than Honey to
my Mouth; thy (e) WORD
is a LAMP unto my Feet,
and a LIGHT unto my Path.
I have sworn, and I will (f)
perform it, that I will keep
thy righteous Judgments.

I am afflicted very much,
quicken me, O Lord, accord-
ing to thy Word. Accept,
I beseech thee, the free-will
OFFERINGS of my (g)
MOUTH, and teach me thy
Judgments. My (h) Soul is
continually in thy Hand,
yet do I not forget thy LAW.
Righteousness, than after they have
Commandment delivered unto them.

(g) *Heb. xii. 15.* By him—let us offer the SACRIFICE OF PRAISE
to God continually; that is, the Fruit of our Lips.

(h) *2 Cor. i. 9.* But we had the SENTENCE OF DEATH in our selves,
that we should not trust in our selves, but in God which raiseth the Dead.

(a) *2 Cor. v. 14.* For the LOVE
of Christ constraineth us, because we
thus judge, that if one died for all,
then were all dead. *John xv. 10.*
If ye keep my COMMANDMENTS,
ye shall abide in my LOVE.

(b) *1 Cor. i. 25, 27.* The Foolish-
ness of God is WISER than Men.
God hath chosen the FOOLISH
THINGS of the World to confound
the WISE.

(c) *Col. iii. 5.* Mortify therefore
your Members which are upon the
Earth, FORNICATION, UNCLEAN-
NESS, INORDINATE AFFECTION,
evil CONCURSANCE, and COVE-
TOUSNESS, which is Idolstry.

(d) *1 Cor. ii. 9.* Eye hath not
seen, nor Ear heard, neither have
entered into the Heart of Man, the
THINGS which God hath prepared
for them that LOVE him.

(e) *John i. 1, 4.* In the Beginning
was the WORD, and the WORD was
with God, and the WORD was God:
In him was Life, and the Life was
the LIGHT of Men. *Col. i. 13.*
Who hath delivered us from the
POWER of DARKNESS, and hath
translated us into the Kingdom of
his dear Son.

(f) *1 Cor. xv. 58.* Be ye steadfast,
unmoveable, always abounding in
the Work of the Lord, forasmuch
as ye know that your LABOUR is
not in VAIN in the Lord. *2 Pet.*
ii. 21. It had been better for them
not to have known the Way of
not to have known it, to turn from the holy

* *Psalm cxix. 97, 98, 101, 103, 105, to 109, 113, 114, 116, 117, 120,*
123, 124, 129, 132, to 136, 141, to 144.

I hate (i) vain Thoughts, but thy Law do I love.

Thou art my hiding Place and my Shield; I HOPE in thy WORD. Uphold me according to thy Word, that I may live, and let me not be (k) ASHAMED of my HOPE. Hold thou me up, and I shall be safe, and I will have respect to thy Statutes. My Flesh (l) TREMBLETH for fear of thee, and I am afraid of thy Judgments. Mine Eyes fail for thy Salvation, (m) and for the Word of thy (n) RIGHTEOUSNESS. Deal with thy Servant according to thy Mercy, and teach me thy Statutes: Thy Testimonies are wonderful, therefore doth my Soul keep them. Look thou upon me, and be merciful unto me, as thou usest to do unto those that (o) LOVE thy NAME. Order my Steps in thy Word, and let not any Iniquity have (p) Dominion over me.

Deliver me from mine Oppressors, so will I keep thy Precepts. Make (q) thy Face to shine upon thy Servant, and teach me thy Statutes. (r) Rivers of WATERS run down mine EYES, because Men keep not thy Law. I am (s) SMALL and DESPISED, yet do I not forget thy Precepts. Thy (t) Righteousness is an ever-

(i) 2 Cor. x. 3, 4, 5. For tho' we walk in the Flesh, we do not war after the Flesh; for the Weapons of our Warfare are not carnal, but mighty through God, to the PUL-LING down of STRONG HOLDS, casting down IMAGINATIONS, and every HIGH THING that exalteth it self against the Knowledge of God, and bringing into Captivity every THOUGHT to the Obedience of Christ.

(k) Rom. v. 5. HOPE maketh not ASHAMED, because the Love of God is shed abroad in our Hearts, by the Holy Ghost, which is given unto us.

(l) Phil. 11. 12, 13. Work out your own SALVATION with FEAR and TREMBLING, for it is God which worketh in us both to will and to do, of his good Pleasure.

(m) 1 Pet. 1. 5. Who are kept by the Power of God, through Faith unto Salvation.

(n) Gal. v. 5. We through the Spirit wait for the Hope of RIGHTEOUSNESS by Faith.

(o) John xiv. 21. He that LOVETH me shall be LOVED of my Father; and I will LOVE him, and will manifest my self to him.

(p) Rom. vi. 14. For SIN shall not have DOMINION over you, for ye are not under the LAW, but under GRACE.

(q) John xiv. 23. If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.

(r) John xvi. 20. Ye shall WEEP and LAMENT, but the World shall rejoice; and ye shall be SORROWFUL, but your Sorrow shall be turned into Joy. Matt. v. 4. Blessed are they that MOURN, for they shall be COMFORTED.

(s) Matt. v. 3. Blessed are the POOR in SPIRIT, for theirs is the Kingdom of Heaven. 1 Cor. iv. 10, 13: We are DESPISED, — we are made as the FILTH of the World, and are the OFFSCOURING of all Things unto this Day.

(t) Tit. 111. 5. Not by Works of RIGHTEOUSNESS, which we have done, but according to his Mercy he saved us.

lasting

lasting Righteousness, and thy Law is the Truth. (u) Trouble and Anguish have taken hold upon me, yet thy Commandments are my Delight. The Righteousness of thy Testimonies is everlasting: Give me (x) Understanding, and I shall live.

(u) *John* xvi. 33. In me ye shall have Peace: In the World ye shall have TRIBULATION, but be of GOOD CHEER, I have overcome the World.

(x) *James* i. 5. If any of you lack WISDOM, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him.

Having such a great High Priest, who is passed into the Heavens, let us approach the Throne of the Divine Majesty, to obtain Grace and Mercy to help in this time of need. Amen.



A Prayer for Deliverance from Trouble, and for quickning Grace to keep God's Law.

I Cried • with my whole Heart; hear me, O Lord, and save me, and I shall keep thy Testimonies. I prevented the dawning of the Morning, (s) and CRIED; I HOPE in thy Word. Mine Eyes prevent the Night Watches, that

(s) *Luke* xi. 5, 6, 7, &c. And he said unto them, Which of you shall have a Friend, and shall go unto him at Midnight, and say unto him, Friend, lend me three Loaves, for a Friend of mine in his Journey is come to me, and I have nothing to set before him: And he from within shall answer, and say, Trouble me not, the Door is now shut, and my Children are with me in Bed, I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his Friend; yet, because of his Importunity, he will rise and give him as many as he needeth: And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: *Mat.* 13. If ye then, being Evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

* *Psalm* cxix. 145, to 149, 151, 153, 154, 156, to 159, 162, to 171, 173, to 176.

I might MEDITATE in thy Word. Hear my Voice according to thy loving Kindness; O Lord, quicken me according to thy Judgments. For thou art (b) near, O Lord, and all thy Commandments are Truth.

Consider mine Afflictions, and deliver me; for I do not forget thy Law. Plead my Cause, and deliver me; (c) QUICKEN me according to thy Word. Great are thy tender Mercies, O Lord; quicken me according to thy Judgments. Many are my (d) PERSECUTORS and ENEMIES, yet do I not decline from thy Testimonies. I beheld the Transgressors, and was (e) GRIEVED, because they kept not thy Word. Consider how I love thy Precepts; (f) QUICKEN me, O Lord, according to thy loving Kindness.

I rejoice at thy Word, as one that findeth (g) GREAT SPOIL. I hate and abhor Lyes, but thy Law do I love, (h) Seven times a Day do I PRAISE thee, because of thy righteous Judgments. Great (i) Peace have they that love thy Law, and nothing shall offend them.

Lord, I have (k) HOPED for thy Salvation, and done thy Commandments, which I LOVE exceedingly; for all my Ways are before thee. Let my (l) CRY come near

(b) 1 Cor. xiii. 16. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? Matt. xxviii. 20. I am with you alway, even to the End of the World.

(c) Rom. viii. 11. He that raised up Christ from the Dead, shall also QUICKEN your mortal Bodies by his Spirit that dwelleth in you.

(d) James i. 2, 12. My Brethren, count it all Joy, when ye fall into divers Temptations: Blessed is the Man that endureth TEMPTATION, for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him. Matt. v. 10. Blessed are they which are PERSECUTED for Righteousness sake, for theirs is the Kingdom of Heaven.

(e) 2 Pet. ii. 7, 8, 9. And delivered just Lot, vexed with the filthy CONVERSATION of the Wicked; for that righteous Man dwelling among them, in seeing and hearing, vexed his righteous Soul from Day to Day with their UNLAWFUL Deeds.

(f) Ephes. ii. 1. And you hath he QUICKENED, who were dead in Trespases and Sins.

(g) Matt. xiii. 45, 46. The Kingdom of Heaven is like to a Merchantman seeking GOODLY PEARLS, who when he had found one Pearl of great Price, he went and sold all that he had, and bought it.

(h) 1 Thess. v. 17. PRAY without ceasing.

(i) Psal. cxvi. 3. Thou wilt keep him in perfect Peace, whose Mind is staid on thee, because he trusteth in thee.

(k) Heb. vi. 18, 19. Who have fled for REFUGE, to lay hold upon the HOPE set before us; which HOPE we have as an Anchor of the Soul, both sure and stedfast.

(l) John ix. 31. God heareth not Sinners, but if any Man be a Worshipper of God, and doth his Will, him he heareth.

before

before thee; deliver me according to thy Word. My Lips shall utter Praise, when thou hast taught me thy Statutes. Let thine Hand help me, for I have chosen thy Precepts. I have (m) LONGED for thy SALVATION, O Lord, and thy Law is my Delight. Let my Soul live, and it shall praise thee; and let thy Judgments help me. I have gone ASTRAY like a lost (n) SHEEP; seek thy Servant, for I do not forget thy Commandments.

(m) Luke 11. 25. The same Man (Simeon) was just and devout, waiting for the CONSOLATION of Israel. Phil. 111. 20. Our Conversation is in Heaven, from whence also we look for the SAVIOUR, the Lord Jesus Christ.

(n) John x. 27, 28. My SHEEP hear my Voice, and I know them, and they follow me; and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand. 1 Pet. 31. 25. For ye were as SHEEP going ASTRAY, but are now returned unto the Shepherd and Bishop of your Souls. See Isai. LIII. 6.

O Father of Mercies, and God of all Consolation, grant these my humble Requests, for the sake, and through the Intercession of Christ Jesus, our only Mediator and Advocate. Amen.

A Prayer for Pardon of Sin, and for sanctifying Grace.

UNTO thee, O Lord, lift I up mine Eyes; O (a) thou that DWELLEST in the HEAVENS. Lord, hear my Voice, let thine Ears be (b) attentive to the Voice of my Supplication: Out of the Depths have I cried unto thee, O Lord;

(a) 2 Chron. vi. 18. But will God in very deed DWELL with Men on the Earth? Behold, Heaven, and the Heaven of Heavens cannot contain thee. Ephes. iv. 10. He that descended, is the same also that ascended up far above all Heavens, that he might fill all things.

(b) John xiv. 13. whatsoever ye shall ASK in my Name, that will I do; that the Father may be GLO-RIFIED in the Son.

a Psalm CXXXIII. 1.

b Psalm CXXX. 2, 1, 3, to ver. 3.

for if thou, Lord, shouldest mark (c) INIQUITY, who should stand ; but there is MERCY and FORGIVENESS with thee, that thou mayst be feared. I WAIT for thee, O Lord, and in thy Word do I (d) HOPE ; my Soul (e) WAITS for thee, O Lord, more than they that watch for the Morning ; I say, more than they that watch for the Morning. I will hope in thee, O Lord ; for with thee there is Mercy, and plenteous (f) REDEMPTION, and thou, O Lord, wilt redeem thy PEOPLE from all their (g) INIQUITIES. Therefore will I PRAISE thee with my whole Heart : I will (h) WORSHIP towards thy holy Temple, and will praise thy Name for thy loving KINDNESS, and for thy TRUTH, for thou hast magnified thy (i) WORD above

(c) *Heb.* viii. 12. For I will be merciful to their UNRIGHTEOUSNESS, and their SINS and their INIQUITIES will I remember no more. *Micah* vii. 18. Who is a God like unto thee, that pardoneth INIQUITY, and passeth by the TRANSGRESSION of the Remnant of his Heritage ? He retaineth not his Anger for ever, because he delighteth in Mercy.

(d) *Heb.* x. 35, 37. Cast not away your Confidence, which hath great recompense of Reward ; for yet a little while, and he that shall come will come, and will not tarry. But the just shall live by Faith.

(e) *Isai.* lxiiv. 4. For since the Beginning of the World, Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. *See* 1 *Cor.* ii. 9. *Isai* xl. 31. They that WAIT upon the Lord shall renew their Strength, they shall mount up with Wings, as Eagles ; they shall run, and not be weary ; and they shall walk, and not faint.

(f) *Col.* i. 14, 15. In whom we have REDEMPTION through his Blood, even the FORGIVENESS of SINS ; who is the Image of the invisible God, the First-born of every Creature.

(g) *Matt.* i. 21. Thou shalt call his Name *Jesus*, for he shall SAVE his People from their SINS. *Act.* v. 31. Him hath God exalted with his right Hand, to be a Prince and a Saviour, to give Repentance to *Israel*, and Forgiveness of SINS.

(h) *Col.* iii. 1. If ye then be risen with *Christ*, SEEK those Things which are above, where *Christ* sitteth on the right Hand of God. *Heb.* x. 19, 22, 23. Having therefore Boldness to enter into the Holiest by the Blood of *Jesus* ; let us draw near with a true Heart, in full Assurance of Faith : Having our Hearts sprinkled from an evil Conscience, let us hold fast the Profession of our Faith without wavering ; (for he is FAITHFUL, that promised.)

(i) *Matt.* xxiv. 35. Heaven and Earth shall pass away, but my Words shall not pass away. 2 *Pet.* i. 19. We have also a more sure Word of Prophecy ; whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-Star arise in your Hearts. *Chap.* iii. 7. But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto Fire against the Day of Judgment, and Perdition of ungodly Men.

^c *Psal.* cxxxviii. 1, 2, 3, 6, 8.

all thy Name. In the Day when I cried unto thee, O Lord, thou answeredst me, and strengthenedst (k) me with STRENGTH in my SOUL. Though thou, O Lord, art (l) HIGH, yet hast thou respect unto the LOWLY, but the (m) PROUD thou knowest afar off. Thou, O Lord, wilt (n) PERFECT that which concerneth me: Thy Mercy, O Lord, endureth for ever; (o) FORSAKE not the Works of thine own Hands.

(k) *Heb. xi. 34.* They by Faith out of WEAKNESS were made STRONG. *Isai. xli. 10.* Fear thou not, for I am with thee: Be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right Hand of my Righteousness.

(l) *Isai. lvii. 15.* For thus saith the high and lofty One, that inhabiteth Eternity, whose Name is holy; I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones.

(m) *James iv. 6.* God resisteth the PROUD, but giveth Grace unto the HUMBLE.

(n) *Phil. i. 6.* Being confident of this very thing, that he which hath begun a good Work in you, will perform it until the Day of Jesus Christ.

(o) *John vi. 37.* All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise CAST OUT. *Heb. xiii. 5.* For he hath said, I will never leave thee, nor forsake thee.

Hear, O Lord, in Heaven thy Dwelling-place, and when thou bearest, forgive; for the sake of Jesus Christ our only Mediator and Advocate. Amen.

An Evening Prayer
for a due and awful
Sense of God's Omnipresence.

LORD, * I cry unto thee, make haste unto me; give Ear unto my Voice when I cry unto thee. Let my Prayer be set forth before thee as (a) INCENSE, and the list-

(a) *Malachi i. 11.* For from the rising of the Sun, even unto the going down of the same, my Name shall be great among the *Gentiles*; and in every Place Incense shall be offered unto my Name, and a pure Offering. For my Name shall be great among the Heathen, saith the Lord of Hosts.

ing up of my Hands, as the **EVENING SACRIFICE**. Set a (b) **Watch**, O Lord, before my Mouth, and keep the Door of my Lips. Incline not my Heart to any (c) **EVIL Thing**, to practise **WICKED WORKS** with Men that work Iniquity, and let me not eat of their Dainties.

For thou, ^b O Lord, hast searched (d) me, and known me. Thou (e) knowest my down-sitting and my up-rising; thou understandest my Thoughts afar off. Thou compassest my Path, and my lying down, and art acquainted with all my Ways. For there is not a Word (f) in my Tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine Hand upon me. Such Knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither (g) shall I go from thy **SPIRIT**? or whither shall I fly from thy Presence? If I ascend up into (b) **HEAVEN**, thou art there;

(f) *Matt. xii. 36, 37.* Every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment; for by thy Words thou shalt be justified, and by thy Words thou shalt be condemned.

(g) *Jer. xxxiii. 23, 24.* Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret Places that I shall not see him? saith the Lord. Do not I fill Heaven and Earth? saith the Lord.

(b) *Job xxii. 12, 14.* Is not God in the height of Heaven? and behold the height of the Stars, how high they are; and he walketh in the Circuit of Heaven. *Isai. xl. 17, 22.* All Nations before him are as nothing, and they are counted to him less than nothing, and Vanity: It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers.

^b *Psalms cxxxix. 1, to 21. and ver. 24.*

(b) *Matt. xxvi. 41.* **WATCH** and **PRAY**, that ye enter not into Temptation. *Rev. iii. 2.* Be **WATCHFUL**, and strengthen the Things which remain. *1 Pet. v. 8.* Be **SOBER**, be **VIGILANT**, for your Adversary the Devil, as a roaring Lion, goeth about seeking whom he may devour.

(c) *1 Pet. i. 18.* For ye know that ye were not redeemed with **CORRUPTIBLE Things**, as Silver and Gold, from your vain Conversation, received by Tradition from your Fathers.

(d) *Rev. 11. 23.* And all the Churches shall know, that I am he which **SEARCHETH** the Reins and Hearts; and I will give unto every one of you according to your Works. *Heb. iv. 12.* For the Word of God is **QUICK** and **POWERFUL**, and **SHARPER** than any two-edged Sword, **PIERCING** even to the dividing asunder of **SOUL** and **SPIRIT**, and of the **JOINTS** and **MARROW**, and is a Discerner of the **THOUGHTS** and **INTENTS** of the Heart. *1 Cor. ii. 10, 11.* For the Spirit **SEARCHETH** all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of a Man which is in him? Even so, the things of God knoweth no Man, but the Spirit of God. *Chap. iiii. 16.* Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.

(e) *Heb. iv. 13.* Neither is there any Creature that is not manifest in his Sight; but all things are naked, and opened unto the Eyes of him with whom we have to do.

if I make my Bed in (i) HELL, behold, there does thy Justice appear: If I take the Wings of the Morning, and dwell in the uttermost Parts of the Sea; even there shall thy Hand lead me, and thy right Hand shall hold me: If I say, surely the (k) DARKNESS shall cover me, even the Night shall be light about me; for the Darkness hideth not from thee, but the Night shineth as the Day; the Darkness and the Light are both alike to thee.

For thou hast possessed my Reins, and hast covered me in my Mother's Womb.

I will praise thee, for I (l) am fearfully and wonderfully MADE. Marvellous are thy WORKS, O Lord, which my Soul knoweth right well. My Substance was not HID from thee, when I was made in SECRET, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my Substance, being yet imperfect; and in thy Book all my Members were written; which in Continuance were fashioned, when as yet there was none of them.

How PRECIOUS are thy THOUGHTS unto me, O God? How great is the Sum of them? If I should count them, they are more in number than the Sand; when I awake, I am (m) still with thee.

(i) Job XXVI. 6. HELL is naked before him, and Destruction hath no Covering.

(k) DAN. 11. 22. He revealeth the deep and secret things, he knoweth what is in the DARKNESS, and the LIGHT dwelleth with him. James

1. 17. Every good Gift and every perfect Gift is from above, and cometh down from the Father of LIGHTS, with whom is no Variableness, neither Shadow of changing. 1 Tim. VI. 15, 16. Who is the blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality, dwelling in the LIGHT which no Man can approach unto; whom no Man hath seen, nor can see.

(l) ACTS XVII. 26, 27, 28. And hath made of one Blood all Nations of Men for to dwell on all the Face of the Earth; and hath determined the Times before appointed, and the Bounds of their Habitations; that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us: for in him we LIVE, and MOVE, and have our BEING. Rom. 1. 18, 19, 20. For the Wrath of God is revealed from Heaven, against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness: Because that which is known of God is manifest in them, for God hath shewed it unto them: For the invisible things of him, from the Creation of the World, are clearly seen; being understood by the things that are made, even his eternal Power and Godhead; so that they are without Excuse.

(m) ISAI. XXVI. 9. With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early: For when thy judgments are in the Earth, the Inhabitants of the World will learn RIGHTEOUSNESS.

Surely

Surely thou wilt (n) SLAY the Wicked, O God; for they speak against thee wickedly, and thine Enemies take thy Name in vain: Therefore am I (o) GRIEVED with those that rise up against thee.

SEARCH (p) me, O God, and know my Heart; try me, and know my Thoughts; and see if there be any wicked Way within me; and lead me in the WAY EVERLASTING.

deep things of God. Now we have received not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God. *John* xiv. 26. But the COMFORTER, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your Remembrance, whatsoever I have said unto you. *Chap.* xvi. 7, 8. For if I go not away, the COMFORTER will not come unto you; but if I depart, I will send him unto you: And he will REPROVE the World of Sin, and of Righteousness, and of Judgment. *Rom.* viii. 13, 14, 15. For if ye live after the Flesh, ye shall die; but if ye, through the Spirit, do mortify the Deeds of the Body, ye shall live: For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. *Luke* xi. 13. If ye then, being evil, know how to give good Gifts unto your Children, how much more shall your heavenly Father give the HOLY SPIRIT to them that ask him?

I present not these my humble Supplications to thy Divine Majesty for my Righteousness, but for thy great Mercies, and the infinite Merit of Christ Jesus our Redeemer; who liveth and reigneth with Thee and the Holy Ghost ever one God, World without end. Amen.



*A Morning Prayer for
the Blessing of God,
and the Protection
of Divine Provi-
dence.*



HEAR * my Pray-
er, O Lord, give
Ear to my Sup-
plications; in thy
FAITHFULNESS

answer me, and in (a) thy
RIGHTEOUSNESS. Enter not
into Judgment with thy Ser-
vant, for in thy Sight shall
no Man living be (b) JUS-
TIFIED.

When my Spirit is over-
whelmed (c) within me, and
my Heart within me is deso-
late, I will remember the
Days of old, I will meditate
on all thy Works, I will muse
on the Work of thine Hands:
I stretch forth my Hands un-

(a) *Tit. III. 4, 5.* But after that
the KINDNESS and LOVE of God
our Saviour toward Man appeared;
not by Works of RIGHTEOUS-
NESS which we have done, but
according to his Mercy he saved us,
by the Washing of Regeneration,
and renewing of the Holy Ghost.

(b) *Rom. III. 19, 20—26.* Now
we know that what things soever
the Law saith, it saith to them who
are under the Law, that every Mouth
may be stopped, and all the World
may become GUILTY before God:
Therefore by the Deeds of the Law,
there shall no Flesh be JUSTIFIED
in his Sight. For by the Law is
the Knowledge of Sin; but now
the Righteousness of God without
the Law is manifested, being wit-
nessed by the Law and the Prophets,
even the Righteousness of God,
which is by Faith of *Jesus Christ*,
unto all and upon all them that be-
lieve; for there is no difference:

For all have sinned, and come short of the Glory of God, being justified
freely by his Grace, through the Redemption that is in *Jesus Christ*;
whom God hath set forth to be a PROPITIATION through Faith in his
Blood, to declare his Righteousness for the Remission of Sins that are
past, through the Forbearance of God; that he might be Just, and the
justifier of him which believeth in *Jesus*. *1 Tim. II. 5, 6.* For there is one
God, and one Mediator between God and Men, the Man *Christ Jesus*,
who gave himself a RANSOM for all. *Heb. VIII. 1, 6.* We have such
an High Priest, who is set on the right Hand of the Throne of the
Majesty in the Heavens; the MEDIATOR of a better COVENANT,
which was established upon better PROMISES.

(c) *Rom. V. 6, 21.* For when we were yet without Strength, in due
time *Christ* died for the Ungodly; that as Sin hath reigned unto Death,
even so might Grace reign through Righteousness unto eternal Life, by
Jesus Christ our Lord. *Gal. II. 19, 20.* For I through the Law am dead
to the Law, that I might live unto God: I am crucified with *Christ*, ne-
vertheless I live; yet not I, but *Christ* liveth in me: and the Life which
I now live in the Flesh, I live by the Faith of the Son of God, who lov-
ed me, and gave himself for me.

* *Psalm CXLIII. 1, 2, 4, 5, 6, 7.*

to thee ; my Soul (*d*) thirsteth after thee, as a thirsty Land. Hear me speedily, O Lord ; my Spirit faileth : Hide not thy Face from me, lest I be like unto them that go down into the Pit.

I will ^b cry unto thee, O Lord, with my Voice ; with my Voice unto thee, O Lord, do I make my Supplication. I pour out my Complaint before thee ; I shewed before thee my Trouble : When my SPIRIT was overwhelmed within me, then thou knewest my Path. I CRY unto thee, O Lord ; thou art my REFUGE, and my PORTION in the Land of the Living. Attend unto my CRY, (*e*) for I am brought very LOW : DELIVER me from my Persecutors, for they are stronger than I. Bring my SOUL out of (*f*) PRISON, that I may praise thy Name.

Cause me, ^c O Lord, to hear thy loving Kindness in the Morning ; for in thee do I trust. Cause me to know the WAY wherein I should walk, for I lift up my Soul unto thee. Deliver me, O Lord, from mine Enemies ; I fly unto thee to HIDE me. Teach me to do thy Will, for thou art my God. Thy Spirit is good, (*g*) LEAD me into the Land of UPRIGHTNESS : QUICKEN me, O Lord, for thy Name's sake,

(*d*) *Matt. v. 6.* Blessed are they which do hunger and thirst after RIGHTEOUSNESS, for they shall be filled. *John vii. 37, 38, 39.* Jesus stood and cried, saying, If any Man thirst, let him come unto me and drink : For he that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive.

(*e*) *Gal. vi. 9.* Be not weary in WELL-DOING, for in due Season ye shall reap, if ye faint not.

(*f*) *Luke iv. 18.* The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor ; he hath sent me to heal the broken-hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind ; to set at Liberty them that are bruised.

(*g*) *Matt. v. 8.* Blessed are the pure in Heart, for they shall see God.

^b *Psalms CXLII. 1, 2, 3, 5, 6, 7.*

^c *Pf. CXLIII. 8, 10, 12.*

and for thy Righteousness
take bring my Soul out of
Trouble; and (b) destroy all
them that afflict my Soul,
for I am thy Servant.

Lord, (i) what is ^d Man,
that thou takest Knowledge
of him? or the Son of Man,
that thou makest account of
him? Man is like to (k) VA-
NITY; his Days are as a
SHADOW that passeth away.

Bow (l) thine Heavens,
O Lord, and come down;
send thine Hand from above,
and deliver me from the
Hands of the Wicked, whose
Mouth speaketh VANITY,
and their right Hand is full
of FALSHOOD.

O Lord, by thy Blessing
let our Sons be as Plants
grown up in their Youth;
and our Daughters be as Cor-
ner-Stones. That our Gra-
naries may be full, (m) af-
fording all necessary Stores:
That our Sheep may be fruit-
ful, and our Oxen strong to
labour: That there be no
breaking in, nor going out,
nor no complaining in our
Streets.

Happy is the People that
is in such a Case; yea, hap-
py is the People whose God
is the Lord. Therefore will
I sing a new Song unto thee,
O God, who art my SAL-
VATION, my GOODNESS, and
my DELIVERER, my

(b) 1 *John* iii. 8. For this pur-
pose the Son of God was MANI-
FESTED, that he might DESTROY
the Works of the Devil.

(i) *Job* vii. 17, 18. What is
Man, that thou shouldst MAGNIFY
him; and that thou shouldst set
thy HEART upon him; and that
thou shouldst visit him every Morn-
ing, and try him every Moment?
Heb. ii. 6. What is Man, that thou
art MINDFUL of him? or the Son
of Man, that thou VISITEST him?
2 Chron. vi. 18. But will God in
very deed dwell with Men on Earth?
Behold, Heaven, and the Heaven of
Heavens cannot contain thee.

(k) *James* iv. 14. For what is
your LIFE? it is even a VAPOUR,
that appeareth for a little time, and
then vanisheth away. *1 Chron.*
xxix. 15. For we are Strangers be-
fore thee, and Sojourners, as were
all our Fathers. Our Days on the
Earth are as a Shadow, and there
is none abiding.

(l) *2 Cor.* vi. 16. I will dwell in
them, and walk in them; and I
will be their God, and they shall
be my People.

(m) *Luke* xii. 24. Consider the
Ravens, for they neither sow nor
reap; which neither have Storehouse
nor Barn; and God feedeth them:
How much more are ye better than
the Fowls? *Matt.* vi. 31, 32, 33.
Therefore take no thought, saying,
What shall we eat? or what shall
we drink? or wherewithal shall we
be clothed? For your heavenly
FATHER knoweth you have need
of all these things: But seek ye first
the Kingdom of God, and his RIGH-
TEOUSNESS, and all these things
shall be added unto you. *Heb.* xiii.
5. Let your Conversation be with-
out COVETOUSNESS, and be con-
tent with such things as ye have;
for he hath said, I will never leave
thee, nor forsake thee. *1 Pet.* v.
7. Casting all your Care upon him,
for he careth for you.

^d *Psalms* CXLIV. 3, 4, 5, 7, 8, 12, to 15.

SHIELD, in whom I will trust for evermore.

And I * will (n) **LIFT** up my Eyes unto thee, O Lord, from whom alone cometh my Salvation; for my Help is in thee, O Lord, who hast made Heaven and Earth; he will not suffer my Foot to be moved; (o) he that keepeth me will not slumber. Thou, O Lord, art my Keeper, my (p) **SHADE** on my right Hand; thou wilt preserve me from all Evil; thou wilt preserve my Soul, and wilt (q) preserve my going out and my coming in, from this time forth, and for evermore.

Therefore will I (r) praise thee, O Lord, with my whole **HEART**, I will shew forth all thy wondrous **WORKS**: I will sing Praises unto thee, O my God, while I have my Being.

(r) 1 *Tim.* i. 17. Now unto the King eternal, immortal, invisible, the only wise God, be **HONOUR** and **GLORY** for ever and ever. Amen. *Rev.* iv. 11. Thou art worthy, O Lord, to receive **GLORY**, and **HONOUR**, and **POWER**; for thou hast created all things, and for thy Pleasure they are and were created. *Chap.* v. 12. Worthy is the Lamb that was slain, to receive **POWER**, and **RICHERS**, and **WISDOM**, and **STRENGTH**, and **HONOUR**, and **GLORY**, and **BLESSING**. *Chap.* xxii. 20. He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come, Lord Jesus.

* *Psalms* cxxi. 1, to 5, 7, 8.

I do not present these Supplications for my Righteousness, but for his great Mercy's sake, who has exalted his only Son Christ Jesus, to be a Prince and Saviour, to give Repentance and Remission of Sins. Amen.

(n) *Isai.* xl. 26, 29, 30, 31. **LIFT** up your Eyes on high, and behold who hath created these things, that bringeth out their Host by Number; he calleth them all by Names, by the greatness of his **MIGHT**, for that he is strong in **POWER**, not one faileth. He giveth **POWER** to the Faint, and to them that have no **Might** he increaseth **STRENGTH**. Even the Youths shall faint and be weary, and the young Men shall utterly fall; but they that wait upon the Lord, shall renew their **Strength**, they shall mount up with Wings as Eagles, they shall run and not be weary, and they shall walk and not faint.

(o) 1 *John* v. 14, 15. And this is the **CONFIDENCE** that we have in him, that if we ask any thing according to his Will, he HEARETH us; and if we know that he hear us, whatsoever we ask, we know that we have the Petitions that we desired of him.

(p) *Isai.* xxxii. 2. He shall be as an **HIDING PLACE** from the Wind, and a **COVERT** from the Tempest; as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land.

(q) *Abs.* xvii. 28. — For in him we LIVE, and MOVE, and have our BEING. *Matt.* x. 30. But the very Hairs of your Head are all numbred.

Rom. xv. 4. For whatsoever things were written afore time, were written for our Learning; that we through Patience and Comfort of the Scriptures might have Hope.

2 Pet. i. 3, 4. According as his divine Power hath given unto us all things that pertain unto Life and Godliness, through the Knowledge of him that hath called us to Glory and Virtue. Whereby are given unto us exceeding great and precious Promises; that by these you might be Partakers of the divine Nature, having escaped the Corruption that is in the World through Lust.







THE
DIFFERENT STATES
OF THE
Righteous *and the* Ungodly,
As they are represented in the
P S A L M S ;
Compared with other Parts of the *Scripture.*

*The Blessedness of the
Righteous.*

BLESSED (*a*) is the Man that walketh not in the COUNSEL of the Ungodly, nor standeth in the WAY of Sinners, nor sitteth in the Seat of the Scornful.

But his (*b*) DELIGHT is in the Law of the Lord, and

(*a*) *Matt. v. 8.* BLESSED are the pure in Heart, for they shall see God.

(*b*) *Phil. iii. 8.* I count all things but Loss for the Excellency of the Knowledge of *Christ Jesus* my Lord.

* *Psalms* 1. 1, 2, 3.

62 *The Blessedness of the Righteous.*

in his Law doth he (c) **ME-DITATE** Day and Night.

And he shall be like a (d) **TREE** planted by the Rivers of Water, that bringeth forth his **FRUIT** in his Season; his Leaf also shall not wither, and whatsoever he doth shall (e) prosper.

SALVATION (f) belongeth unto^b the Lord: Thy **BLES-SING** is upon thy People:

Thou hast^c put Gladness in my Heart, more than in the time that their (g) Corn and their Wine increased.

Let all^d those that put their **TRUST** in thee (h) **RE-JOICE**, let them ever shout for Joy, because thou defendest them; let them also that love thy Name be joyful in thee.

Thou, Lord, wilt bless the **RIGHTEOUS**; with thy Favour wilt thou compass him, as with a Shield.

The^e Lord also will be a (i) **REFUGE** for the Oppressed, a Refuge in times of Trouble:

And they that know thy Name will put their (k) **TRUST** in thee; for thou, Lord, hast not forsaken them that seek thee.

Lord,^f thou hast (l) heard the Desire of the Humble: Thou wilt prepare their Heart, thou wilt cause thine Ear to hear.

(c) *Isai.* xxvi. 9. With my Soul have I desired thee in the Night; yea, with my Spirit within me, will I seek thee early.

(d) *John* xv. 5. I am the Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much **FRUIT**: For without me ye can do nothing.

(e) *1 Tim.* iv. 8. But Godliness is profitable unto all things; having promise of the Life that now is, and of that which is to come.

(f) *Matt:* i. 21. And thou shalt call his Name *Jesus*, for he shall save his People from their Sins.

(g) *Matt.* 6. 33. Seek ye first the Kingdom of God, and his **RIGHTEOUSNESS**, and all these things shall be added unto you.

(h) *John* xvii. 13. And these things I speak in the World, that they might have my Joy fulfilled in themselves. *Chap.* xvi. 22. And your Heart shall rejoice; and your Joy no Man taketh from you.

(i) *Prov.* xviii. 10. The Name of the Lord is a strong Tower; the Righteous runneth into it, and is safe.

(k) *Isai.* xxvi. 3. Thou wilt keep him in perfect Peace, whose Mind is stayed on thee, because he **TRUST-ETH** in thee. *Heb.* xiii. 5. Let your Conversation be without Covetousness, and be content with such things as ye have; for he hath said, I will never **LEAVE** thee, nor **FOR-SAKE** thee.

(l) *John* xiv. 13, 14. And whatsoever ye shall ask in my Name, that will I do, that the Father may be **GLORIFIED** in the Son. If ye shall ask any thing in my Name, I will do it.

^b *Psalms* lxxviii. 8.

^c *Pf.* ix. 9, 10.

^e *Pf.* iv. 7.

^f *Pf.* x. 17.

^d *Pf.* v. 11, 12.

For ^a the righteous Lord loveth RIGHTEOUSNESS; his Countenance doth (m) behold the Upright:

Thou shalt keep them, O Lord; thou shalt preserve them from this Generation for ever.

For (n) God ^b is in the Generation of the RIGHTEOUS.

Lord, ⁱ who shall abide in thy (o) TABERNACLE? who shall dwell in thy holy Hill?

He that walketh uprightly, and worketh Righteousness, that speaketh the Truth in his Heart.

Thou ^k wilt not (p) leave their Soul in Hell, but wilt shew them the Path of Life: For in thy Presence is fulness of Joy; at thy right Hand there are Pleasures for evermore.

They ⁱ shall BEHOLD thy (q) Face in Righteousness, and shall be satisfied with thy (r) LIKENESS.

The ^m Lord is their (s) SHEPHERD, and they shall not want.

He maketh them to lie down in green Pastures; he

(m) *John* XIV. 21. He that hath my COMMANDMENTS, and keepeth them, he it is that LOVETH me; and he that LOVETH me, shall be LOVED of my Father; and I will LOVE him, and will manifest my self to him.

(n) *Matt.* XXVIII. 20. Lo, I am with you alway, even unto the End of the World. *Isai.* LVII. 15. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy Place, with him also that is of a CONTRITE and HUMBLE SPIRIT; to revive the Spirit of the Humble, and to revive the Heart of the contrite Ones.

(o) *John* XIV. 2. In my Father's House are many MANSIONS; if it were not so, I would have told you. I go to prepare a Place for you.

(p) *John* III. 16. God so LOVED the World, that he gave his only begotten Son, that whosoever believeth in him should not PERISH, but have everlasting LIFE.

(q) 2 *Cor.* IV. 6. God, who hath commanded LIGHT to shine out of DARKNESS, hath shined into our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of *Jesus Christ*.

(r) 1 *John* III. 2. Now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when we shall appear, we shall be LIKE him as he is. *Rev.* XXII. 4. And they shall see his FACE. *Phil.* III. 20, 21. Our Conversation is in Heaven, from whence also we look for the SAVIOUR, the Lord *Jesus Christ*, who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the working whereby he is able even to subdue all things unto himself.

(s) *John* X. 27, 28. My SHEEP hear my Voice, and I know them, and they follow me. And I give unto them eternal LIFE, and they shall never perish; neither shall any pluck them out of my Hand. *Isai.* XL. 11. He shall feed his FLOCK like a SHEPHERD; he shall gather the LAMBS with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.

^a *Psalms* XI. 7. ^b *Pf.* XIV. 5. ⁱ *Pf.* XV. 1, 2.
^k *Pf.* XVI. 10. ^j *Pf.* XVII. 15. ^m *Pf.* XXIII. 1, 2, 4, 5, 6.
 leadeth

64 *The Blessedness of the Righteous:*

leadeth them beside the still
(*t*) **WATERS.**

Yea, though they walk
through the Valley of the
SHADOW OF DEATH, they
shall (*u*) **FEAR** no Evil ;

For thou art (*x*) with
them ; thy Rod and thy
Staff comfort them :

GOODNESS and **MERCY**
shall follow them all the
Days of their Life, and they
shall dwell in the (*y*) **HOUSE**
of the Lord for ever.

Who ⁿ shall **ASCEND** into
the Hill of the Lord ? and
who shall stand in his holy
Place ?

He that hath clean Hands,
and a (*z*) **PURE HEART** ;
who hath not lift up his
Soul to (*a*) **VANITY**, nor
sworn deceitfully :

He shall receive the (*b*)
BLESSING from the Lord,
and **RIGHTEOUSNESS** from
the God of his Salvation.

This is the Generation of
them that (*c*) **SEEK** him, that
seek thy Face, O *Jacob*.

The (*d*) **MEEK** ^o will he
guide in Judgment, and the
Meek will he teach his Way.

All the Paths of the Lord
are **MERCY** and **TRUTH**,
unto such as keep his (*e*) **Co-**

and let him return unto the Lord, and he will have Mercy upon him ;
and to our God, for he will abundantly pardon. *Heb.* xi. 6. He that
cometh to God, must believe that he is, and that he is a Rewarder of
them that diligently **SEEK** him.

(*d*) *Matt.* v. 5. Blessed are the **MEEK**, for they shall **INHERIT** the
Earth.

(*c*) *1 Pet.* iii. 13. And who is he that will harm you, if ye be Fol-
lowers of that which is good ?

(*t*) *Rev.* xxi. 6. I am *Alpha* and
Omega, the Beginning and the End ;
I will give unto him that is athirst,
of the Fountain of the **WATER** of
LIFE freely.

(*u*) *Luke* x. 19. I give unto you
Power to tread on Serpents and
Scorpions, and over all the Power of
the **ENEMY** ; and nothing shall by
any Means hurt you. *Chap.* xii.
32. **FEAR** not, little Flock ; for it
is your Father's good Pleasure to
give you the Kingdom.

(*x*) *Matt.* xxviii. 20. Lo, I am
with you always, even unto the End
of the World.

(*y*) *Rev.* iii. 12. Him that over-
cometh, will I make a **PILLAR** in
the **TEMPLE** of my God ; and he
shall go no more out.

(*z*) *Matt.* v. 8. Blessed are the
PURE in **HEART**, for they shall see
God.

(*a*) *1 Pet.* i. 18. Ye were not re-
deemed with **CORRUPTIBLE** things,
as Silver and Gold, from your **VAIN**
Conversation, received by Tradition
from your Fathers.

(*b*) *Heb.* vi. 14, 16, 17, 18. Surely
blessing, I will **BLESS** thee ; and
multiplying, I will **MULTIPLY** thee.
For Men verily swear by the Great-
er ; wherein God willing more a-
bundantly to shew unto the Heirs of
Promise the Immutability of his
Counsel, confirmed it by an Oath ;
that by two immutable Things,
in which it was impossible for God
to lye, we might have a strong **RE-**
FUGE, to lay hold upon the **HOPE**
set before us ; which **HOPE** we have
as an Anchor of the Soul.

(*c*) *Isai.* lv. 6, 7. **SEEK** ye the
Lord while he may be found ; **CALL**
ye upon him while he is near : Let
the Wicked forsake his Way, and
the unrighteous Man his Thoughts ;

VENANT, and his Testimony.

The **SECRET** of the Lord is with them that fear him, and he will shew them his **(f) COVENANT**.

In the ^p time of **(g) Trouble**, he shall hide them in his Pavilion; in the Secret of his Tabernacle shall he hide them; he shall set them up upon a Rock.

The ^q Lord will give **STRENGTH** unto his People, the Lord will bless his People with **(b) PEACE**.

How ^r great is his **(i) GOODNESS**, which he hath laid up for them that fear him; which he hath wrought for them that trust in him, before the Sons of Men:

He shall keep them in the Secret of his Presence from the **PRIDE (k)** of Man, he shall keep them secretly from the **STRIKE** of Tongues.

The **(l) EYE** of the Lord is upon them that fear him, upon them that hope in his **MERCY**.

To deliver their **SOUL** from **DEATH**, and to keep them alive in **(m) FAMINE**:

There ^t is no **WANT** to them that **FEAR** him; for though the young Lions do lack, and suffer Hunger, they

than Meat, and the Body than Raiment? Behold the Fowls of the Air, for they sow not, neither do they reap, nor gather into Barns; yet your heavenly Father feedeth them: Are ye not much better than they?

(f) Heb. viii. 6, 8, 10. He is the **MEDIATOR** of a better **COVENANT**, which was established upon better **PROMISES**. Behold, the Days come; when I will make a new **COVENANT** with the House of *Israel*, and the House of *Judah*: I will put my **LAW**s into their Mind, and write them in their Hearts; and I will be to them a God, and they shall be to me a People.

(g) John xvi. 33. In the World ye shall have **TRIBULATION**; but be of good cheer, I have overcome the World. Verse 22. And ye now therefore have Sorrow; but I will see you again, and your **HEART** shall **REJOICE**, and your **JOY** no Man taketh from you.

(b) John xiv. 27. **PEACE** I leave with you, my **PEACE** I give unto you; not as the World giveth, give I unto you. Let not your Heart be troubled, neither let it be afraid. **Ephes. i. 2.** **GRACE** be unto you, and **PEACE** from God our Father, and from the Lord *Jesus Christ*.

(i) 1 Cor. ii. 9. Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the things which God hath prepared for them that **LOVE** him.

(k) Matt. x. 28, 29, 30. **FEAR** not them which kill the Body, but are not able to kill the Soul; but rather **FEAR** him, which is able to destroy both Soul and Body in Hell. Are not two Sparrows sold for a Farthing? and one of them shall not fall to the Ground without your Father; but the very Hairs of your Head are all numbered.

(l) 1 Pet. iii. 12. The **EYES** of the Lord are over the **RIGHTEOUS**, and his Ears are open unto their **PRAYERS**.

(m) Matt. vi. 25, 26. Take no Thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on: Is not the **LIFE** more

^p Ps. xxvii. 5.
^r Ps. xxxiii. 18, 19.

^q Ps. xxxiii. 11.
^t Ps. xxxiv. 9, 10.

^s Ps. xxxi. 19, 20.

66 *The Blessedness of the Righteous:*

that seek the Lord shall want no good thing.

The (n) Angel ^a of the Lord encampeth round about them that fear him, and he delivereth them.

(n) *Heb. i. 14.* Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation.

The Eyes of the Lord are upon the **RIGHTEOUS**, and his Ears are open unto their **CRY**:

And the Lord **HEARETH**, delivereth them out of all their Troubles.

The Lord is nigh unto them that are of a **BROKEN HEART**, and saveth such as be of a (o) **CONTRITE SPIRIT**.

Many are the Afflictions of the **RIGHTEOUS**, but the Lord delivereth him out of them all.

The Lord redeemeth the Soul of his Servants, and none of them that **TRUST** in him shall be desolate.

His Mercy ^a is in the Heavens, and his Faithfulness reacheth unto the Clouds.

How excellent is thy loving Kindness, O God; therefore the Children of Men put their **TRUST** under the Shadow of thy Wings.

They shall be abundantly satisfied with the Fatness of thy House; and thou shalt make them drink of the (p) River of thy **PLEASURES**:

For with thee is the **FOUNTAIN of LIFE**; and in thy Light shall they see Light.

(o) *Isai. LVII. 15.* Thus saith the high and lofty One, that inhabiteth Eternity, whose Name is holy; I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite Ones. *James iv. 6, 10.* God resisteth the **PROUD**, but giveth Grace unto the **HUMBLE**. Humble your selves in the Sight of the Lord, and he shall lift you up.

(p) *John iv. 14.* Whosoever drinketh of the Water that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water springing up into **EVERLASTING LIFE**. *John vii. 37, 38, 39.* Jesus stood and cried, saying, If any Man **THIRST**, let him come unto me and drink: He that believeth on me, (as the Scripture hath said) out of his Belly shall flow Rivers of living Water. But this spake he of the Spirit, which they that believe on him should receive. *Rev. xxii. 17.* And the Spirit and the Bride say, Come. And let him that heareth say, Come: And let him that is athirst come: And whosoever will, let him take the Water of **LIFE** freely.

^a *Psalms xxxiv. 7, 15, 17, 18, 19, 22.*

^a *Pf. xxxvi. 5, 8, 9.*

Blessed

Blessed * are they that (q) **CONSIDER** the POOR; the Lord will deliver them in the time of Trouble:

The Lord will preserve them, and keep them alive, and they shall be blessed upon the Earth; and thou wilt not deliver them into the Will of thine Enemies. *

The Lord will strengthen them upon the Bed of (r) languishing, and will make all their Beds in their Sicknesses.

God is their y **REFUGE** and **STRENGTH**, a very present **HELP** in time of Trouble.

Therefore they do not (s) **FEAR**, though the Earth be removed, and though the Mountains be carried into the midst of the Sea.

God * will (t) **REDEEM** their Soul from the Power of the **GRAVE**, for he shall receive them.

To him * that ordereth his Conversation (u) aright, God will shew his Salvation.

Cast b thy (x) **BURDEN** upon the Lord, and he shall sustain thee; he shall never suffer the **RIGHTEOUS** to be moved:

What c time they are afraid, in God they put their **TRUST**, and will not fear what Flesh can do unto them.

For God that delivereth their Souls from **DEATH**,

(q) *Matt. xxv. 34, 35, 40.* Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me, &c. Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.

(r) 2 *Cor. iv. 16, 17.* Though our outward Man **PERISH**, yet the inward Man is **RENEWED** Day by Day. For our light **AFFLICTION**, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.

(s) *Heb. xiii. 6.* The Lord is my Helper, and I will not fear what Man shall do unto me. Chap. vi. 19. Which **HOPE** we have as an Anchor of the Soul, both sure and steadfast, and which entereth into that within the Vail.

(t) *John xi. 25, 26.* I am the **RESURRECTION** and the **LIFE**: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.

(u) *Heb. xiii. 5.* Let your Conversation be without **COVETOUSNESS**, and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee.

(x) *Matt. xi. 28, 29.* Come unto me, all ye that labour, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart, and ye shall find Rest unto your Souls.

* *Pf. xli. 1, 2, 3.*
* *Pf. l. 23.*

y *Pf. xlv. 1, 2.*
b *Pf. lv. 22.*

c *Pf. xlix. 15.*
c *Pf. lvi. 3, 13.*

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will deliver their Feet from
(y) falling, that they may
walk before God in the Light
of the Living.

(y) 2 Cor. IV. 9. Persecuted, but
NOT FORSAKEN; cast down, but
NOT DESTROYED.

Fret ^d not thy self because of evil Doers, neither be thou
envious against the Workers of INIQUITY:

For they shall soon be cut down like the Grass, and wither
as the green Herb.

TRUST in the Lord, and do Good; so shalt thou dwell
in the Land, and verily thou shalt be fed.

Delight thy self also in the Lord, and he shall give thee
the Desires of thine Heart.

Commit thy Way unto the Lord; trust also in him, and
he shall bring it to pass:

And he shall bring forth thy RIGHTEOUSNESS as the
Light, and thy JUDGMENT as the Noon-day.

REST in the Lord, and WAIT patiently for him: Fret
not thy self because of him who prospereth in his Way, be-
cause of the Man who bringeth wicked Devices to pass.

Cease from Anger, and forsake Wrath; fret not thy self
in any wise to do EVIL:

For evil Doers shall be cut off; but those that WAIT
upon the Lord, they shall inherit the Earth.

For yet a little while, and the Wicked shall not be; yea,
thou shalt diligently consider his Place, and it shall not be.

But the MEEK shall inherit the Earth; and shall de-
light themselves in the Abundance of PEACE.

The Wicked plotteth against the Just, and gnasheth
upon him with his Teeth:

The Lord shall laugh at him, for he seeth that his Day
is coming.

The Wicked have drawn out the Sword, and have bent
their Bow to cast down the Poor and Needy, and to slay
such as be of upright Conversation:

Their Sword shall enter into their own Heart, and their
Bows shall be broken.

A little that the RIGHTEOUS Man hath, is better than
the Riches of many Wicked.

For the Arms of the Wicked shall be broken; but the
Lord upholdeth the RIGHTEOUS.

The Lord knoweth the Days of the Upright; and their
Inheritance shall be for ever.

The Blessedness of the Righteous. 69

They shall not be ashamed in the evil time ; and in the Days of Famine they shall be satisfied.

But the Wicked shall PERISH, and the Enemies of the Lord shall be as the Fat of Lambs, they shall CONSUME : into Smoak they shall consume away.

The Wicked borroweth, and payeth not again ; but the RIGHTEOUS sheweth Mercy, and giveth.

For such as be blessed of him, shall inherit the Earth ; and they that be cursed of him, shall be cut off.

The Steps of a good Man are ordered by the Lord ; and he delighteth in his Way :

Though he fall, he shall not be utterly cast down ; for the Lord upholdeth him with his Hand.

I have been young, and now am old, yet have I not seen the RIGHTEOUS forsaken, nor his Seed begging Bread.

He is ever merciful, and lendeth ; and his Seed is blessed.

Depart from Evil, and do Good, and dwell for evermore.

For the Lord loveth Judgment, and FORSAKETH not his Saints ; they are PRESERVED for ever : but the Seed of the Wicked shall be cut off.

The RIGHTEOUS shall inherit the Land, and dwell therein for ever.

The Mouth of the RIGHTEOUS speaketh Wisdom ; and his Tongue talketh of Judgment :

The Law of his God is in his Heart, none of his Steps shall slide.

The Wicked watcheth the RIGHTEOUS, and seeketh to slay him :

The Lord will not leave him in his Hand, nor condemn him when he is judged.

Wait on the Lord, and keep his Way, and he shall exalt thee to inherit the Land : When the Wicked are cut off, thou shalt see it.

I have seen the Wicked in great Power, and spreading himself like a green Bay-Tree :

Yet he passed away, and lo, he was not ; yea, I sought him, but he could not be found.

Mark the perfect Man, and behold the Upright, for the End of that Man is PEACE.

But the Transgressors shall be destroyed together ; the End of the Wicked shall be cut off.

But

But the Salvation of the **RIGHTEOUS** is of the Lord ; he is their Strength in the time of Trouble.

And the Lord shall help them, and deliver them ; he shall deliver them from the Wicked, and save them because they trust in him.

*****!*****

*A Representation of the
Misery of the Un-
godly.*



THE (a) **UNGOD-
LY** * are like the
Chaff that the
Wind driveth a-
way.

Therefore (b) they shall
not **STAND** in the Judgment.

For the Way of the Un-
godly shall perish.

There ^b is no **FAITHFUL-
NESS** in their Mouth, and
their inward Part is very
WICKEDNESS ; their (c)
Throat is an open Sepul-
chre, they flatter with their
Tongues.

(a) *Matt.* 111. 12. Whose Fan is
in his Hand, and he will thoroughly
purge his Floor, and gather his
WHEAT into the Garner, but he
will burn up the **CHAFF** with un-
quenchable Fire.

(b) *Matt.* xxv. 41, 46. Then shall
he say unto them on his left Hand,
Depart from me ye cursed, into ever-
lasting Fire, prepared for the Devil
and his Angels. And these shall go
away into everlasting Punishment,
but the Righteous into Life eternal.
2 Thess. 1. 7, 8, 9, 10. The Lord *Je-
sus* shall be revealed from Heaven,
with his mighty Angels, in flaming
Fire, taking Vengeance on them
that know not God, and that obey
not the Gospel of our Lord *Jesus
Christ* ; who shall be punished with
everlasting Destruction from the
Presence of the Lord, and from the

Glory of his Power, when he shall come to be glorified in his Saints,
and to be admired in all them that believe. *Mark* ix. 44. Where their
WORM dieth not, and the **FIRE** is not quenched.

(c) *Rom.* 111. 12, 13, 16, 17. They are all gone out of the Way, they
are together become unprofitable, there is none that doth good, no not
one : Their Throat is an open Sepulchre ; with their Tongues they have
used Deceit ; the Poison of Asps is under their Lips ; whose Mouth is
full of Cursing and Bitterness : Destruction and Misery is in their Ways,
and the Way of **PEACE** have they not known ; there is no Fear of God
before their Eyes.

* *Psalms* 1. 4, 5, 6.

^b *Psalms* v. 9, 10.

God will (d) DESTROY them, and let them fall by their own Counsels: They shall be cast out in the Multitude of their Transgressions, for they have rebelled against God.

God is (e) angry with the Wicked every Day;

And if he turns not, he will whet his Sword.

He ordaineth his Arrows against the Persecutors:

Who travail with INIQUITY, who conceive Mischief, and bring forth Falshood.

Their Mischief shall return upon their own Head, and their violent Dealing shall come down upon their own Pate.

God shall ^a destroy the WICKED, and put out their Name for ever.

The Wicked are snared in the Work of their own Hands.

The Wicked shall be turned into Hell, and all the Nations that forget God.

ness) but is long-suffering to us-ward, not willing that any should PERISH, but that all should come to Repentance. 2 *Thess.* 11. 8. Whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his coming. *Isai.* xxx. 33. Tophet is ordained of old; he hath made it deep and large: The Pile thereof is Fire and much Wood; the Breath of the Lord, like a Stream of Brimstone, doth kindle it. *Jude* 14, 15. The Lord cometh with ten thousands of his Saints to EXECUTE Judgment upon all, and to CONVINCE all that are UNGODLY among them, of all their ungodly Deeds, which they have ungodly committed; and of all their hard Speeches, which ungodly Sinners have spoken against him. *Rev.* xiii. 10. He that LEADETH into Captivity, shall go into Captivity; he that killeth with the Sword, must be killed with the Sword. Here is the PATIENCE and the FAITH of the Saints.

(d) 2 *Pet.* 11. 3, 9, &c. Whose JUDGMENT now of a long time lingereth not, and their Damnation slumbereth not. The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the UNJUST unto the Day of Judgment to be punished: But chiefly them that walk after the Flesh in the Lust of Uncleaness, and despise Government: PRESUMPTUOUS are they, SELF-WILLED; they are not afraid to speak evil of Dignities. These are natural brute Beasts, made to be taken and DESTROYED; speak evil of the things that they understand not, and shall utterly perish in their own Corruption; and shall receive the Reward of Unrighteousness, as they that count it Pleasure to riot in the Day-time, sporting themselves with their own Deceivings: having Eyes full of Adultery, that cannot cease from Sin; beguiling unstable Souls: A Heart they have, exercised with covetous Practices: Cursed Children; which have forsaken the right Way. These are Wells without Water; Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved for ever.

(e) 2 *Pet.* 111. 7, 9. The Heavens and the Earth which are now, are kept in Store, reserved unto Fire, against the Day of Judgment and Perdition of ungodly Men. The Lord is not slack concerning his Promise, (as some Men count slack-

^c *Psalms* vii. 11, to 14, 16.

^d *Psalms* ix. 5, 16, 17.

The * Wicked in their Pride do PERSECUTE the Poor ;
And boast themselves of their Heart's Desire, and bless
the COVETOUS, whom the Lord abhorreth.

Through the PRIDE of their Countenance, they will
not seek after God ; God is not in all their Thoughts :

Their Ways are always grievous ; the JUDGMENTS of
God are far above, out of their Sight.

They say in their Hearts,
they shall not be (f) MOVED,
and that they shall never be
in ADVERSITY.

Their Mouth is full of
Cursing, Deceit, and Fraud ;
under their Tongue is Mis-
chief and Vanity.

They say in their Hearts,
God hath FORGOTTEN, he
hideth his Face, he will ne-
ver see :

But God beholdeth (g)
MISCHIEF and SPITE, to
requite it with his Hand.

The Poor committeth himself to God, who is a HELPER
of the FATHERLESS :

He will break the Arm of the wicked and the evil Man.

For the Lord is King for ever and ever, and the Hea-
then shall perish out of the Land.

The † Lord trieth the RIGHTEOUS ; but the Wicked,
and him that loveth Vio-
lence, his Soul hateth.

Upon the (b) WICKED he
shall rain Snarcs, Fire, and
Brimstone, and an horrible
Tempest ; this shall be the
Portion of their Cup.

For the righteous Lord
loveth RIGHTEOUSNESS ; his
Countenance doth behold the Upright.

The * Fool hath said in his Heart, There is no God ;
they are corrupt, they do abominable Works :

They neither will understand, nor seek God.

(f) Rev. XVIII. 5. Her Sins
have reached unto Heaven, and God
hath remembered her Iniquities.
ver. 7, 8. For she saith in her Heart,
I sit a Queen, and am no Widow,
and shall see no Sorrow. Therefore
shall her Plagues come in one Day,
Death, and Mourning, and Famine ;
for STRONG is the Lord God, who
JUDGETH her.

(g) 1 Pet. III. 12. The Eyes of
the Lord are over the RIGHTEOUS,
and his Ears are open to their Pray-
ers : But the Face of the Lord is
AGAINST them that do evil.

(b) Luke XXI. 34, 35. Take heed
to your selves, lest at any time your
Hearts be overcharged with SUR-
FEITING and DRUNKENNESS,
and CARES of this Life, and so that
Day come upon you unawares. For
as a Snare shall it come on all them
that dwell on the Face of the whole
Earth.

* Ps. x. 2, to 7, 11, 14, to 16.
† Ps. XIV. 1, to 5.

† Ps. XI. 5, 7.

They (i) are altogether become filthy. (i) See before Rom. III. 12, &c.

The Workers of INIQUITY have no Knowledge, who eat up God's People as they eat Bread, and call not upon the Lord.

But God is in the Generation of the RIGHTEOUS.

Their ^a Sorrows shall be multiplied, that hasten after another God.

The Hand ^b of God shall find out all his Enemies.

He shall make them as a fiery Oven, in the Time of his Anger; the Lord shall swallow them up in his Wrath, and the Fire shall devour them:

Their Seed shall be destroyed from the Earth.

God ^c will give them according to their Deeds, and according to the Wickedness of their Endeavours, he will render to them their Deserts.

Because they regard not the Works of the Lord, nor the Operation of his Hands, he shall destroy them, and not build them up.

The ^d lying Lips shall be put to Silence, which speak grievous things proudly and contemptuously against the RIGHTEOUS.

Many ^e Sorrows shall be to the Wicked: But he that trusteth in the Lord, Mercy shall compass him about.

The ^f Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth.

Evil shall slay the Wicked, and they that hate the RIGHTEOUS shall be desolate:

They ^g shall be as Chaff before the Wind.

Their Way shall be dark and slippery, and the Angel of the Lord shall persecute them.

DESTRUCTION (k) shall come upon them at unawares, and the Net that they have hid shall catch themselves. (k) Phil. III. 19. Whose End is DESTRUCTION, whose God is their Belly, and whose Glory is in their SHAME; who mind earthly things.

The ^h Transgression of the Wicked saith, that there is no Fear of God before their Eyes.

They flatter themselves in their own Eyes, until their INIQUITY be found to be hateful.

^a Psalm xvi. 4. ^b Psalm xxi. 8, 9, 10. ^c Psalm xxviii. 4, 5.
^d Psalm xxxi. 18. ^e Ps. xxii. 10. ^f Ps. xxxiv. 16, 21.
^g Psalm xxxv. 5, 6, 8. ^h Psalm xxxvi. 1, 2, 3, 4, 12.

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Their Words are Iniquity and Deceit, they have left off to be wise and do good.

They devise Mischief upon their Beds.

The Workers of Iniquity are cast down, and shall not be able to rise.

Consider ^a this, ye that forget God, lest he tear you in pieces, and there be none to deliver.

The ^r Fool hath said in his Heart, There is no God; they are corrupt, and have done abominable INIQUITY.

God looked down upon the Children of Men, to see if there were any that did understand, that did seek the Lord.

They are altogether become filthy.

For the Workers of INIQUITY have no Knowledge, who eat up God's People as they eat Bread, and call not upon God.

Death ^r shall seize upon them, and they shall go down quick into Hell; for Wickedness is in their Dwellings, and among them.

God shall hear and afflict them, even he that abideth of old; because they have no Changes, therefore they fear not God. *See the former References.*

But the Lord will bring them down into the Pit of DESTRUCTION: Bloody and deceitful Men shall not live out half their Days.

^a *Psalms* L. 22.

^r *Psalms* LIII. 1, to 4.

^r *Pf.* LV. 15, 19, 23.

In other Parts of the *Psalms*, and of the Holy Scriptures, are contained many more Representations of the BLESSEDNESS of the RIGHTEOUS, and the MISERIES of the UNGODLY, too long to be here inserted.



THE



T H E
 VANITY, SHORTNESS, and UNCERTAINTY
 O F
 H U M A N L I F E,
 As it is represented in the
 P S A L M S ;

Compared with other Parts of the *Scripture*.

MY Heart^a was hot within me, while I was musing, the Fire burned; then spake I with my Tongue.

Lord, make me to know mine END, and the Measure of my Days, what it is, that I may know how (a) FRAIL I am.

(a) *Job* xiv. 1, 2, 3. Man that is born of a Woman, is of few Days, and full of Trouble: He cometh forth like a FLOWER, and is cut down; he fleeth also as a SHADOW, and continueth not. And dost thou open thine Eyes upon such an one, and bringest him into JUDGMENT with thee? *1 Chron.* xxix. 15. For we are Strangers before thee, and Sojourners, as were all our Fathers. Our Days on the Earth are as a SHADOW, and there is none abiding. *Isai.* xl. 6, 7. All Flesh is Grass, and all the Goodliness thereof is as

the Flower of the Field. The Grass withereth, the Flower fadeth, because the Spirit of the Lord bloweth upon it; surely the People is Grass. The Grass withereth, the Flower fadeth, but the WORD of our God shall stand for ever. *1 Pet.* i. 24, 25. All Flesh is as Grass, and all the Glory of Man as the Flower of Grass: The Grass withereth, and the Flower thereof falleth away; but the WORD of the Lord endureth for ever.

^a *Psalms* xxxix. 3, to 13.

Behold, thou hast made my Days as an **HANDBREADTH**, and mine Age is as **NOTHING** before thee: Verily every Man, at his best State, is altogether (b) **VANITY**.

Surely every Man walketh in a **VAIN SHEW**: Surely they are disquieted in vain; he heapeth up **RICHES**, and knoweth not who shall gather them.

And now, Lord, what wait I for? My **HOPE** is in thee.

Deliver me from all my Transgressions; make me not the Reproach of the Foolish.

I was dumb, I opened not my Mouth, because thou didst it.

Remove thy **STROKE** away from me; I am con-

that were in *Jerusalem* before me. I gathered me also * Silver and Gold, and the peculiar Treasure of Kings, and of the Provinces. I gat me Men Singers, and Women Singers, and the Delights of the Sons of Men, as musical Instruments, and that of all sorts. So I was great, and increased, more than all that were before me in *Jerusalem*; also my **WISDOM** remained with me. And whatsoever mine Eyes desired, I kept not from them; I withheld not my Heart from any Joy: For my Heart rejoiced in all my Labour; and this was my Portion of all my Labour. Then I looked on all the Works that my Hands had wrought, and on the Labour that I had laboured to do, and behold, **ALL** was **VANITY** and **VEXATION OF SPIRIT**, and there was no Profit under the Sun. *ver. 26.* For God giveth to a Man that is good in his sight, **WISDOM**, and **KNOWLEDGE**, and **JOY**; but to the Sinner he giveth **TRAVAIL**, to gather, and to heap up, that he may give to him that is good before God. This also is **VANITY**, and **VEXATION OF SPIRIT**. *Chap. III. 20, 21.* All go unto one Place, and all turn to Dust again. Who knoweth the Spirit of Man that goeth upward, and the Spirit of the Beast, that goeth downward to the Earth?

(b) *Eccles. 1. 12, 13.* I the Preacher was King over *Israel* in *Jerusalem*; and I gave my Heart to seek and search out by Wisdom, concerning all things that are done under Heaven: This sore Travail hath God given to the Sons of Men, to be exercised therewith. *Chap. 11. to ver. 12.* I said in mine Heart, Go to now, I will prove thee with **MIRTH**, therefore enjoy **PLEASURE**; and behold, this is also **VANITY**. I said of Laughter, it is mad; and of Mirth, what doth it? I sought in my Heart to give my self unto **WINE** (yet acquainting my Heart with **WISDOM**) and to lay hold on **FOLLY**, till I might see what was that Good for the Sons of Men, which they should do under the Heaven, all the Days of their Life. I made me great Works; I builded me Houses; I planted me Vineyards; I made me Gardens and Orchards, and I planted Trees in them of all kind of Fruits: I made me Pools of Water, to water therewith the Wood that bringeth forth Trees. I got me Servants and Maidens, and had Servants born in my House: Also I had great Possessions of great and small Cattle, above all

* There was left by *David* to his Son *Solomon*, a thousand thousand Talents of Silver, and a hundred thousand Talents of Gold; which, according to the Bishop of *Worcester's* Computation of *Jewish* Talents, amounts to an immense Sum in Pounds Sterling; which was vastly increased by the Importations from *Ophir*.

famed by the Blow of thy Hand.

When thou with Rebukes dost correct Man for Iniquity, thou makest his Beauty to consume away like a Moth: Surely every Man is VANITY.

Hear my Prayer, O Lord, and give Ear unto my Cry: Hold not thy Peace at my Tears; for I am a (c) STRANGER with thee, and a SOJOURNER, as all my Fathers were.

O spare me, that I may recover STRENGTH, before I go hence, and be no more.

Hear^b this, all ye People; give ear, all ye Inhabitants of the Earth:

Both low and high, Rich and Poor together.

My Mouth shall speak of WISDOM, and the Meditation of my Heart shall be of UNDERSTANDING.

I will incline mine Ear to a Parable; I will open my dark Saying on the Harp.

They that trust in their Wealth, and boast themselves in the multitude of their Riches;

None of them can by any means (d) REDEEM his Bro-

fides all this, between us and you there is a great Gulph fixed, so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldst send him to my Father's House; for I have five Brethren, that he may testify unto them, lest they also come into this Place of Torment. *Abraham* saith unto him, They have *Moses* and the Prophets; let them hear them. And he said, Nay, Fa-
ther

(c) *Gen. XLVII. 9.* The Days of the Years of my PILGRIMAGE, are an hundred and thirty Years: Few and evil have the Days of the Years of my Life been, and have not attained unto the Days of the Years of the Life of my Fathers, in their PILGRIMAGE. *Heb. XI. 13, 14, 16.* These all died in Faith, not having received the PROMISES, but having seen them afar off; and were persuaded of them, and embraced them; and confessed that they were STRANGERS and PILGRIMS on the Earth: For they that say such things, declare plainly that they seek a Country: Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.

(d) *Luke XVI. 19, &c.* There was a certain RICH Man, which was clothed in Purple and fine Linen, and fared sumptuously every Day. And there was a certain Beggar, named *Lazarus*, which was laid at his Gate full of Sores; and desiring to be fed with the Crumbs which fell from the rich Man's Table: Moreover the Dogs came and licked his Sores. And it came to pass that the Beggar died, and was carried by the Angels into *Abraham's* Bosom: The rich Man also died, and was buried; and in Hell he lifted up his Eyes, being in Torments, and seeth *Abraham* afar off, and *Lazarus* in his Bosom. And he cried, and said, Father *Abraham*, have Mercy on me, and send *Lazarus* that he may dip the tip of his Finger in Water, and cool my Tongue, for I am tormented in this Flame. But *Abraham* said, Son, remember that thou in thy Life-time receivedst thy good things, and likewise *Lazarus* evil things: But now he is comforted, and thou art tormented. And be-

Brother, nor give to God a Ransom for him.

For the REDEMPTION of their Soul is precious, and it ceaseth for ever.

That he should still (e) LIVE for ever, and not see CORRUPTION.

For he seeth that wife Men die, likewise the (f) Fool and the brutish Person perish, and leave their Wealth to others.

Their inward Thought is, that their Houses shall continue for ever, and their dwelling Places to all Generations; they call their Lands after their own Names.

Nevertheless, (g) Man being in Honour, ABIDETH not; he is like the Beasts that PERISH.

This their Way is their FOLLY, yet their Posterity approve their Sayings.

Like (h) SHEEP they are laid in their Grave, Death shall FEED on them, and the Upright shall have Dominion over them in the Morning; and their Beauty shall CONSUME in the Grave from their Dwelling.

But God will (i) REDEEM my Soul from the Power of

ther *Abraham*, but if one went unto them from the Dead they will repent: And he said unto him, If they hear not *Moses* and the Prophets, neither will they be persuaded though one rose from the Dead.

(e) *Heb.* ix. 27. It is appointed unto Men once to DIE, but after this the JUDGMENT.

(f) *Ecclef.* ii. 18, 19. I hated all my Labour which I had taken under the Sun, because I should LEAVE it unto the Man that shall be after me. And who knoweth whether he shall be a WISE Man or a Fool?

(g) *Ecclef.* vi. 1, 2. There is an EVIL which I have seen under the Sun, and it is common among Men. A Man, to whom God hath given RICHES, WEALTH, and HONOUR, so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not Power to eat thereof, but a Stranger eateth it: This is VANITY, and is an evil Dis-
case.

(h) *Ecclef.* viii. 8, 12, 13. There is no Man that hath Power over the SPIRIT to retain the Spirit, neither hath he Power in the day of Death: And there is no DISCHARGE in that War; neither shall Wickedness DELIVER those that are given to it. Though a Sinner do EVIL an hundred times, and his Days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him. But it shall not be well with the Wicked, neither shall he prolong his Days, which are as a SHADOW; because he feareth not before God. Chap. ix. 5, 10. For the LIVING know that they shall DIE: But the DEAD know not any thing, neither have they any more a Reward, for the Memory of them is forgotten. Whatsoever thy Hand findeth

to do, do it with thy Might; for there is no WORK, nor DEVICE, nor KNOWLEDGE, nor WISDOM, in the Grave whither thou goest.

(i) *1 Pet.* i. 18. Ye know that ye were not REDEEMED with CORRUPTIBLE things, as Silver and Gold, from your VAIN Conversation, received by Tradition from your Fathers. *1 Cor.* xv. 42, 43, 44. So also is the RESURRECTION from the Dead; it is sown in CORRUPTION, it is raised in INCORRUPTION; it is sown in DISHONOUR, it is raised in GLORY; it is sown in WEAKNESS, it is raised in POWER; it is sown a NATURAL BODY, it is raised a SPIRITUAL BODY.

the

the Grave, for he shall RE-
CEIVE me.

Be not thou afraid when
one is made (k) RICH,
when the Glory of his House
is increased.

For when he DIETH, he
shall carry (l) NOTHING a-
way; his Glory shall not
descend after him.

Though, whilst he lived,
he blessed his Soul: And
Men will praise thee, when
thou dost well to thy self.

He shall go to the Gene-
ration of his Fathers, they
shall never see Light.

Man that is in Honour,
and UNDERSTANDETH not,
is like the Beasts that perish.

Lord, ^c thou hast been our
(m) DWELLING PLACE in
all Generations.

Before the (n) MOUN-
TAINS were brought forth,
or ever thou hadst formed
the Earth and the World:
Even from everlasting to ever-
lasting, thou art God.

Womb, NAKED shall he return to go as he came, and shall take no-
thing of his Labour which he may carry away in his Hand. And this
also is a fore EVIL, that in all Points as he came, so shall he go: And
what PROFIT hath he that hath laboured for the Wind?

(m) 2 *Chron.* vi. 18. Will God in very deed DWELL with Men on
the Earth? Behold, Heaven, and the Heaven of Heavens cannot con-
tain thee. 2 *Cor.* vi. 16. Ye are the TEMPLE of the living God; as
God hath said, I will DWELL in them, and walk in them; and I will
be their God, and they shall be my People.

(n) *Job* i. 10. Thou, Lord, in the Beginning hast laid the Founda-
tion of the EARTH, and the HEAVENS are the Works of thine Hands.
Isai. xl. 12. Who hath measured the Waters in the Hollow of his Hand,
and meted the Heaven with the Span, and comprehended the Dust of the
Earth in a Measure, and weighed the Mountains in Scales, and the Hills
in a Balance?

(k) *James* v. 1, 2, 3. Go to now,
ye RICH Men, weep and howl for
your Miseries that are come upon
you; your Riches are CORRUPTED,
and your Garments are MOTH-EAT-
EN; your Gold and Silver is CAN-
KERED, and the Rust of them shall
be a Witness against you, and shall
eat your Flesh as it were Fire; ye
have heaped TREASURE together
for the last Days.

(l) 1 *Tim.* vi. 7, 8, 9, 10. We
brought NOTHING into this World,
and it is certain we can carry NO-
THING out; and having FOOD and
RAIMENT, let us be therewith con-
tent. But they that will be rich,
fall into TEMPTATION, and a
SNARE, and into many foolish and
hurtful LUSTS, which drown Men
in Destruction and Perdition: For
the LOVE of Money is the Root of
all EVIL; which while some co-
veted after, they have erred from
the FAITH, and pierced themselves
through with many SORROWS.
Job i. 21. *Job* said, NAKED came
I out of my Mother's Womb, and
NAKED shall I return thither: The
Lord gave, and the Lord hath taken
away; Blessed be the Name of the
Lord: *Eccles.* v. 13, 14, 15, 16. There
is a fore Evil which I have seen un-
der the Sun, namely, RICHES kept
for the Owners thereof, to their
hurt: But those Riches perish by
evil travail; and he begetteth a Son,
and there is NOTHING in his Hand.
As he came forth of his Mother's

Thou turnest Man to Destruction, and sayest, Return ye Children of Men.

For (o) a thousand Years in thy Sight, are but as yesterday, when it is past, and as a Watch in the Night.

Thou carriest them away as with a Flood, they are asleep, in the Morning they are like Grass which groweth up.

In the Morning it flourisheth, and groweth up, in the Evening it is cut down and withereth.

For we are consumed by thine Anger, and by thy Wrath are we troubled.

Thou hast set our Iniquities before thee, our secret Sins in the Light of thy Countenance.

For all our (p) DAYS are past away in thy Wrath: We spend our Years as a TALE that is told.

The Days of our † Years are threescore Years and ten ;
and

(o) 2 Pet. 111. 8. Be not ignorant of this one thing, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day. ver. 9. The Lord is not slack concerning his Promise (as some Men count slackness) but is long-suffering to us-ward; not willing that any should PERISH, but that all should come to REPENTANCE. Eccles. x1. 8, 9. But if a Man live many Years, and REJOICE in them all; yet let him remember the Days of DARKNESS, for they shall be many. All that cometh is VANITY. Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes: But know thou, that for all these things God will bring thee into JUDGMENT.

(p) Eccles. vi. 12. Who knoweth what is good for Man in this Life, all the Days of his VAIN Life, which he spendeth as SHADOW? for who can tell a Man, what shall be after him under the Sun?

† See Ld. C. J. Hales's *Origination of Mankind*, wherein he states the several Periods of human Life, page 170. "Touching the Decays of the Age of Man's Life, we do indeed learn from the sacred Scripture, (for no human History reacheth so high) that the Lives of the Ancients were very long, especially before, and for some time after the Flood: And this the Divine Wisdom, Providence, and Goodness, ordered for most excellent Ends, namely, the Peopling of the new World; and that without any other Means than his own Will, or at least by Means unknown to us. In *Arphaxad* the Son of *Shem*, the great Age of the Ancients was cut to halves, namely to 440 Years; and in his Grand-child *Peleg*, it was again cut to halves, for he lived but 242 Years; and it is also true, that afterwards, gradually to the Days of *Moses*, the Lives of Men became shorter and shorter, till they fixed in that common Period of the Life of Man, of 70 or 80 Years: And although it be true that the Histories of former times give us some Account of longer Lives of Men, as the Lives of *Moses*, *Aaron*, *Phinehas*, and some others

and if by reason of Strength they be fourscore Years, yet is their Strength LABOUR and SORROW; for it is soon cut off, and we fly away.

Who knoweth the Power of thine Anger? Even according to thy Fear, so is thy Wrath.

So teach us to number our DAYS, that we may apply our Hearts unto WISDOM.

Like ^d as a Father PITIETH his Children, so the Lord PITIETH them that fear him.

For he knoweth our Frame; he remembreth that we are but Dust.

As for Man, his (q) Days are as GRASS; as a FLOWER of the Field, so he flourisheth.

For the Wind passeth over it, and it is gone, and the Place thereof shall know it no more.

But the Mercy of the Lord is from everlasting to everlasting, upon them that fear him; and his Righteousness unto Childrens Children.

To such as keep his COVENANT, and to those that remember his COMMANDMENTS to do them.

^d Psalm CIII. 13, to 18.

" others, and those mentioned by *Pliny*, Lib. VII. cap. 48. and some in
 " our own Experience: Yet *Moses* himself states the ordinary Standard
 " of the Life of Man to be 70, or at most 80 Years, Psalm xc. 10.
 " 2 Sam. xix. 32, 35. And this we shall find true upon the Considera-
 " tion of the Chronological Account of the Years of the ancient Patriarchs
 " and Kings that succeeded *Moses*; as likewise of the Time that the *Is-*
 " *raelites* lived in the Wilderness, all which that were twenty Years old,
 " and upwards, at the coming into the Wilderness, when the Spies were
 " sent into *Canaan*, which was shortly after their coming thither: all
 " these, I say, except *Joshua* and *Caleb*, died within the 40 Years Peregrina-
 " tion in the Wilderness: And at this Stay, the ordinary Age of Men
 " hath been for these 4000 Years; abating those Casualties, either of Dis-
 " eases or other Accidents, that have shortned the ordinary compleat Ages
 " of Man's Life.

Eccles. xii. 13, 14. Let us hear the Conclusion of the whole Matter: Fear God, and keep his Commandments; for this is the whole Duty of Man. For God shall bring every Work into Judgment, with every secret thing, whether it be Good, or whether it be Evil.

2 Cor. v. 10, 11. *For we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. Knowing therefore the Terror of the Lord, we persuade Men.*

What hath been, and is to be the Fate of all Tyrants and Oppressors, and the Vanity of all their Pomp and Glory, is in a Poetick manner most elegantly described by the Prophets *Isaiab* and *Ezekiel*.

Isai. xiv. 4. Thou shalt take up this Proverb against the King of *Babylon*, and say, How hath the Oppressor ceased ! the golden City ceased !

5 The Lord hath broken the Staff of the WICKED, and the Sceptre of the RULERS.

6 He who smote the People in Wrath, with a continual Stroke ; he that ruled the Nations in Anger, is persecuted, and none hindreth.

7 The whole Earth is at rest, and is quiet : they break forth into Singing :

8 Yea, the Fir-Trees rejoice at thee, and the Cedars of *Lebanon*, saying, Since thou art laid down, no Feller is come up against us.

9 Hell from beneath is moved for thee, to meet thee at thy coming ; it stirreth up the Dead for thee, even all the Chief ones of the Earth : it hath raised up from their Thrones all the Kingdoms of the Nations :

10 All they shall speak, and say unto thee, Art thou also become WEAK as we ? Art thou become like unto us ?

11 Thy Pomp is brought down to the Grave, and the Noise of thy Viols : The Worm is spread under thee, and the Worms cover thee.

12 How art thou fallen from Heaven, O *Lucifer*, Son of the Morning ! How art thou cut down to the Ground, which didst weaken the Nations ?

13 For thou hast said in thy Heart, I will ascend into Heaven ; I will exalt my Throne above the Stars of God : I will sit also upon the Mount of the Congregation, in the Sides of the North.

14 I will ascend above the Heights of the Clouds, I will be like the Most High.

15 Yet thou shalt be brought down to Hell, to the Sides of the Pit.

16 They that see thee, shall narrowly look upon thee and consider thee, saying, Is this the Man that made the Earth to tremble, that did shake Kingdoms ?

17 That made the World as a Wilderness, and destroyed the Cities thereof ; that opened not the House of his Prisoners ?

18 All the Kings of the Nations, even all of them lie in Glory, every one in his own House.

19 But thou art cast out of thy Grave, like an abominable Branch ; and as the Raiment of those that are slain, thrust through with a Sword, that go down to the Stones of the Pit, as a Carcase trodden under Feet.

20 Thou shalt not be joined with them in Burial, because thou hast destroyed thy Land, and slain thy People : the Seed of evil Doers shall never be renowned.

21 Prepare Slaughter for his Children, for the *INQUIRY* of their Fathers ; that they do not rise nor possess the Land, nor fill the Face of the World with Cities.

22 For I will rise up against them, saith the Lord of Hosts, and cut off from *Babylon* the Name and Remnant, and Son and Nephew, saith the Lord.

23 I will also make it a Possession for the Bittern, and Pools of Water ; and I will sweep it with the Besom of Destruction, saith the Lord of Hosts.

24 The Lord of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand :

25 That I will break the *Assyrian* in my Land, and upon my Mountains tread him under foot : Then shall his Yoke depart from off them, and his Burden depart from off their Shoulders.

26 This is the Purpose that is purposed upon the whole Earth : and this is the Hand that is stretched out upon all the Nations.

27 For the Lord of Hosts hath purposed, and who shall disannul it ? and his Hand is stretched out, and who shall turn it back ?

Ezek. xxxii. 17. The Word of the Lord came unto me, saying,

18 Son of Man, wail for the Multitude of *Egypt*, and cast them down ; even her, and the Daughters of the famous Nations, unto the nether Parts of the Earth, with them that go down to the Pit.

84 *The Vanity, Shortness, and*

19 Whom dost thou pass in BEAUTY? Go down, and be thou laid with the Uncircumcised.

20 They shall fall in the midst of them that are slain by the Sword, she is delivered to the Sword: Draw her, and all her Multitudes.

21 The Strong among the Mighty shall speak to him out of the midst of Hell, with them that help him: They are gone down, they lie uncircumcised, slain by the Sword.

22 *Assur* is there, and all her Company.

24 There is *Elam*, and all her Multitude.

26 There is *Meshech*, and *Tubal*, and all her Multitude: Her Graves are round about him.

27 And they shall not lie with the Mighty that are fallen of the Uncircumcised, which are gone down to Hell with their Weapons of War: And they have laid their Swords under their Heads, but their INIQUITIES shall be upon their Bones; though they were the Terror of the Mighty in the Land of the Living.

30 There be the Princes of the North all of them, and all the *Sidonians*, which are gone down with the Slain; with their Terror they are ashamed of their Might, and bear their Shame with them that go down to the Pit.

What is to be the Fate of the ANTICHRISTIAN *Babylon*, is described in

Rev. XVIII. 1. And I saw an Angel come down from Heaven, having great Power; and the Earth was lightened with his Glory:

2 And he cried mightily with a strong Voice, saying, *Babylon* the Great is fallen, is fallen; and is become the Habitation of Devils, and the hold of every foul Spirit; and a Cage of every unclean and hateful Bird.

3 For all Nations have drunk of the Wine of the Wrath of her Fornication; and the Kings of the Earth have committed Fornication with her; and the Merchants of the Earth are waxed rich, through the Abundance of her Delicacies.

4 And I heard another Voice from Heaven, saying, Come out of her my People, that ye be not Partakers of her Sins, and that ye receive not of her PLAGUES.

5 For her Sins have reached unto Heaven; and God hath remembered her Iniquities.

7 How much she hath glorified herself, and lived deliciously ; so much TORMENT and SORROW give her : For she saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow.

8 Therefore shall her Plagues come in one Day, DEATH, and MOURNING, and FAMINE ; and she shall be utterly burnt with Fire : For strong is the Lord God, who judgeth her.

9 And the Kings of the Earth, who have committed Fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the Smoke of her Burning ;

10 Standing afar off for the Fear of her Torment, saying, Alas, alas, that great City *Babylon*, that mighty City, for in one Hour is thy Judgment come.

11 And the Merchants of the Earth shall weep and mourn over her ; for no Man buyeth her Merchandise any more.

12 The Merchandise of Gold and Silver, &c. and Souls of Men ;

14 And the Fruits that thy Soul lusted after, are departed from thee ; and all things which were dainty and goodly, are departed from thee ; and thou shalt find them no more at all.

15 The Merchants of these things, which were made rich by her, shall stand afar off for the Fear of her Torment, weeping and wailing,

16 And saying, Alas, alas, that great City, that was clothed in fine Linen, and Purple, and Scarlet ; and decked with Gold, and precious Stones, and Pearls :

17 For in one Hour is so great Riches come to nought. And every Ship-master, and all the Company in Ships, and Sailers, and as many as Trade by Sea, stood afar off,

18 And cried, when they saw the Smoke of her burning, saying, What City is like unto this great City ?

19 And they cast Dust on their Heads, and cried, weeping and wailing, saying, Alas, alas, that great City, wherein were made rich all that had Ships in the Sea, by reason of her Costliness ; for in one Hour is she made desolate.

20 Rejoice over her thou Heaven, and ye holy Apostles, and Prophets, for God hath avenged you on her.

21 And a mighty Angel took up a Stone like a great Millstone, and cast into the Sea, saying, Thus with Violence

lence shall that great City *Babylon* be thrown down, and shall be found no more at all.

22 And the Voice of Harpers and Musicians, and of Pipers and Trumpeters, shall be heard no more at all in thee : And no Craftsman, of whatsoever Craft he be, shall be found any more in thee ; and the Sound of a Millstone shall be heard no more at all in thee ;

23 And the Light of a Candle shall shine no more at all in thee ; and the Voice of the Bridegroom and of the Bride shall be heard no more at all in thee ; for thy Merchants were the great Men of the Earth : For by thy Sorceries were all Nations deceived.

24 And in her was found the Blood of the Prophets, and of Saints, and of all that were slain upon the Earth.

Note, The taking of *Babylon* by the *Medes*, and the Destruction of its sumptuous Palaces, was foretold by *Isaiab*, above an hundred Years before they were built by *Nebuchadnezzar*.

But the total Desolation that is foretold by this Prophet, was not accomplished till the time of the *Saracen* Empire ; which was above 1200 Years after the Prediction.





A

REPRESENTATION

OF THE

Final Judgment.

THE * Mighty God, even the Lord hath spoken, and (a) called the Earth, from the rising of the Sun, unto the going down thereof.

Out of (b) *Sion*, the Perfection of BEAUTY, God hath shined.

Our God shall come, and shall not keep silence; a

Snow, and the Hair of his Head like the pure Wool; his Throne was like the fiery Flame, and his Wheels as burning Fire; a fiery Stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the JUDGMENT was set, and the Books were opened.

(a) *John* v. 28, 29. The Hour is coming, in the which all that are in the Graves shall hear his VOICE, and shall come forth; they that have done Good, unto the Resurrection of LIFE; and they that have done Evil, unto the Resurrection of DAMNATION.

(b) *Rev.* XIX. 11. I saw Heaven opened, and behold, a white Horse, and he that sat upon him was called FAITHFUL and TRUE, and in Righteousness he doth judge and make War. *Dan.* VII. 9, 10. I beheld till the Thrones were cast down, and the Ancient of Days did sit, whose Garment was white as

* *Psalms* L. 1, to 6.

(c) FIRE shall devour before him, and it shall be very TEMPESTUOUS round about him.

He shall call to the (d) HEAVENS from above, and to the (e) EARTH, that he may JUDGE his People.

(f) Gather my Saints together unto me, those that have made a (g) COVENANT with me by Sacrifice.

And the Heavens shall declare his RIGHTEOUSNESS, for God is JUDGE himself.

Then^b the Earth (h) SHOOK

(c) *Rev. XIX. 12.* His Eyes were as a Flame of FIRE. *2 Theff. 1. 7, 8.* The Lord Jesus shall be revealed from Heaven,—in flaming FIRE; taking Vengeance of them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *2 Pet. III. 10, 11, 12.* The Day of the Lord will come as a Thief in the Night; in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be, in all holy Conversation and Godliness; looking for, and hastening unto the coming of the Day of God, wherein the Heavens being on Fire, shall be dissolved, and the

Elements shall melt with fervent

Heat?

(d) *Mat. XXV. 31.* The Son of Man shall come in his GLORY, and all the holy Angels with him.

(e) *Mat. XXV. 32.* Before him shall be gathered all Nations. *Rev. XX. 12.* I saw the DEAD, small and great, stand before God.

(f) *Mat. XXIV. 31.* He shall send his Angels, with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, &c.

(g) *Heb. IX. 15.* He is the Mediator of the New Testament (or COVENANT) that by means of Death, for the Redemption of the Transgressions that were under the first Testament, (or COVENANT) they which are called might receive the PROMISE of eternal Inheritance.

(h) *Habbak. III. 4, 5, 6.* God came from Teman, and the Holy One from Mount Paran; his GLORY covered the Heavens, and the Earth was full of his Praise, and his Brightness was as the Light; he had Horns coming out of his Hand, and there was the hiding of his Power: Before him went the Pestilence, and burning Coals went forth at his Feet. He stood and measured the Earth; he beheld, and drove asunder the Nations, and the everlasting Mountains were scattered, the perpetual Hills did bow; his Ways are everlasting. *ver. 10, &c.* The Mountains saw thee, and they trembled; the Overflowing of the Water passed by, the Deep uttered his Voice, and lift up his Hands on high: The Sun and Moon stood still in their Habitation. At the Light of thine Arrows they went, and at the shining of thy glittering Spear. Thou didst march through the Land in Indignation, thou didst thresh the Heathen in Anger. Thou wentest forth for the SALVATION of thy People, even for Salvation with thine Anointed; thou woundedst the Head out of the House of the Wicked, by discovering the Foundation unto the Neck. When I heard, my Belly trembled, my Lips quivered at the VOICE; Rottenness entered into my Bones, and I trembled in my self, that I might rest in the Day of Trouble. *Rev. VI. 12, 14, 15, 16.* There was a great EARTHQUAKE,—and every Mountain and Island were moved out of their Places: And the Kings of the Earth, &c. said to the Mountains and Rocks, Fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb.

^b *Psal. XVIII. 8,* to 15.

and

and TREMBLED, the Foundations also of the Hills MOVED, and were shaken because he was wroth.

There went up a Smoke out of his Nostrils, and Fire out of his (i) Mouth DEVoured, Coals were kindled by it.

He bowed the 'Heavens and (k) CAME DOWN, and Darknefs was under his Feet.

And he rode upon a Cherub and did fly, yea, he did fly upon the Wings of the Wind.

He made Darknefs his secret Place; his Pavilion round about him were dark WATERS, and thick (l) CLOUDS of the Skies.

At the Brightnefs that was before him, his thick Clouds passed, Hailstones, and Coals of Fire.

The Lord also (m) THUNDERED in the Heavens, and the Higheft gave his Voice, Hailstones and Coals of Fire.

Yea, he sent out his Arrows and scattered them, he shot out Lightnings and discomfited them.

Then the Channels of Waters were feen, and the (n) FOUNDATIONS of the round World were discovered, at thy Rebuke, O Lord, at the Blast of the Breath of thy Nostrils.

Fear * before him, all the Earth; fay among the Hea-

(i) 2 Theff. 11. 8. Whom the Lord shall CONSUME with the Spirit of his Mouth, and shall DESTROY with the Brightnefs of his coming.

(k) 1 Theff. 1v. 16. For the Lord himself shall descend from Heaven, with a Shout, with the Voice of the Archangel, and with the Trump of God, and the dead in *Chrift* shall rise first; then we which are alive and remain, shall be caught up together with them in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord.

(l) Matt. xxvi. 64. Hereafter shall ye see the Son of Man fitting on the right Hand of POWER, and coming in the CLOUDS of Heaven. Matt. xxiv. 29, 30. Immediately after the Tribulation of those Days, shall the Sun be darkned, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken, and then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the CLOUDS of Heaven, with Power and great Glory.

(m) Rev. iv. 5. Out of the Throne proceeded LIGHTNINGS, and THUNDERINGS, and VOICES; Chap. xvi. 18, 21. There were VOICES, and THUNDERS, and LIGHTNINGS. And there fell upon Men a great Hail out of Heaven.

(n) Rev. xvi. 18, 20. There was a great EARTHQUAKE, such as was not since Men were upon the Earth, so mighty an Earthquake and so great; and every Island fled away, and the Mountains were not found.

then, that the Lord (o) REIGNETH.

He shall (p) JUDGE the People righteously.

Let the Heavens (q) REJOICE, and let the Earth be glad; let the Sea (r) ROAR, and the fulness thereof.

Let the Field be joyful and all that is therein; then shall all the Trees of the Wood rejoice before the Lord.

For he COMETH to JUDGE the Earth, he shall JUDGE the World with (s) RIGHTEOUSNESS, and the People with his TRUTH.

Unto ^d the Wicked, God faith, What hast thou to do (t) to DECLARE my Stratagies,

(o) *Rev.* xi. 15. The KINGDOMS of this World, are become the KINGDOMS of our Lord, and of his Christ; and he shall reign for ever and ever.

(p) *Rev.* xx. 11, 12, &c. And I saw a great white Throne, and him that sat on it, from whose Face the Earth and the Heaven fled away, and there was found no place for them. And I saw the DEAD small and great stand before God, and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were JUDGED out of those things which were written in the Books, according to their Works: And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them, and they were JUDGED every Man according to their Works; and Death and Hell were cast into the Lake of Fire; this is the second Death: And whosoever was not found written in the Book of Life, was cast into the Lake of Fire. 2 *Cor.* v. 10. We must all appear before the JUDGMENT Seat of Christ, that every one

may receive the things done in his Body, according to that which he hath done, whether it be good or bad. *Act.* xvii. 31. He hath appointed a Day, in the which he will JUDGE the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the dead. *Eccles.* xii. 14. For God shall bring every Work into JUDGMENT, with every secret thing, whether it be Good, or whether it be Evil.

(q) *Rev.* xviii. 20. REJOICE over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her. Chap. xix. 1. I heard a great Voice of much People in Heaven, saying, Allelujah; SALVATION, and GLORY, and HONOUR, and POWER unto the Lord our God.

(r) *Rev.* xix. 6, 7. I heard as it were the Voice of many Waters, saying, Allelujah; for the Lord God omnipotent reigneth: Let us be glad, and rejoice, and give Honour to him.

(s) *Rev.* xix. 2. For TRUE and RIGHTEOUS are his JUDGMENTS.

(t) *Matt.* xxv. 31, 32, &c. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. And before him shall be gathered all Nations: And he shall separate them one from another, as a Shepherd divideth his Sheep from his Goats. And he shall set the Sheep on his right Hand, but the Goats on the left. Then shall the King say unto them on his right Hand; Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred, and ye gave me Meat; I was thirsty, and ye gave me drink; naked,

tutes, or that thou shouldst take my Covenant in thy Mouth?

Seeing thou (u) HATEST INSTRUCTION, and castest my Words behind thee.

When thou sawest a Thief, thou consentedst with him, and hast been Partaker with Adulterers.

Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit.

Thou fittest and speakest against thy Brother, thou slanderest thine own Mother's Son.

These things hast thou done, and I kept (x) SILENCE; thou thoughtest that I was altogether such a one as thy self, but I will reprove thee, and set them in order before thine (y) EYES.

Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

Who so (z) offereth Praise, GLORIFIETH me; and to him that ordereth his Conversation aright, will I shew the SALVATION of God.

naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me: Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me. Then shall he say unto them on the left Hand, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels; for I was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no drink; I was a Stranger, and ye took me not in; naked, and ye clothed me not; sick, and in Prison, and ye visited me not: For inasmuch as ye did it not to one of the least of these, ye did it not to me: And these shall go into everlasting PUNISHMENT, but the Righteous into LIFE eternal. *Matt. VII. 22.* Many will say unto me in that Day, Lord, Lord, have we not prophesied in thy Name? And then will I profess unto them, I never knew you; Depart from me, ye that work INIQUITY.

(u) *John III. 20.* Every one that doth Evil, HATETH the LIGHT.

(x) *2 Pet. III. 9.* The Lord is LONG-SUFFERING to us-ward, not willing that any should PERISH; but that all should come to REPENTANCE.

(y) *1 Cor. III. 13.* Every Man's Work shall be made MANIFEST, for the Day shall declare it.

(z) *Heb. XIII. 15.* By him therefore let us offer the Sacrifice of PRAISE to God continually, that is, the Fruit of our Lips, giving THANKS to his Name.







PSALMS

O F

PRAISE.

H Y M N I.



Lord, * our Lord, how excellent is thy Name in all the Earth; who hast set thy Glory above the Heavens!

Out of the Mouth of Babes and Sucklings hast thou ordained Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger.

When I consider thy Heavens, the Work of thy Fingers, the Moon and the Stars which thou hast ordained;

What is Man, that thou art mindful of him? and the Son of Man, that thou visitest him?

O Lord, our Lord, how excellent is thy Name in all the Earth!

I will * praise thee, O Lord, with my whole Heart, I will shew forth all thy marvellous Works.

I will be glad and rejoice in thee; I will sing Praise to thy Name, O thou Most High.

When mine Enemies are turned back, they shall fall and perish at thy Presence.

* Ps. VIII. 1, 2, 3, 4, 9.

* Ps. IX. 1, 2, 3, 7, 8.

But

But the Lord shall endure for ever; he hath prepared his Throne for Judgment :

And he shall judge the World in Righteousness, he shall minister Judgment to the People in Uprightness.

The ^c Heavens declare the Glory of God, and the Firmament sheweth his handy Work.

Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.

Give ^d unto the Lord, O ye Mighty, give unto the Lord Glory and Strength.

Give unto the Lord the Glory due unto his Name; worship the Lord in the Beauty of Holiness.

The Voice of the Lord is upon the Waters; the God of Glory thundreth, the Lord is upon many Waters.

The Voice of the Lord is powerful; the Voice of the Lord is full of Majesty.

The Lord sitteth upon the Floods; yea, the Lord sitteth King for ever.

The Lord will give Strength unto his People, the Lord will bless his People with Peace.

H Y M N. II.

I Will extol thee, O Lord, for thou hast lifted me up, and hast not made my Foes to rejoice over me.

Sing unto the Lord, O ye Saints of his, and give Thanks at the Remembrance of his Holiness.

For his Anger endureth but a Moment; in his Favour is Life; Weeping may endure for a Night, but Joy cometh in the Morning :

To the End that my Glory may sing Praise to thee, and not be silent: O Lord my God, I will give Thanks unto thee for ever.

O how great is thy Goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the Sons of Men!

Rejoice ^e in the Lord, O ye Righteous; for Praise is comely for the Upright.

^c Psalm xix. 1, 2. ^d Ps. xxix. 1, 2, 3, 4, 10, 11. ^e Ps. xxx. 1, 4, 5, 12.
^f Ps. xxxi. 19. ^g Ps. xxxiii. 1, 2, 3, 6, 8, 9, 10, 20, 21.

Praise the Lord with Harp: Sing unto him with the Psaltery, and an Instrument of ten Strings.

Sing unto him a new Song; play skilfully with a loud Noise.

By the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.

Let all the Earth fear the Lord; let all the Inhabitants of the World stand in awe of him.

For he spake, and it was done; he commanded, and it stood fast.

The Lord bringeth the Counsel of the Heathen to nought: He maketh the Devices of the People of none Effect.

Our Soul waiteth for the Lord; he is our Help, and our Shield.

For our Heart shall rejoice in him, because we have trusted in his holy Name.

I will ^b bless the Lord at all times; his Praise shall continually be in my Mouth.

My Soul shall make her Boast in the Lord; the Humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his Name together.

I sought the Lord, and he heard me, and delivered me from all my Fears.

O taste and see that the Lord is good: Blessed is the Man that trusteth in him.

O fear the Lord, ye his Saints; for there is no want to them that fear him.

And my ⁱ Soul shall be joyful in the Lord; it shall rejoice in his Salvation.

All my Bones shall say, Lord, who is like unto thee, which deliverest the Poor from him that is too strong for him; yea, the Poor and the Needy from him that spoileth him?

And my Tongue shall speak of thy Righteousness, and of thy Praise, all the Day long.

^b Ps. xxxiv. 1, 2, 3, 4, 8, 9.

ⁱ Ps. xxxv. 9, 10, 28.

H Y M N III.

THY ^κ Mercy, O Lord, is in the Heavens; and thy Faithfulness reacheth unto the Clouds.

Thy Righteousness is like the great Mountains, thy Judgments are a great Deep : O Lord, thou preservest Man and Beast.

How excellent is thy loving Kindness, O God ! Therefore the Children of Men put their Trust under the Shadow of thy Wings.

They shall be abundantly satisfied with the Fatness of thy House ; and thou shalt make them drink of the River of thy Pleasures.

For with thee is the Fountain of Life : In thy Light shall we see Light.

Thy ¹ Throne, O God, is for ever and ever ; the Scepter of thy Kingdom is a right Scepter.

Thou lovest Righteousness, and hatest Wickedness : Therefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows.

God ^κ is our Refuge and Strength, a very present Help in Trouble :

Therefore will we not fear, though the Earth be removed, and though the Mountains be carried into the midst of the Sea.

The Lord of Hosts is with us ; the God of *Jacob* is our Refuge. *Selah*.

O clap ^κ your Hands, all ye People, shout unto God with the Voice of Triumph.

For the Lord Most High is terrible ; he is a great King over all the Earth.

God is gone up with a Shout, the Lord with the Sound of a Trumpet.

Sing Praises to God, sing Praises : Sing Praises unto our King, sing Praises.

For God is the King of all the Earth, sing ye Praises with Understanding.

God reigneth over the Heathen : God sitteth upon the Throne of his Holiness.

^κ *Pf.* XXXVI. 5, to 9.
^κ *Pf.* XLVII. 1, 2, 5, to 8.

¹ *Pf.* XLV. 6, 7.

^κ *Pf.* XLVI. 1, 2, 11.

Great ^o is the Lord, and greatly to be praised in the City of our God, in the Mountain of his Holiness.

We have thought of thy loving Kindness, O God, in the midst of thy Temple.

For this God is our God for ever and ever; he will be our Guide even unto Death.

My Heart ^p is fixed, O God, my Heart is fixed; I will sing, and give Praise.

Awake up my Glory, awake Psalter and Harp; I myself will awake early.

I will praise thee, O Lord, among the People: I will sing unto thee among the Nations.

For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds.

Be thou exalted, O God, above the Heavens: Let thy Glory be above all the Earth.

But I ^q will sing of thy Power; yea, I will sing aloud of thy Mercy in the Morning: For thou hast been my Defence and Refuge in the Day of my Trouble.

Unto thee, O my Strength, will I sing: For God is my Defence, and the God of my Mercy.



H Y M N IV.

O God, ^r thou art my God, early will I seek thee: My Soul thirsteth for thee, my Flesh longeth for thee, in a dry and thirsty Land, where no Water is:

To see thy Power and thy Glory, so as I have seen thee in the Sanctuary.

Because thy loving Kindness is better than Life; my Lips shall praise thee.

Thus will I bless thee, while I live: I will lift up my Hands in thy Name.

My Soul shall be satisfied, as with Marrow and Fatness; and my Mouth shall praise thee with joyful Lips:

When I remember thee upon my Bed, and meditate on thee in the Night-Watches.

Make ^t a joyful Noise unto God all ye Lands.

^o Ps. XLVIII. 1, 9, 14.
^r Ps. LXIII. 1, to 6.

^p Ps. LVII. 7, to 11. ^q Ps. LIX. 16, 17.
^t Ps. LXVI. 1, to 5, 7, 8, 9, 16, 17, 20.

Sing forth the Honour of his Name, and make his Praise glorious.

Say unto God, how terrible art thou in thy Works ? Through the Greatness of thy Power, shall thine Enemies submit themselves unto thee.

All the Earth shall worship thee, and shall sing unto thee, they shall sing to thy Name. Selah.

Come, and see the Works of God ; he is terrible in his Doing towards the Children of Men :

He ruleth by his Power for ever ; his Eyes behold the Nations : Let not the Rebellious exalt themselves. Selah.

O bless our God, ye People, and make the Voice of his Praise to be heard :

Which holdeth our Soul in Life, and suffereth not our Feet to be moved.

Come and hear, all ye that fear God, and I will declare what he hath done for my Soul.

I cried unto him with my Mouth, and he was extolled with my Tongue.

Blessed be God, which hath not turned away my Prayer, nor his Mercy from me.

*****!.

H Y M N V.

GOD be merciful unto us, and bless us, and cause his Face to shine upon us. Selah.

That thy Way may be known upon Earth, thy saving Health among all Nations.

Let the People praise thee, O God ; let all the People praise thee.

O Let the Nations be glad, and sing for Joy : For thou shalt judge the People righteously, and govern the Nations upon Earth. Selah.

Let the People praise thee, O God ; let all the People praise thee.

Then shall the Earth yield her Increase ; and God, even our own God, shall bless us :

God shall bless us, and all the Ends of the Earth shall fear him.

H Y M N VI.

LET God arise, let his Enemies be scattered ; let them also that hate him, flee before him :

As Smoke is driven away, so drive them away ; as Wax melteth before the Fire, so let the Wicked perish at the Presence of God.

But let the Righteous be glad ; let them rejoice before God, yea, let them exceedingly rejoice.

Sing unto God, sing Praises to his Name : Extol him that rideth upon the Heavens, by his Name *JAH*, and rejoice before him.

A Father of the Fatherless, and a Judge of the Widows, is God in his holy Habitation.

O God, when thou wentest forth before thy People ; when thou didst march through the Wilderness. *Selah*.

The Earth shook, the Heavens also dropped at the Presence of God ; even *Sinai* itself was moved at the Presence of God, the God of *Israel*.

The Chariots of God are twenty thousand, even thousands of Angels : The Lord is among them as in *Sinai*, in the holy Place.

Thou hast ascended on high, thou hast led Captivity captive : Thou hast received Gifts for Men, yea, for the Rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with Benefits, even the God of our Salvation. *Selah*.

He that is our God, is the God of Salvation ; and unto God the Lord belong the Issues from Death.

They have seen thy Goings, O God, even the Goings of my God, my King in the Sanctuary.

The Singers went before, the Players on Instruments followed after ; amongst them were the Damsels playing with Timbrels.

Bless ye God in the Congregations, even the Lord, from the Fountain of *Israel*.

Sing unto God, ye Kingdoms of the Earth : O sing Praises unto the Lord. *Selah*.

Ascribe ye Strength unto God : His Excellency is over *Israel*, and his Strength is in the Clouds.

* Psalm LXVIII. 1, 2, 3, 4, 5, 7, 8, 17, 19, 20, 24, 25, 26, 32, 34, 35.

O God, thou art terrible out of thy holy Places ; the God of *Israel* is he that giveth Strength and Power unto his People : Blessed be God.

The ^v Humble shall see this, and be glad : And your Heart shall live that seek God.

For the Lord heareth the Poor, and despiseth not his Prisoners.

Let the Heaven and Earth praise him, the Seas, and every thing that moveth therein.

I will ^x also praise thee with the Psaltery, even thy Truth, O my God : Unto thee will I sing with the Harp, O thou holy One of *Israel*.

My Lips shall greatly rejoice when I sing unto thee ; and my Soul, which thou hast redeemed.

My Tongue also shall talk of thy Righteousness all the Day long : For they are confounded, for they are brought unto Shame that seek my Hurt.



H Y M N VII.

SING ^v aloud unto God our Strength : Make a joyful Noise unto the God of *Jacob*.

Take a Psalm, and bring hither the Timbrel, the pleasant Harp with the Psaltery.

Among ^x the Gods there is none like unto thee, O Lord, neither are there any Works like unto thy Works.

All Nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy Name.

For thou art great, and doest wondrous things ; thou art God alone.

I will praise thee, O Lord my God, with all my Heart ; and I will glorify thy Name for evermore :

For great is thy Mercy towards me ; and thou hast delivered my Soul from the lowest Hell.

^v Ps. LXXIX. 32, 33, 34.
^y Ps. LXXXI. 1, 2.

^x Ps. LXXI. 22, 23, 24.
^z Ps. LXXXVI. 8, 9, 10, 12, 13.

H Y M N VIII.

I Will * sing of the * Mercies of the Lord for ever: With my Mouth will I make known thy Faithfulness to all Generations.

For I have said, Mercy shall be built up for ever: Thy Faithfulness shalt thou establish in the very Heavens.

I have made a Covenant with my Chosen, I have sworn unto *David* my Servant:

Thy Seed will I establish for ever, and build up thy Throne to all Generations. Selah.

And the Heavens shall praise thy Wonders, O Lord; thy Faithfulness also in the Congregation of the Saints.

For who in the Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord?

God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all them that are about him.

O Lord God of Hosts, who is a strong Lord like unto thee? or to thy Faithfulness round about thee?

Thou rulest the raging of the Sea; when the Waves thereof arise, thou stillest them.

The Heavens are thine, the Earth also is thine: As for the World and the Fulness thereof, thou hast founded them.

Thou hast a mighty Arm; strong is thy Hand, and high is thy right Hand.

Justice and Judgment are the Habitation of thy Throne; Mercy and Truth shall go before thy Face.

Blessed is the People that know the joyful Sound: They shall walk, O Lord, in the Light of thy Countenance.

In thy Name shall they rejoice all the Day, and in thy Righteousness shall they be exalted.

For thou art the Glory of their Strength; and in thy Favour our Horn shall be exalted.

For the Lord is our Defence, and the Holy One of *Israel* is our King.

* Psalm LXXXIX. 1, to 9, 11, 13, to 21, and 52.

* In this Psalm is contained many Prophecies and Representations which relate to the MESSIAH, and his glorious Kingdom; and can no way be referred to the Magnificence of the Kingdom of *David*, or *Solomon*, but as they were Types of the MESSIAH.

Then

Then thou spakest in Vision to the Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the People.

I have found *David* my Servant; with my holy Oil have I anointed him.

With whom my Hand shall be established, mine Arm also shall strengthen him.

Blessed be the Lord for evermore. Amen and Amen.



H Y M N IX.

IT is ^b a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O Most High.

To shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night.

Upon an Instrument of ten Strings, and upon the Psaltery; upon the Harp with a solemn Sound.

For thou, Lord, hast made me glad through thy Work: I will triumph in the Works of thy Hands.

O Lord, how great are thy Works! and thy Thoughts are very deep.

A brutish Man knoweth not, neither doth a Fool understand this.

When the Wicked spring as the Grass, and when all the Workers of Iniquity do flourish; it is that they shall be destroyed for ever.

But thou, Lord, art most high for evermore.

For lo, thine Enemies, O Lord, for lo, thine Enemies shall perish; all the Workers of Iniquity shall be scattered.

The Righteous shall flourish like the Palm Tree; he shall grow like a Cedar in *Lebanon*.

Those that be planted in the House of the Lord, shall flourish in the Courts of our God.

They shall still bring forth Fruit in old Age; they shall be fat, and flourishing:

To shew that the Lord is upright; he is my Rock, and there is no Unrighteousness in him.

The ^c Lord reigneth, he is clothed with Majesty; the Lord is clothed with Strength wherewith he hath girded

^b Psalm xcii. 1, to 9, 12, to 15.

^c Psalm xciii. 1, to 5.

himself:

himself : The World also is 'stablished, that it cannot be moved.

Thy Throne is established of old: Thou art from everlasting.

The Floods are lifted up, O Lord, the Floods have lifted up their Voice, the Floods lift up their Waves.

The Lord on high is mightier than the Noise of many Waters, yea, than the mighty Waves of the Sea.

Thy Testimonies are very sure: Holiness becometh thine House, O Lord, for ever.



H Y M N X.

O Come, ^d let us sing unto the Lord: Let us make a joyful Noise to the Rock of our Salvation.

Let us come before his Presence with Thanksgiving, and make a joyfull Noise unto him with Psalms.

For the Lord is a great God, and a great King above all Gods.

In his Hand are the deep Places of the Earth : The Strength of the Hills is his also.

The Sea is his, and he made it ; and his Hands formed the dry Land.

O come, let us worship and bow down; let us kneel before the Lord our Maker.

For he is our God, and we are the People of his Pasture,
and the Sheep of his Hand: To Day if ye will hear his
Voice,

Harden not your Hearts as in the Provocation, and as in the Day of Temptation in the Wilderness.

**O sing * unto the Lord a new Song: Sing unto the Lord,
all the Earth.**

**Sing unto the Lord, bleſs his Name; ſhew forth his Sal-
vation from Day to Day.**

Declare his Glory among the Heathen, his Wonders
among all People.

For the Lord is great, and greatly to be praised; he is to be feared above all Gods.

^d Ps. xcv. 1, to 8.

• *Pf.* xcvi. 1, to 13.

For all the Gods of the Nations are Idols ; but the Lord made the Heavens.

Honour and Majesty are before him ; Strength and Beauty are in his Sanctuary.

Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength.

Give unto the Lord the Glory due unto his Name ; bring an Offering, and come into his Courts.

O worship the Lord in the Beauty of Holiness ; fear before him all the Earth.

Say among the Heathen, that the Lord reigneth : The World also shall be established that it shall not be moved ; he shall judge the People righteously.

Let the Heavens rejoice, and let the Earth be glad let the Sea roar, and the Fulness thereof.

Let the Field be joyful, and all that is therein : Then shall all the Trees of the Wood rejoice

Before the Lord : for he cometh, for he cometh to judge the Earth : He shall judge the World with Righteousness, and the People with his Truth.

The Lord reigneth, let the Earth rejoice, let the Multitude of Isles be glad thereof.

Clouds and Darkness are round about him ; Righteousness and Judgment are the Habitation of his Throne.

The Heavens declare his Righteousness, and all the People see his Glory.

Confounded be all they that serve graven Images, that boast themselves of Idols. Worship him all ye Gods.

Zion heard, and was glad, and the Daughters of *Judah* rejoiced because of thy Judgments, O Lord.

For thou, Lord, art high above all the Earth ; thou art exalted far above all Gods.

Rejoice in the Lord, ye Righteous, and give Thanks at the Remembrance of his Holiness.

H Y M N XI.

O Sing ^s unto the Lord a new Song, for he hath done marvellous Things : His right Hand, and his holy Arm hath gotten him the Victory.

^s Ps. xcvi. 1, 2, 6, 7, 8, 9, 12.

^s Ps. xcvi. 1, to 9.

The

The Lord hath made known his Salvation, his Righteousness hath he openly shewed in the Sight of the Heathen.

He hath remembered his Mercy and his Truth towards the House of *Israel*: All the Ends of the Earth have seen the Salvation of our God.

Make a joyful Noise unto the Lord, all the Earth: Make a loud Noise, and rejoice and sing Praise.

Sing unto the Lord with the Harp; with the Harp, and the Voice of a Psalm.

With Trumpets and Sound of Cornet, make a joyful Noise before the Lord the King.

Let the Sea roar, and the Fulness thereof; the World, and they that dwell therein.

Let the Floods clap their Hands: Let the Hills be joyful together

Before the Lord; for he cometh to judge the Earth: With Righteousness shall he judge the World, and the People with Equity.

The Lord reigneth, let the People tremble: He sitteth between the Cherubims, let the Earth be moved.

The Lord is great in *Zion*, and he is high above all People.

Let them praise thy great and terrible Name, for it is holy.

The King's Strength also loveth Judgment, thou dost establish Equity, thou executest Judgment and Righteousness in *Jacob*.

Exalt ye the Lord our God, and worship at his Footstool; for he is holy.

Exalt the Lord our God, and worship at his holy Hill; for the Lord our God is holy.

Make ¹ a joyful Noise unto the Lord, all ye Lands.

Serve the Lord with Gladness; come before his Presence with Singing.

Know ye that the Lord he is God: It is he that hath made us, and not we our selves; we are his People, and the Sheep of his Pasture.

Enter into his Gates with Thanksgiving, and into his Courts with Praise; be thankful unto him, and bless his Name.

For the Lord is good; his Mercy is everlasting: And his Truth endureth to all Generations.

¹ Psalm xcix. 1, to 5, 9.

¹ Psalm c. 1, to 5.

H Y M N XII.

BLESS * the Lord, O my Soul; and all that is within me, bless his holy Name.

Bless the Lord, O my Soul, and forget not all his Benefits.

Who forgiveth all thine Iniquities, who healeth all thy Diseases.

Who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness and tender Mercies.

Who satisfieth thy Mouth with good Things: So that thy Youth is renewed like the Eagle's.

The Lord executeth Righteousness and Judgment for all that are oppressed.

He made known his Ways unto *Moses*, his Acts unto the Children of *Israel*.

The Lord is merciful and gracious, slow to Anger, and plenteous in Mercy.

He will not always chide; neither will he keep his Anger for ever.

He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

For as the Heaven is high above the Earth, so great is his Mercy toward them that fear him.

As far as the East is from the West, so far hath he removed our Transgressions from us.

Like as a Father pitieth his Children, so the Lord pitieth them that fear him.

For he knoweth our Frame, he remembereth that we are Dust.

As for Man, his Days are as Grass: As a Flower of the Field, so he flourisheth.

For the Wind passeth over it, and it is gone; and the Place thereof shall know it no more.

But the Mercy of the Lord is from everlasting to everlasting upon them that fear him: And his Righteousness unto Childrens Children.

To such as keep his Covenant, and to those that remember his Commandments to do them.

The Lord hath prepared his Throne in the Heavens: And his Kingdom ruleth over all.

Bless the Lord, ye his Angels, that excel in Strength; that do his Commandments, hearkning unto the Voice of his Word.

Bless ye the Lord, all ye his Hosts; ye Ministers of his, that do his Pleasure.

Bless the Lord, all his Works, in all Places of his Dominion : Bless the Lord, O my Soul.

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# H Y M N XIII.

**B**LESS<sup>1</sup> the Lord, O my Soul : O Lord my God, thou art very great, thou art clothed with Honour and Majesty.

Who coverest thy self with Light, as with a Garment; who stretchest out the Heavens like a Curtain.

Who layeth the Beams of his Chambers in the Waters; who maketh the Clouds his Chariot; who walketh upon the Wings of the Wind.

Who maketh his Angels Spirits; his Ministers a flaming Fire.

Who laid the Foundations of the Earth, that it should not be removed for ever.

Of old = hast thou laid the Foundation of the Earth; and the Heavens are the Work of thy Hands.

They shall perish, but thou shalt endure : Yea, all of them shall wax old like a Garment; as a Vesture shalt thou change them, and they shall be changed.

But thou art the same, and thy Years shall have no End.

O Lord, <sup>n</sup> how manifold are thy Works! in Wisdom hast thou made them all; the Earth is full of thy Riches.

Thou sendest forth thy Spirit, they are created; and thou renewest the Face of the Earth.

The Glory of the Lord shall endure for ever; the Lord shall rejoice in his Works.

He looketh on the Earth, and it trembleth; he toucheth the Hills, and they smoke.

I will sing unto the Lord as long as I live : I will sing Praise unto my God, while I have my Being.

<sup>1</sup> Psalm CIV. 1, to 5.

= Psalm CII. 25 to 27.

<sup>n</sup> Psalm CIV. 24, 30, to 35.

My Meditation of him shall be sweet : I will be glad in the Lord.

Let the Sinners be consumed out of the Earth, and let the Wicked be no more : Bless thou the Lord, O my Soul. Praise ye the Lord.

\*\*\*\*\*

## H Y M N XIV.

**O** Give ° Thanks unto the Lord ; call upon his Name ; make known his Deeds among the People.

Sing unto him, sing Psalms unto him ; talk ye of all his wondrous Works.

Glory ye in his holy Name ; let the Heart of them rejoice that seek the Lord.

Seek the Lord and his Strength ; seek his Face evermore.

Remember his marvellous Works that he hath done, his Wonders, and the Judgments of his Mouth.

O ye Seed of *Abraham* his Servant, ye Children of *Jacob* his Chosen.

He is the Lord our God, his Judgments are in all the Earth.

Praise ° ye the Lord : O give Thanks unto the Lord, for he is good, for his Mercy endureth for ever.

Who can utter the mighty Acts of the Lord ? Who can shew forth all his Praise ?

Blessed are they that keep Judgment, and he that doth Righteousness at all times.

Remember me, O Lord, with the Favour that thou bearest unto thy People : O visit me with thy Salvation.

That I may see the Good of thy Chosen, that I may rejoice in the Gladness of thy Nation, that I may glory with thine Inheritance.

O give ° Thanks unto the Lord, for he is good, for his Mercy endureth for ever.

Let the Redeemed of the Lord say so, whom he hath redeemed from the Hand of the Enemy :

And gathered them out of the Lands, from the East and from the West, from the North and from the South.

° Psalm cv. 1, to 7.

° Psalm cvi. 1, to 5.

° Psalm cvii. 1, 2, 3, 8, 9, 13, 14, 15, 19, to 36, 40, to 43.

Oh! that Men would praise the Lord for his Goodness,  
and for his wonderful Works to the Children of Men.

For he satisfieth the longing Soul, and filleth the hungry  
Soul with Goodness.

Then they cried unto the Lord in their Trouble, and he  
saved them out of their Distresses.

He brought them out of Darkness, and the Shadow of  
Death, and brake their Bands in sunder.

Oh! that Men would praise the Lord for his Goodness,  
and for his wonderful Works to the Children of Men.

Then they cry unto the Lord in their Trouble, he  
saved them out of their Distresses.

He sent his Word and healed them, and delivered them  
from their Destructions.

Oh! that Men would praise the Lord for his Goodness,  
and for his wonderful Works to the Children of Men.

And let them sacrifice the Sacrifices of Thanksgiving,  
and declare his Works with rejoicing.

They that go down to the Sea in Ships, that do Busi-  
ness in great Waters;

These see the Works of the Lord, and his Wonders in  
the Deep.

For he commandeth, and raiseth a stormy Wind, which  
lifteth up the Waves thereof.

They mount up to the Heaven, they go down again  
to the Depths, their Soul is melted because of Trouble.

They reel to and fro, and stagger like a drunken Man,  
and are at their Wits end.

Then they cry unto the Lord in their Trouble, and he  
bringeth them out of their Distresses.

He maketh the Storm a Calm, so that the Waves thereof  
are still.

Then are they glad, because they be quiet; so he bring-  
eth them unto their desired Haven.

Oh! that Men would praise the Lord for his Goodness,  
and for his wondrous Works to the Children of Men.

Let them exalt him also in the Congregation of the Peo-  
ple, and praise him in the Assembly of the Elders.

He turneth Rivers into a Wilderness, and the Water  
Springs into dry Ground.

A fruitful Land into Barrenness, for the Wickedness of  
them that dwell therein.

He turneth the Wilderness into a standing Water, and dry Ground into Water Springs.

And there he maketh the Hungry to dwell, that they may prepare a City for Habitation.

He poureth Contempt upon Princes, and causeth them to wander in the Wilderness, where there is no Way.

Yet setteth he the Poor on high from Affliction, and maketh him Families like a Flock.

The Righteous shall see it, and rejoice; and all Iniquity shall stop her Mouth.

Whoso is wise, and will observe these Things, even they shall understand the loving Kindness of the Lord.



## H Y M N XV.

**O** God, <sup>†</sup> my Heart is fixed, I will sing and give Praise, even with my Glory.

Awake Psaltery and Harp: I my self will awake early.

I will praise thee, O Lord, among the People; and I will sing Praises unto thee among the Nations.

For thy Mercy is great above the Heavens; and thy Truth reacheth unto the Clouds.

Be thou exalted, O God, above the Heavens; and thy Glory above all the Earth;

That thy Beloved may be delivered: Save with thy right Hand, and answer me.

Praise <sup>†</sup> ye the Lord. I will praise the Lord with my whole Heart, in the Assembly of the Upright, and in the Congregation.

The Works of the Lord are great, sought out of all them that have Pleasure therein.

His Work is honourable and glorious, and his Righteousness endureth for ever.

He hath made his wonderful Works to be remembered; the Lord is gracious, and full of Compassion.

He hath given Meat unto them that fear him; he will ever be mindful of his Covenant.

He hath shewed his People the Power of his Works, that he may give them the Heritage of the Heathen.

<sup>†</sup> Ps. CVIII. 1, to 6.

<sup>†</sup> Ps. CXI. 1, to 10.



The Works of his Hands are Verity and Judgment; all his Commandments are sure.

They stand fast for ever and ever, and are done in Truth and Uprightness.

He sent Redemption unto his People, he hath commanded his Covenant for ever; holy and reverend is his Name.

The Fear of the Lord is the Beginning of Wisdom; a good Understanding have all they that do his Commandments; his Praise endureth for ever.

.....

## H Y M N XVI.

**P**RAISE ye the Lord. Blessed is the Man that feareth the Lord, that delighteth greatly in his Commandments.

His Seed shall be mighty upon Earth; the Generation of the Upright shall be blessed.

Wealth and Riches shall be in his House, and his Righteousness endureth for ever.

Unto the Upright there ariseth Light in the Darkness; he is gracious, and full of Compassion, and Righteous.

Surely he shall not be moved for ever; the Righteous shall be in everlasting Remembrance.

He shall not be afraid of evil Tidings; his Heart is fixed, trusting in the Lord.

His Heart is established, he shall not be afraid, until he see his Desire upon his Enemies.

Praise ye the Lord. Praise, O ye Servants of the Lord, praise the Name of the Lord.

Blessed be the Name of the Lord, from this time forth, and for evermore.

From the Rising of the Sun, unto the Going down of the same, the Lord's Name is to be praised.

The Lord is high above all Nations, and his Glory above the Heavens.

Who is like unto the Lord our God, who dwelleth on high?

Who humbleth himself to behold the things that are in Heaven, and in the Earth.

He raiseth up the Poor out of the Dust, and lifteth the Needy out of the Dunghil:

That he may set him with Princes, even with the Princes of his People.

O praise \* the Lord, all ye Nations, praise him all ye People.

For his merciful Kindness is great towards us, and the Truth of the Lord endureth for ever. Praise ye the Lord.



## H Y M N XVII.

**O** Give 7 Thanks unto the Lord, for he is good; because his Mercy endureth for ever.

Let *Israel* now say, that his Mercy endureth for ever.

Let them now that fear the Lord, say, that his Mercy endureth for ever.

I called upon the Lord in distress; the Lord answered me, and set me in a large Place.

The Lord is my Strength and Song, and is become my Salvation.

The Voice of Rejoicing; and Salvation, is in the Tabernacles of the Righteous: The right Hand of the Lord doth valiantly.

The right Hand of the Lord is exalted; the right Hand of the Lord doth valiantly.

I shall not die, but live, and declare the Works of the Lord.

The Lord hath chastened me sore, but he hath not given me over unto Death.

I will praise thee, for thou hast heard me, and art become my Salvation.

The Stone which the Builders refused, is become the head Stone of the Corner.

This is the Lord's doing, it is marvellous in our Eyes.

This is the Day which the Lord hath made, we will rejoice and be glad in it.

Save now, I beseech thee, O Lord. O Lord, I beseech thee, send now Prosperity.

\* *Psalms* CXVII: 1, 2.

7 *Pf.* CXVIII. 1, 2, 4, 5, 14, to 18, 21, to 29.

Blessed be he that cometh in the Name of the Lord; we have blessed you out of the House of the Lord.

God is the Lord, which hath shewed us Light : Bind the Sacrifice with Cords, even unto the Horns of the Altar.

Thou art my God, and I will praise thee; thou art my God, I will exalt thee.

O give Thanks unto the Lord, for he is good; for his Mercy endureth for ever.

\*\*\*\*\*

## H Y M N XVIII.

**I**F it had not been the Lord who was on our side, now may *Israel* say :

If it had not been the Lord who was on our Side, when Men rose up against us :

Then they had swallowed us up quick; when their Wrath was kindled against us.

Then the Waters had overwhelmed us, the Stream had gone over our Soul.

Then the proud Waters had gone over our Soul.

Blessed be the Lord, who hath not given us as a Prey to their Teeth.

Our Soul is escaped as a Bird out of the Snare of the Fowlers; the Snare is broken, and we are escaped.

Our Help is in the Name of the Lord, who made Heaven and Earth.

Behold, \* bless ye the Lord, all ye Servants of the Lord, which by Night stand in the House of the Lord.

Lift up your Hands in the Sanctuary, and bless the Lord.

The Lord that made Heaven and Earth, bless thee out of *Zion*.

\* Ps. CXXIV. 1, to 8.

\* Ps. CXXXIV. 1, 2, 3.

## H Y M N XIX.

**P**RAISE <sup>b</sup> ye the Lord, praise ye the Name of the Lord; praise him, O ye Servants of the Lord.

Ye that stand in the House of the Lord, in the Courts of the House of our God.

Praise ye the Lord, for the Lord is good; sing Praises unto his Name, for it is pleasant.

For I know that the Lord is great, and that our Lord is above all Gods.

Whatsoever the Lord pleased, that did he in Heaven and in Earth, in the Seas, and all deep Places.

Thy Name, O Lord, endureth for ever; and thy Memorial, O Lord, throughout all Generations.

For the Lord will judge his People, and he will repent himself concerning his Servants.

The Idols of the Heathen are Silver and Gold, the Work of Mens Hands.

Bless the Lord, O House of *Israel*; bless the Lord, O House of *Aaron*.



## H Y M N XX.

**O** Give <sup>c</sup> Thanks unto the Lord, for he is good; for his Mercy endureth for ever.

O give Thanks unto the God of Gods; for his Mercy endureth for ever.

O give Thanks to the Lord of Lords; for his Mercy endureth for ever.

To him who alone doth great Wonders; for his Mercy endureth for ever.

To him that by Wisdom made the Heavens; for his Mercy endureth for ever.

To him that stretched out the Earth above the Waters; for his Mercy endureth for ever.

To him that made great Lights; for his Mercy endureth for ever.

<sup>b</sup> Ps. CXXXV. 1, 2, 3, 5, 6, 13, 14, 15, 19.

<sup>c</sup> Ps. CXXXVI. 1, to 9, 16, 24, 25, 26.

The Sun to rule by Day ; for his Mercy endureth for ever.  
The Moon and Stars to rule by Night ; for his Mercy endureth for ever.

To him which led his People through the Wilderness ; for his Mercy endureth for ever.

And hath redeemed us from our Enemies ; for his Mercy endureth for ever.

Who giveth Food to all Flesh ; for his Mercy endureth for ever.

O give Thanks unto the God of Heaven ; for his Mercy endureth for ever.

\*\*\*\*\*

## H Y M N XXI.

**I** Will <sup>a</sup> praise thee with my whole Heart, before the  
Gods will I sing Praise unto thee.

I will worship towards thy holy Temple, and praise thy  
Name, for thy loving Kindness, and for thy Truth ; for  
thou hast magnified thy Word above all thy Name.

In the Day when I cried, thou answeredst me ; and  
strengthenedst me with Strength in my Soul.

All the Kings of the Earth shall praise thee, O Lord,  
when they hear the Words of thy Mouth.

Yea, they shall sing in the Ways of the Lord ; for great  
is the Glory of the Lord.

Though the Lord be high, yet hath he respect unto the  
Lowly ; but the Proud he knoweth afar off.

Though I walk in the midst of Trouble, thou wilt re-  
vive me ; thou shalt stretch forth thine Hand against the  
Wrath of mine Enemies, and thy right Hand shall save me.

The Lord will perfect that which concerneth me : Thy  
Mercy, O Lord, endureth for ever ; forsake not the Works  
of thine own Hands.

<sup>a</sup> Psalm cxxxviii. 1, to 8.

## H Y M N XXII.

**B**lessed \* be the Lord my Strength, which teacheth my Hands to war, and my Fingers to fight.

My Goodness and my Fortrefs, my high Tower and my Deliverer, my Shield, and he in whom I trust; who subdueth my People under me.

Lord, what is Man, that thou takest Knowledge of him? or the Son of Man, that thou makest Account of him?

I will sing a new Song unto thee, O God; upon a Psalter, and an Instrument of ten Strings, will I sing Praises unto thee.

I will † extol thee, my God, O King, and I will bless thy Name for ever and ever.

Every Day will I bless thee, and I will praise thy Name for ever and ever.

Great is the Lord, and greatly to be praised; and his Greatness is unsearchable.

One Generation shall praise thy Works to another, and shall declare thy mighty Acts.

I will speak of the glorious Honour of thy Majesty, and of thy wondrous Works.

And Men shall speak of the Might of thy terrible Acts; and I will declare thy Greatness.

They shall abundantly utter the Memory of thy great Goodness, and shall sing of thy Righteousness.

The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy.

The Lord is good to all; and his tender Mercies are over all his Works.

All thy Works shall praise thee, O Lord, and thy Saints shall bless thee.

They shall speak of the Glory of thy Kingdom, and talk of thy Power.

To make known to the Sons of Men, his mighty Acts, and the glorious Majesty of his Kingdom.

Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.

The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

\* *Pf.* CXLIV. 1, 2, 3, 9.

† *Pf.* CXLV. 1, to 21.

The Eyes of all wait upon thee, and thou givest them their Meat in due Season.

Thou openest thine Hand, and satisfiest the Desire of every living Thing.

The Lord is righteous in all his Ways, and holy in all his Works.

The Lord is nigh unto all them that call upon him, to all that call upon him in Truth.

He will fulfil the Desire of them that fear him : He also will hear their Cry, and will save them.

The Lord preserveth all them that love him ; but all the Wicked will he destroy.

My Mouth shall speak the Praise of the Lord : And let all Flesh bless his holy Name for ever and ever.

\*\*\*\*\*

# H Y M N XXIII.

**P**RAISE ye the Lord. Praise the Lord, O my Soul. While I live, will I praise the Lord : I will sing Praises unto my God, while I have any Being.

Put not your Trust in Princes, nor in the Son of Man, in whom there is no Help.

His Breath goeth forth, he returneth to his Earth ; in that very Day his Thoughts perish.

Happy is he that hath the God of *Jacob* for his Help, whose Hope is in the Lord his God :

Which made Heaven and Earth, the Sea, and all that therein is ; which keepeth Truth for ever :

Which executeth Judgment for the Oppressed, which giveth Food to the Hungry : The Lord looseth the Prisoners,

The Lord openeth the Eyes of the Blind ; the Lord raiseth them that are bowed down : The Lord loveth the Righteous.

The Lord preserveth the Strangers ; he relieveth the Fatherless and Widow : But the Way of the Wicked he turneth upside down.

The Lord shall reign for ever, even thy God, O *Zion*, unto all Generations. Praise ye the Lord.

Praise ye the Lord : for it is good to sing Praises unto our God ; for it is pleasant, and Praise is comely.

The Lord doth build up *Jerusalem*: He gathereth together the Out-casts of *Israel*.

He healeth the broken in Heart; and bindeth up their Wounds.

He telleth the Number of the Stars; he calleth them all by their Names.

Great is our Lord, and of great Power: his Understanding is infinite.

The Lord listeth up the Meek: He casteth the Wicked down to the Ground.

Sing unto the Lord with Thanksgiving; sing Praise upon the Harp unto our God:

Who covereth the Heaven with Clouds, who prepareth Rain for the Earth, who maketh Grass to grow upon the Mountains.

He giveth to the Beast his Food, and to the young Ravens which cry.

He delighteth not in the Strength of the Horse; he taketh not Pleasure in the Legs of a Man:

The Lord taketh Pleasure in them that fear him, in those that hope in his Mercy.

Praise the Lord, O *Jerusalem*: Praise thy God, O *Zion*.

\*\*\*\*\*

## H Y M N XXIV.

**P**RAISE ye the Lord. Praise ye the Lord from the Heavens: Praise him in the Heights.

Praise ye him, all his Angels; praise ye him, all his Hosts.

Praise ye him, Sun and Moon; praise him, all ye Stars of Light.

Praise him, ye Heavens of Heavens, and ye Waters that be above the Heavens.

Let them praise the Name of the Lord; for he commanded, and they were created.

He hath also stablished them for ever and ever; he hath made a Decree which shall not pass.

Praise the Lord from the Earth, ye Dragons, and all Deeps.



Fire and Hail, Snow and Vapour, stormy Wind fulfilling his Word.

Mountains and all Hills, fruitful Trees and all Cedars.

Beasts and all Cattle, creeping Things and flying Fowl.

Kings of the Earth, and all People; Princes, and all Judges of the Earth.

Both young Men and Maidens, old Men and Children.

Let them praise the Name of the Lord; for his Name alone is excellent, his Glory is above the Earth and Heaven.

He also exalteth the Horn of his People, the Praise of all his Saints; even of the Children of *Israel*, a People near unto him. Praise ye the Lord.

Praise ye the Lord. Sing unto the Lord a new Song, and his Praise in the Congregation of Saints.

Let *Israel* rejoice in him that made him; let the Children of *Zion* be joyful in their King.

Let them praise his Name in the Dance; let them sing Praises unto him with the Timbrel and Harp.

For the Lord taketh Pleasure in his People; he will beautify the Meek with Salvation.

Let the Saints be joyful in Glory; let them sing aloud upon their Beds.

Let the high Praises of God be in their Mouth, and a two-edged Sword in their Hand.

To execute Vengeance upon the Heathen, and Punishments upon the People.

To bind their Kings with Chains, and their Nobles with Fetters of Iron;

To execute upon them the Judgment written; this Honour have all the Saints. Praise ye the Lord.



## H Y M N XXV.

**P**RAISE ye the Lord. Praise God in his Sanctuary; praise him in the Firmament of his Power.

Praise him for his mighty Acts; praise him according to his excellent Greatness.

Praise him with the Sound of the Trumpet; praise him with the Psaltery and Harp.

<sup>a</sup> Ps. CXLIX. 1, to 9.      <sup>1</sup> Ps. CL. 1, to 6.

Praise him with the Timbrel and Dance; praise him with stringed Instruments, and Organs.

Praise him upon the loud Cymbals; praise him upon the high-sounding Cymbals.

Let every Thing that hath Breath, praise the Lord. Praise ye the Lord.

And <sup>m</sup> they rest not Day and Night, saying, HOLY, HOLY, HOLY, LORD GOD ALMIGHTY, which was, and is, and is to come.

Thou art worthy, O Lord, to receive Glory, and Honour and Power; for thou hast created all Things; and for thy Pleasure they are, and were created.

Worthy <sup>n</sup> is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.

I heard <sup>o</sup> a great Voice of much People in Heaven, saying, ALLELUJAH; Salvation, and Glory, and Honour, and Power unto the Lord our God.

*Glory be to the FATHER, and to the SON, and to the HOLY GHOST.*

*As it was in the Beginning, is now, and ever shall be; World without End. Amen.*

<sup>m</sup> Rev. IV. 8, 11.

<sup>n</sup> Rev. V. 12.

<sup>o</sup> Rev. XIX. 1:





**D I V I N E  
H Y M N S,  
B Y  
S E V E R A L H A N D S:**

Many of which are set to a  
**C O N S O R T of M U S I C K.**



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THE JOURNAL OF THE  
ROYAL ANTHROPOLOGICAL INSTITUTE

1908



# Divine Hymns.

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## P S A L M I.

*By Sir J. DENHAM.*

1. **B**LESS'D is the Man, who never treads  
Those Paths where evil Counsel leads ;  
In Sin's deep Ways, nor standing fast,  
Nor on high Seats with Scorners plac'd.

2. But makes God's Law his whole Delight,  
His Meditation Day and Night.

3. As Trees, when set in even Ranks,  
Where living Streams enrich their Banks.

Their Branches swell'd with quick'ning Juice;  
In Season joyful Fruits produce ;  
No Blasts the Bud or Leaf impair ;  
So all his Actions prosp'rous are.

4. Thus farce not the ungodly Man ;  
As Chaff from Corn the Wind does fan,

5. Sinners, when Judgment is at hand,  
Amongst the Righteous shall not stand.

6. The just Man's Ways to God are known,  
The Wicked perish in their own.

## P S A L M VIII.

1. **O** LORD, thy Excellence is known  
Troughout the Earth's Extent;  
Thou sitt'st upon thy glorious Throne,  
Above the Firmament.
2. Babes newly born, who draw the Breast,  
With Strength thy Pow'r proclaim;  
So thou the Rebel hast suppress'd,  
And dost th' Avenger tame.
3. When to thy glorious Works on high  
I raise my humble Thought;  
The Sun, the Moon, the spangled Sky,  
All by thy Finger wrought;
4. Alas! what's Man, I then reflect,  
Or those who from him spring;  
That God should visit, or respect,  
Or love so low a Thing?
5. Next Angels, in his glorious State;  
A Crown adorns his Brow:
6. All Things which else thou didst create,  
To his Subjection bow.
- 7, 8. Their Wealth for Tribute, as his own,  
Air, Earth, and Sea present.
9. O Lord, thy Excellence is known  
Beyond the World's Extent.



## First Part of P S A L M XVIII.

1. **O** GOD, my Strength and Fortitude,  
Of Force I must love Thee:  
Thou art my Castle and Defence  
In my Necessity.

2. My

2. My God, my Rock, in whom I trust,  
The Worker of my Wealth :  
My Refuge, Buckler, and my Shield,  
The Horn of all my Health.
3. When I sing Laud unto the Lord,  
Most worthy to be serv'd :  
Then from my Foes I am right sure  
That I shall be preserv'd.
4. The Pangs of Death did compass me,  
And bound me every where ;  
The flowing Waves of Wickedness  
Did put me in great Fear.
5. The fly and subtle Snares of Hell  
Were round about me set :  
And for my Life there was prepar'd  
A deadly trapping Net.
6. I, thus beset with Pain and Grief,  
Did pray to God for Grace ;  
And he forthwith heard my Complaint  
Out of his holy Place.
7. Such is his Pow'r, that in his Wrath  
He made the Earth to quake ;  
Yea, the Foundation of the Mount  
Of *Basan* for to shake.
8. And from his Nostrils went a Smoke,  
When kindled was his Ire ;  
And from his Mouth went burning Coals  
Of hot consuming Fire.
9. The Lord descended from above,  
And bow'd the Heav'ns most high ;  
And underneath his Feet he cast  
The Darkness of the Sky.
10. On Cherubs and on Cherubims  
Full royally he rode ;  
And on the Wings of mighty Winds  
Come flying all abroad.

## Part of PSALM XIX.

*Paraphras'd by Mr. ADDISON.*

## I.

**T**HE spacious Firmament on high,  
 With all the blue etherial Sky,  
 And spangled Heav'n, a shining Frame,  
 Their great Original proclaim.  
 Th' unwearied Sun, from Day to Day,  
 Does his CREATOR'S Pow'r display,  
 And publishes to ev'ry Land  
 The Work of an Almighty Hand.

## II.

Soon as the Ev'ning Shades prevail,  
 The Moon takes up the wondrous Tale,  
 And nightly to the listning Earth  
 Repeats the Story of her Birth:  
 Whilst all the Stars that round her burn,  
 And all the Planets, in their Turn,  
 Confirm the Tidings as they rowl,  
 And spread the Truth from Pole to Pole.

## III.

What though, in solemn Silence, all  
 Move round the dark terrestrial Ball?  
 What tho' nor real Voice nor Sound  
 Amid their radiant Orbs be found?  
 In Reason's Ear they all rejoice,  
 And utter forth a glorious Voice,  
 For ever singing, as they shine,  
 "The Hand that made us is Divine."



P S A L M XXIII.

A PASTORAL HYMN.

*The Words by Mr. ADDISON.*

I.

**T**HE Lord my Pasture shall prepare,  
And feed me with a Shepherd's Care ;  
His Presence shall my Wants supply,  
And guard me with a watchful Eye ;  
My Noon-day Walks he shall attend,  
And all my Midnight Hours defend.

II.

When in the sultry Glébe I faint,  
Or on the thirsty Mountain pant,  
To fertile Vales and dewy Meads,  
My weary wandering Steps he leads ;  
Where peaceful Rivers, soft and slow,  
Amid the verdant Landskip flow.

III.

Though in the Paths of Death I tread,  
With gloomy Horrors over-spread ;  
My stedfast Heart shall fear no Ill,  
For thou, O Lord, art with me still :  
Thy friendly Crook shall give me Aid,  
And guide me through the dreadful Shade.

IV.

Though in a bare and rugged Way,  
Through devious lonely Wilds I stray ;  
Thy Bounty shall my Pains beguile,  
The barren Wilderness shall smile,  
With sudden Greens and Herbage crown'd,  
And Streams shall murmur all around.

## P S A L M XLVII.

*By Sir J. DENHAM.*

1. **O** Clap your Hands with one Accord !  
Praise with melodious Notes the Lord !
2. With Terror he the World commands :
3. He only gives us Victory,  
Under our Feet the Nations lie,  
And *Israel* shall divide their Lands.
4. *Jacob* he loves, and will advance,  
And set out his Inheritance ;
5. Ascending, he in Triumph fits :  
With Trumpets to our King rejoice,
6. With Understanding raise your Voice ;
7. To his Commands the World submits.
8. Exalted on his sacred Throne,  
He o'er the Heathen reigns alone :
9. And now the Peoples Leaders yield,  
With those of *Abram's* God to join ;  
Whose Glory rais'd on high, does shine,  
And guards the World as with a Shield.



## P S A L M LXXII.

*By the same.*

1. **L**ORD, let the King thy Judgments share,  
And to his Son thy Wisdom give ;
2. That under his judicious Care,  
The People happily may live.
3. Then from the Mountains Peace shall flow,  
And Plenty from the Hills below.

4. The Low don't his Protection want,  
With Judgment he the Poor secures ;
5. God, their Oppressors shall supplant ;  
Thy Fear, as Sun and Moon endures.
6. He, as the Dew on Grass distils,  
As Rain the Earth, with Riches fills.
7. The Righteous shall abound in Peace,  
Until the Moon her Motion ends ;
8. His large Dominions shall increase,  
As far as Sea or Land extends :
9. In him the Wilderness shall trust,  
And all his Foes shall lick the Dust.
10. *Sheba* and *Seba*, with their King  
Of th' Islands, and *Arabian* Shore ;
11. All Princes shall their Presents bring,  
And the whole World this Prince adore :
12. To the Distress'd his Aid appears,  
And when the Wretched cry, His heart
13. The Needy he not only loves,  
But shews to them his saving Light ;
14. From Fear and Force he them removed,  
Their Blood is precious in his Sight :
15. To him who shall for ever live,  
Their Gold shall the *Sabeans* give.

He first our fervent Pray'rs shall hear,  
And then our everlasting Praise :

16. The Mountains Corn and Trees shall bear,  
Such as proud *Libanus* does raise ;  
And his lov'd City he shall bless  
With ever-flourishing Increase.
17. His blessed Name shall Time outlive,  
His Glory shall outshine the Sun ;
18. Then *Israel* Praise to him shall give,  
For all the Wonders he has done.  
And all Mankind his Fame rehearse,  
Whose Glory fills the Universe.

## P. S A L M LXXXIX.

*By the same.*

1. **F**ROM Age to Age I will record  
The Truth and Mercy of the Lord :
2. His Faithfulness as firmly stands  
As Heaven, establish'd by his Hands.
3. A Cov'nant he with *David* made,  
And to his Chosen, swearing, said ;
4. Thy Offspring shall be bless'd, thy Throne  
Shall stand for ever, like my own.
5. Angels thy heavenly Wonders show ;  
Thy Saints declare thy Works below.
6. Celestial Pow'rs thy Subjects are,  
Then what can Earth to Thee compare ?
7. With Rev'rence all his Saints appear,  
And round him stand with awful Fear ;
8. The Lord of Hosts with Strength abounds,  
And Faithfulness his Throne surrounds.
9. Thy Breath with Rage the Sea does fill,  
And at thy Word the Storms are still :
10. Thy Voice, like Death, has *Rabab* broke ;  
Thy Foes lie scatter'd by thy Stroke.
11. Thy Bounty Heav'n and Earth did found,  
From whence with Fulness they abound :
12. The North and South thy Hand did frame,  
*Tabor* and *Hermon* praise thy Name :
13. Thy mighty Arm in Strength excels,  
And Valour in thy right Hand dwells.

## P A R T II.

14. **T**H Y Throne is fix'd on Judgment's Base,  
And Mercy stands before thy Face :
15. Thrice happy they, thy Voice who hear,  
And by thy Law their Courses steer !

16. Exalted

16. Exalted in thy Righteousness,  
They to thy Name their Pray'r address;
17. Their Strength is by thy Glory born,  
Thy Favour shall exalt their Horn.
18. We safe in thy Protection dwell,  
Thou Holy One of *Israel*.
19. 'Twas God, who in a Vision said,  
I on the Mighty Help have laid.
20. *David* my Servant first I chose,  
His Head my sacred Oil o'erflows.
21. Firmly supported by my Hand,  
His Strength shall conquer, and command.
22. His Enemies shall ne'er prevail;  
The Sons of Wickedness shall fail,
23. Cast down before his Face; and all  
Who hate him, by my Plagues shall fall.
24. Mercy and Faithfulness his Ways  
Shall point, my Name his Horn shall raise.
25. He o'er the Sea shall stretch his Hand,  
And mighty Rivers shall command.
26. Me for his Father he shall own,  
His saving Rock; for he's my Son,
27. The First-born of my heav'nly Race;  
Above all Empires is his Place.
28. With him my Cov'nant shall stand fast,  
My Mercy shall for ever last,
29. His Seed for ever shall endure,  
His Throne as Heav'n itself secure.

## P S A L M XCII.

*By the same.*

1. 'TIS good, our Thanks to God to bring,  
And Praises to his Name to sing.
2. His Love the Morning shall recite,  
His Faithfulness the fearful Night.
3. All Arts which Musick can invent,  
Harp, Psaltery, ten-string'd Instrument,  
His solemn Praises shall resound ;
4. Whose Works with Joy my Head have crown'd.
5. How great the Works which God has wrought !  
And how profound his secret Thought !
6. Fools to this Knowledge can't ascend,  
Nor brutish Man this comprehend.
7. When Sin like Grass grows strong and high,  
'Tis certain then the Harvest's nigh.
8. God ever sits on high, and all
9. His wicked Foes dispers'd shall fall.
10. Anointed with fresh Oil, my Horn  
Is strong, like that o'th' Unicorn.
11. My Foes shall fall before my Eyes,  
My Ear shall hear their dying Cries.
12. The Righteous like a Palm are grown,  
Like Cedars spread on Lebanon ;
13. Whom God in his own Courts does plant,
14. They neither Fruit nor Blossoms want.
15. Thus is our God for ever just,  
Firm as a Rock, when him we trust.

PSALM XCVI.

*By the same.*

1. **Y**E who from Earth, your Mother, spring,  
New Songs to your Creator sing!
2. His high Salvation, Day to Day,  
His Name and Honour shall display.
3. His Wonders to the People show!  
His Glory let the Heathen know!
4. The Lord is great, and greatly prais'd,  
His Pow'r above all Gods is rais'd.
5. These but from Men their Being take;  
Our God did Man and Angels make.
6. Pow'r, Honour, Majesty divine,  
In his pure Sanctuary shine.
7. Thro' all the Earth, let ev'ry Tribe  
Glory and Strength to God ascribe!
8. His Honour and his Wonders sing,  
And to his Courts their Off'rings bring!
9. In pure and beauteous Holiness,  
Let all the World his Fear express.
10. May to the Heathen this be known,  
That the Almighty reigns alone.

Nor shall the Earth's Foundations move,  
Till they his righteous Judgments prove.

11. Then Heav'n and Earth shall both rejoice  
And th' Ocean join its roaring Voice.
12. Then ev'ry Fruit shall joyful be,  
Fruits of the Field, and of the Tree.
13. His Judgments to all Nations come,  
Who from his Mouth receive their Doom,

## P S A L M XCVII.

*By the same.*

1. **T**HE Lord does reign, let Earth advance  
His Praise, let all the Islands dance!
2. A Cloudy Mantle him furrounds :  
With Righteousness and Light divine,  
His Throne and high Pavilion shine,
3. Fore-running Fire his Foes confounds.
4. His Lightnings to the World gave Light ;  
Earth saw, and trembled at the Sight :
5. Hills melt like Wax, like Snow they thaw.  
When God's bright Presence gilds the Air,
6. The Skies his Righteousness declare ;  
And all the Earth his Glory saw.
7. Confounded may they be who call  
On Idols, or before them fall ;  
All Gods on Earth before him bow.
8. *Judah* rejoic'd when God was heard,  
And *Sion* leap'd when he appear'd,  
For they his righteous Judgments know.
9. Above the Earth are his Abodes,  
Rais'd above all created Gods.
10. Who love his Name, all Sins reject ;  
Their Souls in Glory shall appear,  
And he their Lives and Fortunes here  
Shall from the wicked Hand protect.
11. His Light is for the Righteous sown,  
Gladness the upright Heart shall crown.  
Bring your Thank-Offerings to the Lord,
12. Your Joy in chearful Songs express,  
His everlasting Holiness,  
Still in your Memory record.



P S A L M CIV.

*By the same.*

1. **M**Y Soul, thy great Creator praise:  
When cloath'd in his Celestial Rays,  
He in full Majesty appears,  
And like a Robe his Glory wears.
2. The Skies are for his Curtains spread,
3. Th' unfathom'd Deep he makes his Bed;  
The Clouds are his triumphant Chair,  
The Winds his fleeing Coursers are.
4. Angels, whom his own Breath inspires,  
His Ministers, are flaming Fires.
5. The Earth's Foundations by his Hand  
Are pois'd, and shall for ever stand.
6. Cloath'd, and invest'd with the Flood,  
Which once above the Mountains stood;
7. But frighted by his Thunder, fled,  
Confin'd to its appointed Bed.
8. And now those proud impetuous Waves,  
Ev'n from themselves receive their Graves;
9. Nor uncontroll'd can pass their Bound,  
But in their Channels walk their Round.
10. Yet them some secret Veins convey  
To Hills, from whence through Vales they stray:
11. Tame Heifers there their Thirst allay,  
And for the Stream wild Asses bray.
12. From pleasant Trees, which shade the Brink,  
The wing'd Musicians 'light and drink.

P A R T II.

13. GOD from his cloudy Cistern pours,  
On the parch'd Earth enriching Show'rs:
14. His Dew descending on the Hills,  
Both Man and Beast with Plenty fills.

15. To

15. To cheer our Hearts he gives us Wine,  
And Oil to make our Faces shine :  
To make us strong, he gives us Bread ;
16. The Trees with pregnant Juice are fed.
17. To Birds tall Cedars shelter yield,  
Where their high Marriage-Beds they build :
18. The Stork on Firrs, on Mountains dwells  
The Goat, there Coneyes make their Cells.
19. He sets the Sun his double Race,  
And gives the Moon her changing Face :
20. And when thick Darkness veils the Day,  
Wild Beasts the Forest range for Prey.
21. Lions their Young then lead abroad,  
And, rearing, ask their Meat from God ;
22. But when the Morning Sun does rise,  
The savage Beast to covert flies.
23. Then Man to his Day-Labour goes,  
And in the Ev'ning takes Repose.
24. How strange thy Works ! how great thy Skill !  
Both which the Earth with Riches fill.
25. They fill the vast unfathom'd Deep,  
Numberless Things there swim and creep ;  
Still wandering in the Paths below,
26. Whilst Ships the swelling Surface plow.  
'Tis there the vast *Leviathan*  
His Pastime takes, in spite of Man.

## PART III.

27. ALL these with Expectation stand,  
Attending thy most lib'ral Hand ;
28. From which they all receive such Food,  
As both to Thee and Them seems good.
29. But when thy Face is hid, they mourn ;  
And dying, to their Dust return.
30. Thy Spirit, the dispeopled Earth  
Fills with a new created Birth.

31. God's Glory shall for ever last,  
With his own Joy his Works are grac'd :
32. The Earth stands trembling at thy Stroke,  
And at thy Touch the Mountains smoke.
33. Thy Praises shall my Breath employ,  
Till it expire in endless Joy.
34. My Meditations will prove sweet,  
If they thy kind Acceptance meet.
35. Then shall consuming Sinners fade  
To Dust, from whence they first were made.  
But I shall to my Lord and King  
Eternal Hallelujahs sing.



P S A L M CXXIV.

1. **H**AD not the Lord (may *Israel* say)  
Been pleas'd to interpose ;
2. Had he not then espous'd our Cause,  
When Men against us rose ;
- 3,4,5. Their Wrath had swallow'd us alive,  
And rag'd without Controul ;  
Their Spite and Pride's united Floods  
Had quite o'erwhelm'd our Soul.
6. But prais'd be our eternal Lord,  
Who rescu'd us that Day,  
Nor to their savage Jaws gave up  
Our threaten'd Lives a Prey.
7. Our Soul is like a Bird escap'd  
From out the Fowler's Net.  
The Snare is broke, their Hopes are cross,  
And we at Freedom set.
8. Secure is his Almighty Name,  
Our Confidence remains,  
Who as he made both Heav'n and Earth,  
Of both sole Monarch reigns.

P S A L M CXXXIX.

By Sir J. DENHAM.

1. **L**ORD, thou my Ways hast searcht and known,
2. My Rising up, my Sitting down;
3. To Thee are my Conceptions brought,  
E'er they are form'd into a Thought.
4. My idle Words thou dost condemn  
Before my Lips have fashion'd them;
5. On ev'ry Part thy Hand's impos'd ;  
Behind, before, has me inclos'd.
6. Such Knowledge is for me too high ;
7. From thee, O whither shall I fly ?
8. If up to Heav'n, Thou there dost dwell ;  
And if my Bed I lay in Hell,
- I should not 'scape thy piercing Eye.
9. If on the Morning's Wings I fly,  
Or th' Ocean's untrac'd Paths shou'd tread,
10. With thy right Hand I shou'd be led.
11. If I my Head in Night involve,  
Thy Light the Darknes wou'd dissolve ;
12. Ev'n Day and Night are but one Name,  
For both to Thee appear the same.
13. Nor Reins, nor Heart cou'd Thee escape,  
Thou in the Womb thy Form didst shape ;
14. So marvellously I was made,  
Ev'n of my self I stand afraid.
- For this, my Soul, which knows so well  
Thy wondrous Works, thy Praise shall tell.
15. My Substance was by Thee survey'd,  
When it was first in secret made.
16. Thy Hand did free, with curious Art,  
From Imperfection every Part ;  
And ev'ry Member, which had yet  
No Being, in thy Book was writ.

- At last, to shew whose Hand it was,  
 GOD stamp't HIS Image on the Mass,  
 17. O how thy Thoughts my Soul delight!  
 The Sum of them is infinite.

- When I to number them wou'd try,  
 I find they all Accompts outvy ;  
 18. I sooner might the Sands explore,  
 That lie upon the Ocean's Shore :

- Yet they my early Thoughts employ.  
 19. Lord, thou the Wicked wilt destroy ;  
 20. Such as blaspheme, and thirst for Blood,  
 And those whose Counsels thine withstood.

21. I hated to the last Degree  
 22. All those, O God, who hated Thee.  
 23. Search all my Thoughts, and if they stray  
 24. From Thee, be thou their Guide and Way.

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P S A L M CXLV.

*By the same.*

1. O Lord, my God, my Songs to Thee  
 Shall, like thy self, immortal be!
2. For ever I'll thy Praise express,  
 And ev'ry Day thy Name will bless.
3. Great is the Lord, his Praise no Bounds  
 Confine, no Line his Greatness sounds.
4. That Generation which succeeds,  
 Shall learn from this thy mighty Deeds.
5. The Honour of thy Majesty
6. I'll sing, how wonderful ! how high !
7. The Measures of thy Grace who know ?
8. Thy Mercy's swift, thy Anger slow.

9. O'er all, God's guardian Mercy stands,  
His Bounty falls from equal Hands :  
10. His wondrous Pow'r his Works proclaim,  
For which the Saints shall bless his Name.

## PART II.

11. GOD's Majesty, his Pow'r, the State.  
12. Of his Dominion, Saints relate ;  
So large, so lasting, so renown'd,  
13. As neither Place nor Time shall bound.  
14. Thy Hand supports the drooping Head ;  
Has rais'd the Low, the Hungry fed.  
15. The whole Creation, Men and Beasts,  
16. Attending Thee, thy Bounty feasts.  
17. Justice and Truth thy Ways secure,  
And, like thy self, thy Works are pure.  
18. To them that pray, the Lord is near ;  
To all who pray, and are sincere.  
19. Their Suits he grants, their Wants supplies,  
And saves them when he hears their Cries.  
20. All this the righteous Man enjoys,  
But the Ungodly, God destroys.  
21. My Lips his Praises shall proclaim,  
And all who live shall bless his Name.



## P S A L M CXLVIII.

*Paraphras'd by an unknown Hand.*

**T**O God, in one united Sound,  
Inspir'd, let ev'ry Being rise,  
Beyond Creation's utmost Bound,  
Above the Concave of the Skies,

Begin,

Begin, ye sacred Thrones above,  
Ye Seraphs strike your golden Lyres;  
Ye Sons of Harmony and Love  
Bless and exalt him in your Chorus.

Far as thou dart'st a quickning Ray,  
Divulge, O Sun, his endless Fame;  
He fill'd thy flaming Orb with Day,  
His Acts in Gratitude proclaim.

Thou Moon, howe'er unfix'd thy Course,  
To him thy constant Tributes bring;  
He to thy Glories gave the Source;  
To him with pious Duty sing.

Ye gay Attendants of the Night,  
From Sphere to Sphere the Accents roll;  
Ye Planetary Globes of Light,  
Resound his Deeds from Pole to Pole.

Ye splendid Heavens, ye Vaults on high,  
With Rapture seize the darling Theme;  
Ye Floods that glide above the Sky,  
Bear down his Praise in ev'ry Stream.

Let the bright Realms of lasting Bliss,  
Extol him through the vast Expanse;  
By him from Chaos' dark Abyss,  
The various Elements advance.

He spoke, Confusion heard the Word,  
In her capacious Gulphs obscure;  
Strait sprang up Worlds in sweet Accord,  
Fix'd, and commanded to endure.

Let Clouds in Rain their Part discharge,  
Let Winds with all their Blasts adore;  
Ye Meteors blaze, drop down ye Snows,  
Ye Lightnings play, and Thunders roar.

Next, let the Choiristers of Air,  
The propagated Hymn assuage;  
His Hands protect 'em with his Care,  
To him they owe the various Plume.

While

While thus his Wonders spread around,  
 Let the Seas add their wattry Noise;  
 Ye Whales, alarm the dark Profound;  
 Ye finny Nations take a Voice.

Let Ocean rouse the peaceful Deep,  
 Loud bell'wing through his large Domain;  
 Ye Surges, break your idle Sleep;  
 Ye Shores, reverberate the Strain.

And shall mute Animals that swim,  
 Nor thou, O Earth, his Worth declare?  
 O! pay thy just Devoirs to him;  
 He made thy pond'rous Ball cohere.

Ye Dragons, tune your noisome Breath,  
 From dreadful Hissings into Joy:  
 Ye scaly Ministers of Death,  
 In Song your forked Tongues employ.

Let Beasts their savage Lowing give,  
 From him they draw their springing Food:  
 Let Wolves in Emulation strive,  
 With the dread Monsters of the Wood.

Let Mountains with their Cedars bow,  
 Ye prostrate Vallies, higher rise:  
 Let Oaks bend down in Rev'rence low,  
 Ye Shrubs mount upward to the Skies.

Ye sev'ral People of this Frame,  
 Howe'er distinguish'd or disjoin'd,  
 Conspire to celebrate his Name,  
 And laud the Maker of Mankind.

To Him let Kings their Homage pay;  
 Their Pow'r, compar'd with his, is none:  
 Ye Monarchs, great in earthly Sway,  
 Bend low, as Subjects, at his Throne.

With the chaste Virgins tender Voice,  
 Appear, O Youth, in Bloom of Age;  
 In feeble Plaudits to rejoice;  
 Let Years and Infancy engage.



To praise th' Eternal, the Divine,  
Far, far be impious Discord hurl'd;  
Let all his Works in Confort join,  
And with the gen'ral Chorus fill the World.

A H Y M N.

*The Words by Mr. ADDISON.*

I.

WHEN rising from the Bed of Death,  
O'erwhelm'd with Guilt and Fear,  
I see my Maker Face to Face,  
O how shall I appear!

II.

If yet, while Pardon may be found,  
And Mercy may be fought,  
My Heart with inward Horror shrinks,  
And trembles at the Thought.

III.

When thou, O LORD, shalt stand disclos'd,  
In Majesty severe,  
And sit in Judgment on my Soul,  
O how shall I appear!

IV.

But thou hast told the troubled Mind,  
Who does her Sins lament,  
The timely Tribute of her Tears,  
Shall endless Woe prevent.

Then

Then see the Sorrow of my Heart,  
E'er yet it be too late;  
And hear my SAVIOUR'S dying Groans,  
To give those Sorrows weight:  
Those Sorrows,  
To give those Sorrows weight.

For never shall my Soul despair  
Her Pardon to procure,  
Who knows thine only Son has dy'd,  
To make her Pardon sure :  
Her Pardon,  
To make her Pardon sure.



*The* E C S T A C Y.

I.

**I** Leave Mortality, and Things below ;  
 I have no Time in Compliments to waste,  
 Farewel to all ye in haste,  
 For I am call'd to go ;  
 A Whirlwind bears up my dull Feet,  
 Th' officious Clouds beneath them meet :  
 And lo ! I mount, and lo !  
 How small the biggest Part of Earth's proud Title show !

## II.

Where shall I find the noble *British* Land?  
Lo, I at last a Northern Speck espy,  
Which in the Sea does lie,  
And seems a Grain o'th' Sand?  
For this, will any sin, or bleed?  
Of Civil Wars is this the Meed?  
And is it this, alas, which we  
(Oh Irony of Words!) do call *Great Britain*!

### III. I

## III.

I pass by th' arched Magazines, which hold  
 Th' eternal Stores of Frost, and Rain, and Snow ;  
 Dry and secure I go,  
 Nor shake with Fear, or Cold :  
 Without Affright or Wonder,  
 I meet Clouds charg'd with Thunder ;  
 And Lightnings in my Way,  
 Like harmless lambent Fires about my Temples play.

## IV.

Now into'a gentle Sea of rolling Flame  
 I'm plung'd, and still mount higher there,  
 As Flames mount up through Air :  
 So perfect, yet so tame,  
 So great, so pure, so bright a Fire  
 Was that unfortunate Desire,  
 My faithful Breast did cover,  
 Then, when I was of late a wretched mortal Lover.

## V.

Through sev'ral Orbs, which one fair Planet bear,  
 Where I behold distinctly as I pass  
 The Hints of *Galileo's* Glass,  
 I toucht at last the spangled Sphere.  
 Here all th' extended Sky  
 Is but one Galaxy ;  
 'Tis all so bright and gay,  
 And the joint Eyes of Night make up a perfect Day.

## VI.

Where am I now ? Angels and God is here ;  
 An unexhausted Ocean of Delight  
 Swallows my Senses quite,  
 And drowns all what, or how, or where.  
 Not *Paul*, who first did thither pass,  
 And this great World's *Columbus* was,  
 The tyrannous Pleasure cou'd express :  
 Oh 'tis too much for Man ! but let it ne'er be less.

## VII.

The mighty *Elijah* mounted so on high,  
 That second Man, who leapt the Ditch, where all  
     The rest of Mankind fall,  
     And went not downwards to the Sky,  
 With much of Pomp and Show  
 (As conqu'ring Kings in Triumph go)  
     Did he to Heav'n approach;  
 And wondrous was his Way, and wondrous was his Coach.

## VIII.

'Twas gawdy all, and rich in ev'ry Part,  
 Of Effences, of Gems, and Spirit of Gold,  
     Was its substantial Mold;  
     Drawn forth by chymick Angel's Art.  
 Here with Moon-beams 'twas silver'd bright,  
 The double Gilt with the Sun's Light;  
     And mystick Shapes cut round in it,  
 Figures that did transcend a vulgar Angel's Wit.

## IX.

The Horses were of temper'd Lightning made,  
 Of all that in Heav'n's beauteous Pastures fed  
     The noblest, sprightful'st Breed;  
     And flaming Mains their Necks array'd.  
 They all were shod with Diamond,  
 Not such as here are found,  
     But such light solid ones as shine  
 On the transparent Rocks o'th' Heaven crystalline.

## X.

Thus mounted the great Prophet to the Skies.  
 Astonisht Men, who oft had seen Stars fall,  
     Or that which so they call,  
     Wondred from hence to see one rise.  
 The soft Clouds melted him a Way,  
 The Snow and Frosts which in it lay  
     Awhile the sacred Footsteps bore,  
 The Wheels and Horses Hoofs hift as they past them o'er.

## XI. He

· XL

He pass'd the Moon and Planets, and did fright  
 All the Worlds there, which at this Meteor gaz'd,  
 And their Astrologers amaz'd  
 With th' unexampled Sight.  
 But where he stopt will ne'er be known,  
 Till Phoenix Nature, aged grown,  
 To'a better Being do aspire,  
 And mount her self, like him, t' Eternity in Fire.

On *Exodus* III. 14. I AM THAT I AM.

An O. D. E.

By Mr. PRIOR.

I.

**M**AN! Foolish Man!  
 Scarce know'st thou how thy self began;  
 Scarce hast thou Thought enough to prove thou art;  
 Yet, steel'd with study'd Boldness, thou dar'st try  
 To send thy doubting Reason's dazzled Eye  
 Through the mysterious Gulph of vast Immensity.  
 Much thou canst there discern, much thence impart.  
 Vain Wretch! suppress thy knowing Pride;  
 Mortify thy learned Lust:  
 Vain are thy Thoughts, while thou thy self art Dust.

II.

Let Wit her Sails, her Oars let Wisdom lend;  
 The Helm let politick Experience guide:  
 Yet cease to hope thy short-liv'd Bark shall ride  
 Down spreading Fate's unnavigable Tide.  
 What, tho' still it farther tend?  
 Still 'tis farther from its End;  
 And in the Bosom of that boundless Sea,  
 Still finds its Error lengthen with its Way.

III.

With daring Pride, and insolent Delight,  
Your Doubts resolv'd you boast, your Labours crown'd;  
And, 'ETPHEKA your God, forsooth, is found  
Incomprehensible and Infinite.  
But is he therefore found? Vain Searcher! no:  
Let your imperfect Definition show,  
That nothing you, the weak Definer, know.

IV.

Say, why should the collected Main  
It self within it self contain?  
Why to its Caverns shou'd it sometimes creep,  
And with delighted Silence sleep  
On the lov'd Bosom of its Parent Deep?  
Why shou'd its num'rous Waters stay  
In comely Discipline, and fair Array,  
Till Winds and Tides exert their high Command?  
Then, prompt and ready to obey,  
Why do the rising Surges spread  
Their op'ning Ranks o'er Earth's submissive Head,  
Marching thro' diff'rent Paths to diff'rent Lands?

V.

Why does the constant Sun  
With measur'd Steps his radiant Journeys run?  
Why does he order the diurnal Hours,  
To leave Earth's other Part, and rise in ours?  
Why does he wake the correspondent Moon,  
And fill her willing Lamp with liquid Light,  
Commanding her with delegated Pow'rs  
To beautify the World, and bless the Night?  
Why does each animated Star  
Love the just Limits of its proper Sphere?  
Why does each consenting Sign  
With prudent Harmony combine  
In turns to move, and subsequent appear,  
To gird the Globe, and regulate the Year?

VI.

Man does with dang'rous Curiosity  
These unfathom'd Wonders try:

With

With fanfy'd Rules and arbitrary Laws  
 Matter and Motion he restrains ;  
 And study'd Lines and fictitious Circles draws :  
 Then, with imagin'd Sovereignty,  
 Lord of his new HYPOTHESIS he reigns.  
 He reigns : How long ? till some Usurper rise ;  
 And he too, mighty thoughtful, mighty wise,  
 Studies new Lines, and other Circles feigns.  
 From this last Toil again what Knowledge flows ?  
 Just as much, perhaps, as shows  
 That all his Predecessor's Rules  
 Were empty Cant, all JACON of the Schools ;  
 That he on t'other's Ruin rears his Throne ;  
 And shows his Friend's Mistake, and thence confirms his own.

VII.

On Earth, in Air, amidst the Seas and Skies,  
 Mountainous Heaps of Wonders rise ;  
 Whose tow'ring Strength will ne'er submit  
 To Reason's Batteries, or the Mines of Wit :  
 Yet still enquiring, still mistaking Man,  
 Each Hour repuls'd, each Hour dares onward press ;  
 And levelling at GOD, his wandring Guesa,  
 (That feeble Engine of his reasoning War,  
 Which guides his Doubts, and combats his Despair)  
 Laws to his Maker the learn'd Wretch can give :  
 Can bound that Nature, and prescribe that Will,  
 Whose pregnant WORD did either Ocean fill ;  
 Can tell us whence all BEINGS are, and how they move, and  
 Thro' either Ocean, foolish Man ! (live.  
 That pregnant Word sent forth again,  
 Might to a World extend each ATOM there ;  
 For every Drop call forth a Sea, a Heav'n for every Star.

VIII.

Let cunning Earth her fruitful Wonders hide ;  
 And only lift thy staggering Reason up  
 To trembling CALVARY's astonish'd Top ;  
 Then mock thy Knowledge, and confound thy Pride,  
 Explaining how Perfection suffer'd Pain,  
 Almighty languish'd, and Eternal dy'd :  
 How by her Patient Victor Death was slain ;  
 And Earth prophan'd, yet bless'd with Deicide.

Then

Then down with all thy boasted Volumes, down;  
 Only reserve the Sacred One;  
 Low, reverently low,  
 Make thy stubborn Knowledge bow;  
 Weep out thy Reason's and thy Body's Eyes;  
 Deject thy self, that Thou may'st rise;  
 To look to Heav'n, be blind to all below.

## IX.

Then Faith, for Reason's glimmering Light, shall give  
 Her immortal Perspective;  
 And Grace's Presence Nature's Loss retrieve:  
 Then thy enliven'd Soul shall see,  
 That all the Volumes of Philosophy,  
 With all their Comments, never cou'd invent  
 So politick an Instrument,  
 To reach the Heav'n of Heav'ns, the high Abode,  
 Where *Moses* places his mysterious God,  
 As was that Ladder which old *Jacob* rear'd,  
 When Light Divine had human Darkness clear'd;  
 And his enlarg'd Ideas found the Road,  
 Which Faith had dictated, and Angels trod.

\*\*\*\*\*

## C H A R I T Y.

*A Paraphrase on the XIII<sup>th</sup> Chapter of the  
 First Epistle to the CORINTHIANS.*

*By the same.*

**D**ID sweeter Sounds adorn my flowing Tongue  
 Than ever Man pronounc'd, or Angel sung;  
 Had I all Knowledge, human and divine,  
 That Thought can reach, or Science can define;  
 And had I Pow'r to give that Knowledge Birth,  
 In all the Speeches of the babbling Earth:  
 Did *Shadrach's* Zeal my glowing Breast inspire,  
 To weary Tortures, and rejoice in Fire;



Or had I Faith like that which *Israel* saw,  
When *Moses* gave them Miracles and Law :  
Yet, gracious CHA R I T Y, indulgent Guest,  
Were not thy Pow'r exerted in my Breast ;  
Those Speeches would send up unheeded Pray'r,  
That Scorn of Life would be but wild Despair :  
A Timbal's Sound were better than my Voice ;  
My Faith were Form, my Eloquence were Noise.

CHA R I T Y, decent, modest, easy, kind,  
Softens the high, and rears the abject Mind ;  
Knows with just Reins and gentle hand to guide,  
Betwixt vile Shame and arbitrary Pride.  
Not soon provok'd, she easily forgives ;  
And much she suffers, as she much believes.  
Soft Peace she brings wherever she arrives :  
She builds our Quiet, as she forms our Lives ;  
Lays the rough Paths of peevish Nature even ;  
And opens in each Heart a little Heaven.

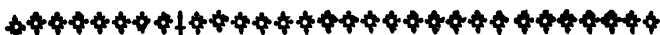
Each other Gift, which G O D on Man bestows,  
Its proper Bounds and due Reflection knows ;  
To one fixt Purpose dedicates its Pow'r ;  
And finishing its Act, exists no more.  
Thus, in Obedience to what Heav'n decrees,  
Knowledge shall fail, and Prophecy shall cease :  
But lasting CHA R I T Y's more ample Sway,  
Nor bound by Time, nor subject to Decay,  
In happy Triumph shall for ever live,  
And endless Good diffuse, and endless Praise receive.

As thro' the Artist's intervening Glass,  
Our Eye observes the distant Planets pass ;  
A little we discover, but allow,  
That more remains unseen than Art can show :  
So whilst our Mind its Knowledge wou'd improve,  
(Its feeble Eye, intent on Things above)  
High as we may, we lift our Reason up,  
By FA I T H directed, and confirm'd by HO P E :  
Yet are we able only to survey  
Dawnings of Beams, and Promises of Day.  
Heav'n's fuller Effluence mocks our dazzl'd Sight,  
Too great its Swiftnefs, and too strong its Light.

But soon the mediate Clouds shall be dispell'd :  
The Sun shall soon be Face to Face beheld,  
In all his Robes, with all his Glory on,  
Seated sublime on his meridian Throne.

Then

Then constant FAITH, and holy HOPE shall die,  
 One lost in Certainty, and one in Joy :  
 Whilst thou, more happy Pow'r, fair CHARITY,  
 Triumphant Sister, greatest of the three ;  
 Thy Office, and thy Nature still the same,  
 Lasting thy Lamp, and unconsum'd thy Flame,  
 Shalt still survive——  
 Shall stand before the Host of Heav'n confess,  
 For ever blessing, and for ever blest.



## CHRIST'S PASSION.

*By Mr. COWLEY.*

### I.

ENOUGH, my Muse, of earthly Things,  
 And Inspirations but of Wind,  
 Take up thy Lute, and to it bind  
 Loud and everlasting Strings ;  
 And on 'em play, and to 'em sing,  
 The happy mournful Stories,  
 The lamentable Glories,  
 Of the great crucified King.  
 Mountainous Heap of Wonders ! which dost rise  
 Till Earth thou joinest with the Skies !  
 Too large at Bottom, and at Top too high,  
 To be half seen by mortal Eye.  
 How shall I grasp this boundless Thing !  
 What shall I play ? What shall I sing ?  
 I'll sing the mighty Riddle of mysterious Love,  
 Which neither wretched Men below, nor blessed Spirits above,  
 With all their Comments can explain ;  
 How all the whole World's Life to die did not disdain.

II.

I'll sing the searchless Depths of the Compassion divine,  
 The Depths unfathom'd yet  
 By Reason's Plummets, and the Line of Wit :  
 Too light the Plummets, and too short the Line :  
 How the Eternal Father did bestow  
 His own Eternal Son as Ransome for his Foe.  
 I'll sing aloud, that all the World may hear  
 The Triumph of the buried Conqueror :  
 How Hell was by its Pris'ner captive led,  
 And the great Slayer, Death, slain by the Dead.

III.

Methinks I hear of murdered Men the Voice,  
 Mixt with the Murderers confused Noise,  
 Sound from the Top of CALVARY ;  
 My greedy Eyes fly up the Hill, and see  
 Who 'tis hangs there the Midmost of the three ;  
 O how unlike the others He !  
 Look how he bends his gentle Head with Blessings from the  
 His gracious Hands ne'er stretch'd but to do good, (Tree !  
 Are nailed to the infamous Wood :  
 And sinful Man does fondly bind  
 The Arms which he extends t' embrace all human Kind.

IV.

Unhappy Man, canst thou stand by, and see  
 All this as patient as he ?  
 Since he thy Sins does bear,  
 Make Thou his Sufferings thine own,  
 And weep, and sigh, and groan,  
 And beat thy Breast, and tear  
 Thy Garments and thy Hair ;  
 And let thy Grief, and let thy Love  
 Through all thy bleeding Bowels move.  
 Do'st thou not see thy Prince in Purple clad all o'er,  
 Not Purple brought from the *Sidonian* Shore,  
 But made at Home with richer Gore ?  
 Do'st Thou not see the Roses which adorn  
 The thorny Garland by him worn ?

Do'st thou not see the livid Trace  
 Of the sharp Scourge's rude Embraces?  
 If yet thou feelest not the Smart  
 Of Thorns and Scourges in thy Heart;  
 If that be yet not crucify'd,  
 Look on his Hands, look on his Feet, look on his Side.

## V.

Open, oh! open wide the Fountains of thine Eyes,  
 And let 'em call  
 Their Stock of Moisture forth where'er it lies,  
 For this will ask it all.  
 'Twould all, alas! too little be,  
 Though thy salt Tears come from a Sea.  
 Canst Thou deny him this, when He  
 Has op'ned all his vital Springs for Thee?  
 Take Heed; for by his Side's mysterious Flood  
 May well be understood,  
 That he will still require some Waters to his Blood.



## A TRANSLATION of a H Y M N

Composed in Latin

By JOHN PICUS, *Earl of Mirandula and*  
*Concordia,*

Who flourished about the Year 1480.

**A**lmighty God, whose Majesty alone  
 We do adore, Three Persons, -Three in \* One,  
 Whom only Angels in that heav'nly Choir  
 With humble Rev'rence worship and admire:  
 Th' Almighty Breath, did all Things cause to be,  
 And by thy Pow'r preserv'd them as we see.  
 Th' Earth thy Word, the Heavens obey thy Hand,  
 Thunder and Lightning wait on thy Command.

\* In one G O D.

Spare

Spare us, O Lord ! and wash us clean, - we pray,  
 Let not thy just Displeasure us destroy.  
 For if our Sins with Justice thou should'st weigh,  
 Or our Misdeeds in Judgment just repay ;  
 What living Frame were able to sustain  
 Thy just Displeasure, in eternal Pain ?  
 No, not that † Fabrick form'd by thy Hand,  
 And made perpetual by thy own Command.  
 To ev'ry Man the first Man Guilt convey'd,  
 And ev'ry one the same in Acts bewray'd.  
 But Thou art he that lovest Men to spare,  
 And not thy Justice with our Sins compare.  
 Thou didst Rewards without Desert dispense,  
 And Punishment much less than our Offence :  
 For why ? Thy Mercies all our Faults surmount,  
 To save th' unworthy Thou thy praise dost 'count ;  
 Thine own Elect thy Love doth worthy make,  
 And pardon'st all their Sins for thy Son's sake.  
 Look down, we beg, with a propitious Eye  
 On us, once Servants, now thine Enemy ;  
 For so we are, if thou mark'st what's amiss,  
 Such of our Life the ungrateful Product is.  
 Look on thy Gift, and not upon our Guilt,  
 Behold the Blood for us our SAVIOUR spilt :  
 Thy first Creation did our Service claim,  
 But thy free Grace it doth us Children name :  
 Wretches, alas ! this Title we disgrace,  
 And by our Sins thy Mercy do deface :  
 We would deface, but Love doth us restrain,  
 Thy Love, that once bestow'd is ne'er in vain :  
 For, Lord, thy Wisdom other Ways did know,  
 To magnify thy Pow'r to us below.  
 But Thou thy Glory from our Fall do'st raise,  
 And for Redemption, we thy Love must praise :  
 For that inclin'd the God of Love to leave  
 His Father's Bosom, us from Sin to save ;  
 To die, to rise, and from his Side to send  
 Water and Blood, what ADAM lost t' amend,  
 (Thy Wisdom and thy Love do so contrive  
 Through the worst Acts, the best for to derive.)  
 Thy Love and Favour we so little prize,  
 The Goodness which by Sins we do despise ;

† Soul and Body of Man.

That Love and Favour did our Sins forgive :  
 That Goodness, we being dead, did make us live.  
 Vouchsafe, O Lord, our Hearts for to inflame  
 With Love to Him, that for us bore the Blame.  
 Vouchsafe that we may *Satan's* Yoke lay by,  
 And, hating Sin, become his Enemy ;  
 O Lord, vouchsafe that we the Flesh resist,  
 And always in thy Love and Grace persist ;  
 That when this mortal Course we shall have done,  
 And when our Souls before thy Judgment come ;  
 Be, Lord, to us, beyond a Father kind,  
 But let not our Deserts a Judge Thee find.



## A HYMN ON GRATITUDE,

*By Mr. ADDISON.*

### I.

**W**HEN all thy Mercies, O my God,  
 My rising Soul surveys ;  
 Transported with the View, I'm lost  
 In Wonder, Love, and Praise :  
 O how shall Words with equal Warmth  
 The Gratitude declare,  
 That glows within my ravish'd Heart !  
 But Thou canst read it there.

### II.

Thy Providence my Life sustain'd,  
 And all my Wants redrest,  
 When in the silent Womb I lay,  
 And hung upon the Breast.  
 To all my weak Complaints and Cries  
 Thy Mercy lent an Ear,  
 I see yet my feeble Thoughts had learnt  
 To form themselves in Pray'r.

III. Un-

III.

Unnumber'd Comforts to my Soul  
 Thy tender Care bestow'd,  
 Before my Infant Heart conceiv'd  
 From whom these Comforts flow'd,  
 When in the slipp'ry Paths of Youth,  
 With heedless Steps I ran,  
 Thine Arm unseen convey'd me safe,  
 And led me up to Man.

IV.

Thro' hidden Dangers, Toils, and Deaths,  
 It gently clear'd my Way,  
 And thro' the pleasing Snares of Vice,  
 More to be fear'd than they.  
 When worn with Sickness, oft hast Thou  
 With Health renew'd my Face;  
 And when in Sins and Sorrows sunk,  
 Reviv'd my Soul with Grace.

V.

Thy bounteous Hand, with worldly Bliss,  
 Has made my Cup run o'er,  
 And in a kind and faithful Friend  
 Has doubled all my Store.  
 Ten thousand thousand precious Gifts  
 My daily Thanks employ;  
 Nor is the least a chearful Heart,  
 That tastes those Gifts with Joy.

VI.

Through ev'ry Period of my Life  
 Thy Goodness I'll pursue,  
 And after Death, in distant Worlds,  
 The glorious Theme renew.  
 When Nature fails, and Day and Night  
 Divide thy Works no more,  
 My ever grateful Heart, O Lord,  
 Thy Mercy shall adore.

VII. Through

## VII.

Through all Eternity to Thee  
A joyful Song I'll raise,  
For oh! Eternity's too short  
To utter all thy Praise.

**F I N I S.**





THE  
HARMONY  
OF THE  
Four Gospels;

WHEREIN

The different Manner of relating the  
FACTS by each EVANGELIST is  
exemplify'd.

To which are annexed,

REFERENCES to other Parts of the HOLY  
SCRIPTURE, but especially to those  
contained in the NEW TESTAMENT.

WITH

The HISTORY of the ACTS of the  
APOSTLES.

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JOHN III. 16. *GOD so loved the World, that he gave his only  
begotten Son, that whosoever believeth in him should not perish, but  
have Everlasting Life.*

17. *For GOD sent not his Son into the World to condemn the World,  
but that the World through him might be saved.*

19. *This is the Condemnation, that Light is come into the World, and  
Men loved Darkness rather than Light, because their Deeds were  
Evil.*

---

L O N D O N:

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M.DCC.XXXIII.





# THE INTRODUCTION.

**C**HRISTIANITY is founded upon the Principles of what is called NATURAL RELIGION.

THAT there is ONE SUPREME and ETERNAL BEING, the Creator of all Things, and whom all Men ought to WORSHIP and OBEY.

THAT the SOULS of Men are IMMORTAL, and capable of subsisting after Death.

THESE being the Foundations of all RELIGION, it is most agreeable to Reason, that the God whom we are to serve should himself prescribe the Way of his own Worship.

*THE Heavens indeed proclaim the GLORY of God, and the Firmament sheweth his Handy-work; but these itinerant Preachers, tho' they declare his Eternal Power and Godhead, yet they could never instruct Mankind how the Favour and Mercy of the Almighty were to be obtained. For such was the lapsed and vitiated State of the human Nature, that tho' they professed to know God, yet they glorified him not as God; but grew vain in their Imaginations,*

A 2

and

## iv INTRODUCTION.

and their Hearts were so darkned, that they not only dishonoured God by the grossest Idolatries, but debased themselves by the vilest Affections, and most unnatural Lusts.

THE wisest and best of all the *Gentile* Philosophers confessed the Degeneracy of the human Nature; they saw plainly the Disease, but none of them could prescribe the Remedy: this was to come from no other Hand but that of the Divine Majesty; for as infinite Justice was offended, nothing less than infinite Mercy could find out a full Satisfaction.

IT pleased the Almighty therefore to make several Revelations of himself; to speak *at sundry Times and in divers Manners unto the Fathers by the Prophets*; but veiling the full Purpose of his Will under Types and Shadows, and a Ceremonial Law; reserving the fuller Manifestation of himself and his Mercy, to those *Last Days* when he spoke unto us *by his Son*. For though the Word of Promise was given as soon as Man had fallen; and this Word shone as a Light through all the Old Testament, in the Darkness of Types, Figures, Prophecies and Mysteries: yet that Light was to break out in a far greater Lustre than they afforded. And that Darkness was to be dispelled when the Sun of Righteousness should arise, to bring Life and Immortality to light by the Gospel.

THE Christian Religion excels all other Institutions in the World. It is every way worthy of the Divine Majesty; and most agreeable to the Reason of Mankind. The Fears and Doubts how to appease the Displeasure and  
Justice

## INTRODUCTION. v

Justice of the offended Deity are removed, and the Wisdom as well as Goodness of God has so disposed the Method of our Salvation, that by the Sacrifice and Death of *Christ Jesus*, the Justice of God was fully satisfied, and the guilty Fears of Man relieved.

THAT the Notion of a SUPREME BEING and of a FUTURE STATE, was universally believed and feared, is evident. For to what Purpose else was so vast a Number of Brute Creatures in all Ages sacrificed, but to pacify the Deity: So strong were the Impressions of Guilt, and the Fear of Punishment, that they often sacrificed their Children, to make Satisfaction for the Sins of their Souls.

IF there be no FUTURE STATE; if all the HAPPINESS of the human Nature be confin'd to this Life; if the reasoning and thinking Part of Man, which is called the SOUL, is to expire and be extinguished with the Body; the Condition of Brute Creatures is far more happy than that of Mankind; as will appear from a few Instances.

IF the sensitive Part of both be compared, those with which many of the Beast are endued, will be found much superior. Their Sight is quick, piercing and strong; their Hearing more acute; their Smell and Taste more delicate: most of them are freed from the many Disorders and Diseases to which the human Nature is liable; (which are too often occasion'd by unruly Passions and Appetites.) They eat and drink no more than what is sufficient to their Nature, nor can be forced to do otherwise. If they are void of the Faculty of  
Think-

## vi INTRODUCTION.

Thinking, they are freed from the Anxieties that arise from it. They live without any Concern for their future Subsistence, or any Apprehension of what may befall them: tho' they must die, they live without the Fear of it.

BUT this is far from being the Condition of Mankind; the reasoning and thinking Powers of the Mind will always be acting, and are generally employed upon Things future: how few are satisfied with what they actually possess; but their Desires in various ways are carried to the Pursuit of something they have not.

WHAT is called CONSCIENCE, is so active a Principle, that Men cannot avoid passing some Reflection on their own Actions: Every Man knows that he must die, and cannot be without some Apprehensions of a Future State, and oftentimes perplexed what that State shall be.

IT is true, the Generality of Mankind endeavour to suppress these Thoughts, and in various ways to divert themselves from what they call melancholy Reflections: some by abandoning themselves to the most enormous Vices; others engaging their Minds in the Acquisition of Riches or Honours, which are commonly attended with great Disappointments and Vexations.

SO that if there be no FUTURE STATE, the Conclusion which the Royal Prophet makes is most just: That though Man has the Honour of being a reasonable Creature, yet if his Happiness be only in this Life, he is not only like, but far more miserable than the Beasts that perish.

BUT

## INTRODUCTION. vii

BUT if there be a Future State, either of **ENDLESS HAPPINESS** or inexpressible **MISERY**, of what infinite Concern is it to know how we may obtain the one, and escape the other. This the Christian Religion only can certainly inform us of. There is nothing more certain than that it is appointed for all Men once to **DIE**; and if it be as certain that after Death comes the **JUDGMENT**, when the Almighty will render to every Man according to their **WORKS**; *to them who by a patient Continuance in well-doing, seek for Glory, Honour, and Immortality,* **ETERNAL LIFE**. And if *the Wrath of God shall be revealed against all* **UNGODLINESS and Unrighteousness of Men**; then of what infinite Consequence is it to know how Pardon and Mercy is to be obtained from the Almighty.

OF this we can be assured only by that Divine Revelation which is contained in the Holy Scriptures.

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THE Gospel recorded by the four Evangelists, may be viewed and considered under the following Heads.

- I. AS containing a Relation of Facts.
- II. ITS Doctrines.
- III. ITS Precepts.
- IV. PROMISES and Threatnings.
- V. PROPHECIES of future Events.

*First,*

## viii INTRODUCTION.

*First*, THE Gospel contains the Relation of Facts, which are attested in many Instances by the four Evangelists. It begins with a Relation of the Appearance of the Angel *Gabriel* to *Zecharias* in the Temple, and to the Blessed Virgin ; with the History of the Nativity of *John* the Baptist.

IT describes the very Time and Place of our Saviour's Birth ; which not only is proclaimed by an Heavenly Host, but Wise Men from the East are led by a Star to adore Him.

UPON the Arrival of these Eastern *Magi* at *Jerusalem*, *Herod* summons the *Jewish* Council, and inquires of them where the *Messiah* was to be born. Upon their searching the Prophets, they agreed it was to be at *Bethlehem*. This so awakens *Herod's* Jealousy, that to secure to his Family the Kingdom, he orders all the Infants of two Years old and under to be murdered ; which barbarous Massacre was taken notice of by the Historians of that Time, and was so notorious, that the most inveterate Enemies of the Christians never pretended to deny the Fact, as it is related by the Evangelists.

OUR Saviour's Nativity was at the precise Time foretold by the Patriarch *Jacob*, and by the Prophet *Daniel* : the Sceptre being then departed from *Judah*, and the *Jewish* Commonwealth subjected to the *Roman* Empire, and under the Government of *Herod*, an *Edomite*.

AND as our Saviour's Nativity was at the very Time foretold by the Prophecies in the Old Testament, it is evident from many Passages



# INTRODUCTION. ix

sages in the New, that there was a general Expectation amongst the *Jews*, that the MESSIAH was about that Time to appear.

THE *Jews* sent Priests to *John* the Baptist, to inquire whether he was the Prophet foretold by *Moses*: He confessing that he was not the CHRIST the MESSIAH; they ask him why he baptized, if he were not the *Christ*, nor *Elias*, neither THAT PROPHET?

THIS is also evident from many of the Discourses which our Saviour had with the *Jews*. Besides, both the *Jewish* and *Roman* Historians, relate the general Expectation that then prevailed, of the Birth of a Great PRINCE in the EAST; so that the Flatterers of *Herod* and the Emperor *Vespasian*, gave them the Title of the MESSIAH.

TO this may be added, that about the time of our Saviour's Birth, the Heathen Oracles, which had so long deluded the World, became silent; of which Mr. *J. Mead* gives the following Account out of *Eusebius* and *Porphyry*.

“ It is reported of *Augustus*, who consulted  
“ the Oracle of *Apollo*, who should reign after  
“ him, received this Answer :

Παῖς Ἑβραῖος κλέσσει μὲν, Θεοῖς μαρτύρεται ἀνίστασθαι,  
Τίος δέ μιν προσηγάσιν, καὶ αἰδῶσθαι αὐτοῖς ἐκείναι.  
Λοιπὸν ἀπὸ τοῦ σῆμα ἐν βωμῶν ἀμύλλειαν.

*The Meaning whereof is this :*

“ The *Hebrew* Child, which rules the bles-  
“ sed Gods, bids me leave this House, and pre-  
“ sently go to Hell. From henceforth depart  
“ thou with Silence from our Altars.

## x INTRODUCTION.

“ Whereupon it is said that *Augustus* reared  
“ an Altar in the Capitol, with this Inscription.  
“ tion.

### ARA PRIMOGÉNITI DEI.

“ The Altar of the First-begotten of God.

“ *Porphyry*, though an Enemy of Christians,  
“ reports three farewell Oracles of *Apollo*. And  
“ to the Priest who last consulted him, his  
“ Demand being, *Which was the true Religion?*  
“ He answered in this Manner :

“ THOU unhappiest of the Priests, Oh  
“ that thou wouldst not have asked me ( being  
“ now at my last ) of the Divine Father,  
“ and of the dear Begotten of that famous  
“ King, nor of the Spirit which comprehend-  
“ eth and surroundeth all Things. For wo is  
“ me ! He it is, that whether I will or not,  
“ will expel me from these Temples ; and full  
“ soon shall this Divining-Seat become a Place  
“ of Desolation.

*See Mr. J. Mead's Works, pag. 193.*

THE History recorded by the Evangelists,  
manifesting the exact Accomplishment of the  
Prophecies relating to the MESSIAH's first com-  
ing.

THE REFERENCES are set in the opposite  
Column ; that the Prophecies and their Ac-  
complishment might be seen in one view.

THO'

## INTRODUCTION. xi

**THO'** the Evangelists agree in the relation of many of the Facts and Discourses, yet as some Circumstances are more fully set forth in one, than in another of the Gospels, I have taken notice where they differ, by distinguishing the several Evangelists by the Letters [*M.*] for *Matthew*; [*Mr.*] for *Mark*; [*L.*] for *Luke*; and [*J.*] for *John*.

**THESE** Differences are a great Confirmation of the Sincerity of the Evangelists, that every one of them wrote what they certainly knew: from whence it is evident, that this History was not compiled by any Combination or Contrivance, to impose Fables upon the World.

**THE** Matters of Fact next to be considered, are the many **MIRACLES** wrought by our Saviour; in the Relation of which, the Evangelists have set down the most minute Circumstances with respect to Time, Places, Things, and Persons.

**IN** composing this **ESSAY**, I have not observed the Method commonly taken by those that have writ the Harmonies of the Gospels; who have inserted the Facts according to the several Passovers and Times in which they suppose they were transacted; and wherein they often differ: But have rather chose to put down all the Miracles of the same Nature under distinct Heads.

**IT** begins with those that relate to many Dispossessiones of Unclean Spirits from the Bodies and Souls of Men. The *Dæmons* acknowledging that **DIVINE** and **ALMIGHTY** Power with which our Saviour was endued.

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FROM whence may be justly inferred, That the PROMISE made to *Adam*, that the Seed of the Woman should break the Serpent's Head, and thereby free Mankind from the Tyranny of the Prince of Darkness, was herein ACCOMPLISHED; as appears by the References annexed.

MOST of the other Miracles wrought by our Saviour, were the Cure of Diseases or Defects in Nature: which, as they were Acts of the greatest Mercy and Compassion, so they most fully manifest the DIVINE POWER by which they were effected; some by a Word, some only by the touch of his Garment.

THE Fame of these Miracles was spread through the Land of *Judea*, *Syria*, and the adjacent Countries; from whence came Multitudes of Persons afflicted with various Diseases and Infirmities, who were all healed.

THE Pharisees charging our Saviour with the Violation of the SABBATH, by the Cure he did on that Day, he thereupon avows his DEITY in these Words, *My Father worketh hitherto, and I work*. Therefore the *Jews* sought to kill him, because he not only had broken the *Sabbath*, but said also, that God was his FATHER, making himself EQUAL with GOD.

WHEN our Saviour had in a miraculous Manner fed five thousand, He tells them, that they should not LABOUR for the Meat which perisheth, but for that GRACE which should endure to EVERLASTING LIFE; and that *whoſo eateth his FLESH, and drinketh his BLOOD, bath ETERNAL LIFE*; and he would *raise them up at the laſt Day*.

WHEN

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WHEN he gave Sight to the Man that was born Blind, he tells the *Jews*, that he was the Light of the World; that whosoever BELIEVED in him should not walk in DARKNESS, but should have the LIGHT of ETERNAL LIFE. And when the proud Pharisees contemned this Doctrine, he tells them, That they who were so elated with a vain Conceit of their own Knowledge, should for ever continue in their BLINDNESS; but those who were humbly sensible of their Want of this DIVINE LIGHT, should receive it.

WHEN he raised *Lazarus* from the Grave, He professes himself to be the RESURRECTION and the LIFE; that whosoever BELIEVETH in him, though he were DEAD, yet shall he LIVE; which relates to that DEATH of SIN, which came upon the Soul by *Adam's* Fall; as is clearly represented in the Epistle to the *Romans*, and other Epistles: *For as in Adam all DIE, even so in Christ shall all be made ALIVE.*

OUR Saviour took occasion from the Miracles wrought upon the Bodies of Men, to instruct his Disciples of much greater Miracles that should be effected upon the SOULS of those that BELIEVE in him.

IT may here be observed, that most of these Miracles were wrought in the sight of Multitudes of People; and many of them at *Jerusalem*, at the Time of their great Festivals, where the *Jews* from all Parts resorted.

MOST of the Persons that were miraculously fed, healed, and rais'd from the Dead, lived many Years after our Saviour's Ascension; to attest the Truth of what is recorded by the  
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**Evangelists:** The *Jews* were far from denying the Facts; but with a most inveterate Impiety, accuse our Saviour to have cast out Devils through *Beelzebub*, the Chief of the Devils.

**T H O'** the greatest Number of our Saviour's Miracles were transacted upon human Bodies; yet were they not confined to these; but all the Elements manifest his Almighty Power: **WATER** is turned into **WINE**; **STORMS** and **Tempests** were **ALLAYED** by his Word; the **HEAVENS** are **OPENED**; the **SUN** is **DARK-NED**; the **EARTH** quakes; the **ROCKS** are rent; and the **GRAVES** opened.

**T H E** Matters of Fact next to be considered, are what the Evangelists have recorded relating to the Person, Passion, Death, Resurrection, and Ascension of our Redeemer; wherein all the **PROPHECIES** in the Old Testament relating thereto, were accomplished in the minutest Circumstances; as will appear by the References annexed.

**T O** which is added, the Representation contained in other Parts of the New Testament, of the End and Efficacy of our Saviour's Passion and Death, to all that by Faith rely upon his infinite Merits; which Faith must be expressed by an unreserved Obedience to the Divine Precepts.

**HEREIN** is displayed the wondrous MYSTERY of Man's REDEMPTION, which the Angels desire to LOOK into: wherein is manifested the IMMENSITY of the DIVINE MERCY, that God was in *Christ* RECONCILING the World unto himself. Herein is clearly discovered the greatness of Man's GUILT and APOSTACY; that nothing

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thing less than the DYING AGONIES and SACRED BLOOD of *Christ Jesus*, could make an Atonement for Man's Transgression; *who being in the Form of God, thought it not Robbery to be EQUAL with God; yet made himself of no Reputation, by taking upon him the Form of a Servant; and being found in Fashion as a Man, he became obedient unto the Death of the Cross. For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens: Endued with such an Almighty Power, that he is ABLE to save to the UTMOST those that come unto God by him; seeing he ever liveth to make Intercession for them: Neither is there SALVATION in any other; there being no other Name under Heaven given whereby we must be saved.*

IT was requisite that the Mediator should be GOD and MAN. He assumed the Nature of Man, in order to make Satisfaction for the Sins of the World: and He must be God, to be an all-sufficient Sacrifice for Sin: no mere Creature, how holy soever, could propitiate the Divine Majesty; so justly provoked by Man's Rebellion. Death, both Temporal and Eternal, was the Sentence denounced upon the Violation of the Law; from which nothing could deliver us, but the Sacred Blood of *Jesus*, presented by the Eternal Spirit, as a Sacrifice for the Sins of the World; by which alone Pardon and Mercy is obtained for all that BELIEVE in and OBEY him.

*WHOM God hath set forth to be a Propitiation, through FAITH in his Blood, to declare his Righteousness, for the Remission of Sins, thro' the*

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*the Forbearance of God; that He might be just, and the Justifier of him which BELIEVETH in Jesus.*

HE is stiled the Lamb of God, that taketh away the Sins of the World, not only by removing its GUILT, and exempting the Criminal from the just PUNISHMENT of it; but by healing the vicious INCLINATIONS of the Heart, from whence actual Sins proceed. He delivers not only from the DAMNATION, but from the DOMINION of Sin; for his Blood cleanseth from all Sin, and purgeth the Conscience from the dead Works thereof; that in Purity and Holiness we might serve the living God.

THE Consideration of what our Saviour hath done and suffered for our Redemption, is surely the strongest Motive to engage all the Powers and Affections of the Soul to love, serve, and obey him; *For the Love of Christ constrains us, because we thus judge, that if one DIED for all, then were all DEAD; and that he died for all, that they which live, should not LIVE unto themselves, but unto him which DIED for them, and ROSE again.*

WHAT an high Provocation is it to neglect so great Salvation, to despise such infinite Mercy? For if he who was Holy and Innocent, suffered so much to EXPIATE our Sins, what must they expect, who live in a WILFUL VIOLATION of the Divine Laws; neglecting and despising that Long-suffering and Patience, which should lead them to Repentance: vainly flattering themselves with the Hopes of Mercy,



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Mercy, altho' they continue in a Course of Sin ; and indulge all their vitious Appetites.

'TIS not from any Want of Mercy that Men inevitably perish ; *for if we Sin WILFULLY after that we have received the Knowledge of the Truth, there REMAINETH no more SACRIFICE for Sins, but a certain FEARFUL looking for of JUDGMENT, and fiery Indignation. He that DESPISED Moses Law, died without Mercy ; of how much sorer Punishment suppose ye shall he be thought worthy, who hath troden under Foot the SON of God, and hath counted the BLOOD of the COVENANT wherewith he was SANCTIFIED, an UNHOLY Thing ; and hath done DESPITE unto the Spirit of Grace ?*

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THE RESURRECTION and ASCENSION of the MESSIAH, was foretold by *David* and other PROPHETS.

THE Evangelists have given so exact and minute an Account of the full Completion of these Prophecies, by the actual RESURRECTION and ASCENSION of our Saviour, that if what is related by them be duly considered, no Fact that ever was transacted in the World is attended with so many Circumstances, to attest the INFALLIBLE TRUTH thereof.

ITS first Confirmation arises from the inveterate Malice of the High Priests and Rulers of the *Jews* ; by whose Instigation the *Roman* Governour was prevailed upon to put him to Death ; these knowing that our Saviour had assured his Disciples, that tho' he was to suffer many Things, and to DIE, yet that on the

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third Day he would RISE again: To prevent this, they apply to *Pilate* to have a Guard to watch the Sepulchre.

JUST before his Resurrection, there is a great EARTHQUAKE; an Angel descends from Heaven, and rolls away the Stone; whose Appearance struck so much Terror into the Soldiers and Officer that commanded them, that they all fled; and bringing this Account to the High Priests, they were brib'd to tell the most senseless and CONTRADICTIONARY STORY, That his Disciples had come by Night and stole him away while they Slept; when alas, the Disciples were so terrified at his first Apprehension, that they all deserted him: And notwithstanding, our Saviour had so often ASSURED them of his RESURRECTION, yet it is evident from their own Relation, that they had lost all Hopes and Expectation of any such thing.

THE Women that came first to the Sepulchre, had no other Intent than to embalm his sacred Body; and when they repeated to the Apostles what was told them by the ANGELS, they look'd upon it as an idle Tale.

OUR Saviour at first appears to *Mary Magdalene*; afterwards to two of them, to whom he expounded in all the SCRIPTURES the THINGS concerning HIMSELF: then afterwards to all the Disciples, except *Thomas*; who was so Incredulous, that when the other Disciples had told him of our Saviour's Resurrection, he openly professed his Disbelief thereof: of the Truth of which he was afterwards assured by our Saviour's shewing him his Hands and his Side.

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**THE** several Persons to whom he appeared, were such as had familiarly conversed with him, and therefore could not be deceived.

**AFTERWARDS** he appears to Five hundred Persons at once; most of which were living at the Time of *St. Paul's* writing his Epistle to the *Corinthians*.

**THIS** all the Apostles attested wherever they came; and upon this they laid the Stress of all the Doctrines they preached. In vain had been all their Preaching, and all their Sufferings, if they had not been fully assured of the Truth of his Resurrection. It was the **BELIEF** of this, that convinced both *Jews* and *Gentiles*.

**AND** to confirm this Truth, the Apostles and the Christian Church in all Ages, have celebrated the First Day of the Week, as a Memorial of this wondrous Event.

**IN** the opposite Column to this History, are inserted many References, which not only establish the Doctrine of the general Resurrection from the Dead, but also the Resurrection from the Death of Sin, to a new and divine Life.

**OUR** Saviour's **ASCENSION** into **HEAVEN** was in the Presence of a Multitude of People, who beheld his Ascent.

**HE** being taken out of their Sight, two Angels appear, who assure them, That the same **JESUS** who was **TAKEN UP INTO HEAVEN**, should **AGAIN RETURN**. Herein the Types and Prophecies relating to the **MESSIAH'S FIRST COMING** are fully accomplished.

**THAT** the **MESSIAH** was to **ASCEND** into **HEAVEN**, was typified by the High Priest's en-

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tring once à Year into the Holy of Holies in the Temple; and that not without the Blood of the Sacrifice; to which the Apostle alludes in the Epistle to the *Hebrews*, That *Christ Jesus* our great HIGH PRIEST was ENTERED into HEAVEN itself, having with his own BLOOD obtained eternal REDEMPTION for us: where, upon the infinite Merit of his Death and Sufferings, he LIVES eternally to INTERCEDE for those that come unto God by him.

WHAT Influence this Article of our FAITH should have upon all Believers, is evident from the several Places in other Parts of the Scripture, which in this ESSAY are referred to.

THE fix'd BELIEF of our Saviour's Ascension into the Heavens, and his Session at the right Hand of the Father Almighty, gives us an humble CONFIDENCE to obtain GRACE and MERCY, *because he ever lives to INTERCEDE for us*: this supports our HOPE; this is the Anchor of the Soul, which enters within the Vail, and keeps it steady in the various Afflictions and Temptations which Believers are exposed to, while they sojourn in this stormy and tempestuous World: this animates our Prayers, under all the Consciousness of our Guilt and sinful Weakness.

THIS Article of our Faith should engage us to set our AFFECTIONS upon THINGS ABOVE, and not upon Things on the Earth; *for where our TREASURE is, there will our HEARTS be also.*

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THE Doctrines contain'd in these sacred Records, are of the most sublime and transcendent

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dent Nature: LIFE and IMMORTALITY being brought into a full LIGHT by the Gospel. Which LIFE ETERNAL, as our Saviour expressly affirms, consists in the KNOWLEDGE of the only true God, and *Jesus Christ* whom he hath sent.

HEREIN the Divine Attributes are made known to Mankind; that God is a Spirit, and they that worship him, must worship him in Spirit and in Truth: That by his Eternal and Almighty Power, he has given Life, and Breath, and Being, unto all; and by the same Power by which all Things were created, they now consist. That as his JUSTICE is most exact and SEVERE against all UNGODLINESS and Unrighteousness of Men, that despise that Long-suffering and Forbearance which should lead them to Repentance; so his MERCY is infinite towards them that repent, and by Faith lay hold on that GRACE which is tendered to them by the Gospel.

HEREIN is made known to Mankind who their REDEEMER is; that He is the very BRIGHTNESS of the DIVINE GLORY, and the EXPRESS IMAGE of the ETERNAL MAJESTY, the MESSIAH promised to be the SAVIOUR of the World, by all the Prophets since the World began.

REPENTANCE and FAITH are the Conditions upon which the obtaining Pardon of Sin, and the inestimable Benefits which *Christ* hath purchased, do indispensibly depend. For how can those expect Pardon and Mercy, who continue in a course of Sin, that Grace may abound? Our Saviour begins his Preaching in these Words; REPENT, *and BELIEVE the Gospel,*

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*Gospel, for the Kingdom of Heaven is at Hand.* And the Commission that he gave to the Apostles, was to preach Repentance in his Name; *who is EXALTED at the right Hand of GOD, to be a PRINCE and a SAVIOUR, to give REPENTANCE and FORGIVENESS of SINS.*

HE is the Mediator of the New Covenant, by whom alone we can obtain Remission of our Sins, and that Grace which can sanctify the Soul, and enable us to overcome all the Allurements of this World, and the Temptations of Satan.

THE DIVINITY of *Christ*, as it is described by the Prophets, avowed by our Saviour himself, proclaimed by Angels and Appearances from Heaven, confirmed by Miracles, acknowledged by Devils, and believed and preached by the Apostles; is the very Basis upon which the Christian Religion is founded.

THE next thing to be considered under the Doctrines of the Gospel, is the clear Revelation of the IMMORTALITY of the SOUL, and its ETERNAL EXISTENCE either in a State of perfect BLISS, or EXQUISITE and endless MISERY.

WHATEVER is to be expected or enjoyed in this World, is confin'd to the short and uncertain Limits of a mortal Life; Death puts an End to all the Honours, Pleasures, and Enjoyments of it. The Body must first be devoured by Insects, and dissolved into that Dust out of which it sprung; but the Soul must and will exist; and can neither be destroyed by the Rage and Fury of Men, nor can those who be-  
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come Executioners of themselves, extinguish their IMMORTAL PART. Our Blessed Saviour, who came down from Heaven to redeem us from ETERNAL MISERY, has in his Divine Discourses upon this Subject, represented the infinite Value of an immortal Soul, which outweighs all the Riches and Grandeur of this Life: *for what shall it profit a Man if he could gain the whole WORLD, and LOSE his SOUL*; and thereby become miserable for ever. This is illustrated in the Parable of a luxurious EPICURE, and a poor diseased Beggar; the one living sumptuously every Day, indulging himself in all the Excesses of Luxury, Pride, and Avarice; disdaining to afford the least Relief to the Miseries of a poor, but pious Man. They both die; the one ascends to the Regions of perpetual Rest, Peace, and Joy: and the other is doom'd to the Infernal Regions of eternal Darkness and Misery.

HOW short have been the Lives of most of those conquering Heroes, who have made the Earth to tremble, and deluged the World with Tears and Blood?

THE Royal Prophet, in the Height of all his Prosperity, acknowledges that we are Strangers and Pilgrims on this Earth; that the Days of Man are as a Shadow; and that there is no abiding.

AS the Scripture transmits to Mankind the most awful and sublime Ideas of the Divine Being, his Glory, Majesty, Power, and Justice; so it fully discloses the sinful Weakness of the Human Nature, in which all Mankind are involved: which has so far vitiated all the Pow-

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ers of the Soul, that it is utterly incapable to recover itself to such a State of Purity and Holiness, as may prepare it for the Enjoyments of Celestial Bliss.

HOW this great Change is effected, is clearly revealed by OUR SAVIOUR'S Discourse with *Nicodemus*, when he tells him, *Except a Man be BORN again, OR FROM ABOVE, he cannot enter into the Kingdom of Heaven.* The gross Conceptions which this Pharisee entertained of this Divine Doctrine, is severely reprobated by our Saviour: for, how could he pretend to be a Teacher in *Israel*, who was ignorant of that COVENANT of GRACE, which in the Books of *Moses*, and the Prophets, was so often mentioned? Which Covenant in Miniature contains the Sum of the Christian Religion; and was typified by the Circumcision instituted in the *Jewish Church*, as appears from *Deut. xxx. 6.* *The Lord thy God will CIRCUMCISE thine HEART, and the Heart of thy Seed, to love the Lord thy GOD with all thine HEART, and with all thy SOUL, that thou mayest live:* which is explained in *Jeremiab xxxi. 33, 34.* *This shall be the COVENANT that I will make with the House of Israel: After those Days, saith the Lord, I will put my LAW in their inward Parts, and write it in their Hearts, and will be their God, and they shall be my People. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord: for they shall all KNOW me, from the least of them, unto the greatest of them, saith the Lord: for I will FORGIVE their INIQUITY, and I will remember their SIN no more.*

IN



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**I**N this Evangelick Covenant is contained many rich and precious PROMISES, that by them we might be Partakers of the Divine Nature, and thereby escape the Corruption that is in the World through Lust. To this the Apostle in his elegant Epistle to the *Hebrews* often alludes, as may be seen in the VIII<sup>th</sup>, IX<sup>th</sup>, and X<sup>th</sup> Chapters.

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**T**HE Precepts contained in the Gospel, are in themselves most HOLY and RIGHTEOUS, and to the Observance of which is annexed the greatest REWARDS.

**W**ITH respect to our DUTY to the ALMIGHTY, we are instructed to SERVE, HONOUR, LOVE, and ADORE the Divine Majesty, with all the Powers and Faculties of the SOUL: In the sense of our great GUILT and Weakness, to implore with humble Reverence his GRACE and MERCY, through the INTERCESSION of *Christ Jesus* our REDEEMER; to make Him our Fear and our Dread; and to live under an awful sense of the DIVINE PRESENCE, and determine all the Desires and Powers of our Minds to obtain the Divine Favour and Mercy, which we are to seek with our whole Hearts; and to BELIEVE and CONFIDE in the PROMISES contained in the Gospel.

**T**HE Precepts laid down for the Direction of our Lives, comprehend all the Moral Virtues that relate either to God, our Neighbour, or our Selves. The Gospel has cleared what was doubtful by the Light of Nature, and has

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made the Improvements of it necessary Parts of our Duty.

IN the Writings of the Philosophers, are found many excellent Rules and Precepts of Morality, and fine Encomiums upon VIRTUE; but how very few of their Disciples, or themselves, were reclaimed from their Vices, is too evident from the enormous Wickedness that prevailed in the World, at the very time when the Philosophick Schools were in the highest Vogue.

THERE never was so noble a Draught of Morality; such a Scheme of Duty, delivered in so full and plain a Manner, and prest upon Mankind with such Authority, as is found in our Saviour's SERMON on the MOUNT: which is not only conducive to the Happiness of every particular Person practising the same, but also upon the Observance of which, the PEACE and FELICITY of all Societies depend.

THIS Divine Discourse begins with a Description of those internal Habits and Dispositions that are to be implanted in the Soul, and whereby it is purified from all those corrupt Inclinations, Pride, and Passions, with which the human Nature is vitiated; and from whence an Observance of all Moral Precepts does necessarily spring.

AS the Moral Law prohibits MURDER, so our Saviour forbids all MALICE, ENVY, and Uncharitableness; not to render EVIL for EVIL, but to forgive them that despitefully use us; and do to others as we would they should do unto us.

ALL Acts of UNCLEANNES and Impurity are not only absolutely prohibited, but  
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all UNCHASTE THOUGHTS and DESIRES are to be suppressed.

AS all unjust and dishonest Practices, either by Fraud or Force, are the direct Violations of the Moral Law; so the Lust of COVETOUSNESS, from whence these spring, is absolutely condemned.

THESE, and many other Precepts contained in that Divine Sermon, and in other Discourses of our Saviour, are enforced and illustrated by the Apostles, in their Epistles, which in this ESSAY are referred to.

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THE Promises contained in the Gospel, relate to the Things of this Life, but principally to that Life which is everlasting.

AS to the Things of this Life, altho' we have no assurance of enjoying Prosperity, Riches, and Honours; yet we are promised what is infinitely better, the PARDON of our Sins; the FAVOUR, MERCY, and PROTECTION of the Almighty; that Peace of CONSCIENCE and Joy in the HOLY GHOST, which surpasseth all human Knowledge, and can be perceived only by those who enjoy it.

AS to the Life to come, it represents that State of endless REST, PEACE, and JOY, which Eye hath not seen, nor Ear heard, nor ever entered into the Heart of Man to conceive: In the Divine Presence there being fulness of Joy, and Pleasures for evermore. This is that INHERITANCE *that is incorruptible and undefiled, and that fades not away, but is reserved in the*

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*Heavens for all that BELIEVE and OBEY the GOSPEL.*

AS we are thus allured to embrace that which alone can make us happy here and hereafter; so the Gospel denounces tremendous WRATH and Vengeance against all UNGODLINESS and UNRIGHTEOUSNESS of Men, who DESPISE that Mercy, Long-suffering, and Patience, which should lead them to Repentance: For, *Christ Jesus our Redeemer shall be revealed from Heaven in FLAMING FIRE, to take Vengeance on them that KNOW NOT God, and that OBEY not his Gospel; who must be punished with EVERLASTING DESTRUCTION from the Presence of the Lord, and from the Glory of his Power.*

THE Misery to which all impenitent Sinners are DOOMED, is represented by our Saviour himself in most affecting Expressions. To awaken our Fear, Torments most exquisite and eternal are threatned; which are set forth by such Representations, as may make the deepest Impressions upon the Mind. HELL is described as a Worm preying upon the Vitals, to signify the furious REFLECTIONS of a GUILTY CONSCIENCE: 'Tis represented by Fire and Brimstone, that burns with the most intense Heat; and this infinitely encreases the Torments, that the condemned Soul knows that these shall be everlasting.

WHAT can more powerfully reclaim Men from Sin, than these Terrors; and fortify the Soul against the Contempt and Fear of Men?

THUS our Saviour animated his Disciples against all Persecutions; *Fear not them which kill the Body, but are not able to kill the Soul:*  
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*But rather fear him which is able to destroy both Soul and Body in Hell.*

ALL the Deliverances vouchsafed to the Patriarchs and Prophets, were only temporal, they all died. The *Israelites* that were so miraculously deliver'd from their Bondage in *Egypt*, and brought into the quiet Possession of the Land of *Canaan*, could not there long continue, by reason of Death; and therefore many of them acknowledged that they were but STRANGERS and PILGRIMS on the Earth. *Lazarus*, and others whom *Christ* raised from the Dead, were to lose by Death the Life he had so miraculously restored.

NONE of the Promises of the Gospel have given any Hope that we are to be freed from Death, or exempted from the many Diseases to which the Body is liable; or any other outward Afflictions to which this Life is subject: but our Saviour has assured, that those that Believe on him shall have ETERNAL LIFE; consisting in the Knowledge of the only true God, and *Jesus Christ* whom he hath sent; that their Souls shall be enlightned and sanctified by the Graces of the Divine Spirit, to fit and prepare them for celestial Glory; and that the Promises of these sublime Mercies, should be conferred upon all those who confide in these Promises, and constantly and humbly implore them.

THUS ETERNAL LIFE in PERPETUAL BLISS or endless Death, being set before us, What Folly! What Madness is it for those that call themselves CHRISTIANS, to neglect this great Salvation, and to barter away everlasting Hap-

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Happiness for the Riches, Honours, and trifling Pleasures of what can be enjoyed only during the short Space of a very uncertain Life?

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### PROPHECIES of Future Events.

*Our Saviour having upon many Occasions assured his Disciples of the Descent of the Holy Ghost, who should teach them all Things, and bring all Things that he had said to their Remembrance; that they should be endued with a Power of working Miracles, and subverting the Kingdom of Satan in the World, the Effects of which immediately appeared.*

THE first great EVENT after our Saviour's Ascension, was the sending of the HOLY GHOST, pursuant to the Promise made to the Apostles: This came to pass when they were all assembled together; a Sound from Heaven, attended with a mighty rushing Wind, filling all the House; and then appeared cloven Tongues, like as of Fire, sitting upon each of them; whereby they were endued with the POWER of speaking all manner of LANGUAGES, and thereby enabled to execute the high Command received from their Lord, to go into all the World, and preach the GLAD TIDINGS of SALVATION to all Nations.

THIS was at the Feast of *Pentecost*; when the *Jews* out of all Nations were assembled at  
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*Jerusalem*; who hearing the Apostles speaking all Languages, were exceedingly amazed.

**T H E** next wondrous Effect of the Descent of the **DIVINE SPIRIT**, was the great **CHANGE** wrought upon the Apostles themselves.

**A L L** the Darkneſs and **UNBELIEF** of their Minds was dispelled: they who had ſuch **OBSCURE** Apprehenſions of all that their Lord had ſo often repeated, were now ſo illuminated, that they received a clear and diſtinct View of all the wondrous **MYSTERIES** of Man's Redemption; and ſaw clearly the great Deſign of the Divine Wiſdom in the Humiliation, Death, and Paſſion of their Lord and Maſter.

**T H E Y** who had ſo many Doubts, and ſo little Expectation of his **RESURRECTION**; now at the Peril of their Lives they teſtify both to *Jews* and *Gentiles*, that He whom they had crucified was the **MESSIAH**, the Lord of Glory.

**P E T E R**, who had ſhewed ſo much Fear upon his Maſter's Apprehenſion, that he twice denied him, and once abjured him; was ſo **ANIMATED** with a **DIVINE FORTITUDE**, that he goes up to the Temple, charges all the State of the *Jews* with the Murder of their long expected and **DESIRED MESSIAH**; boldly avowing, that He whom they had crucified, was **RISEN** from the Dead, and **ASCENDED** into Heaven, and **EXALTED** to the right Hand of God, to be a **PRINCE** and **SAVIOUR**, to give Repentance and Remiſſion of Sins; by which Diſcourſe, three thouſand were immediately converted.

**O U R S A V I O U R** having aſſured his Diſciples, upon their ſeeing the Miracles wrought by him, that they ſhould be endued with a Power to  
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Work greater Miracles; this was accomplished by their Raising the Dead, Dispossessing of Devils, and curing all manner of Diseases: But the greatest Miracle, was the Conversion of the Gentile World; which is the most stupendious Revolution that ever happened since God created Man upon the Earth: which fully appears, if we consider the Meanness of the Persons employed upon this great Embassy; the Doctrines they were to preach; the Places where Christianity was first planted; the State that the World was then in; the wonderful Efficacy of their Preaching, and the great Change it made upon Mankind.

THE Apostles were eleven *Jews*, all bred up in mean and mechanick Trades, without any human Literature. The Divine Wisdom making use of these mean Instruments, to confound all the vain Philosophy which at that time prevailed in the World.

THE DOCTRINES preached by these poor illiterate Men, were of a most SUBLIME NATURE, and contrary to all the CUSTOMS and vicious Inclinations which had so long prevailed in the World.

THEY told the *Jews*, That the MESSIAH being come, an End was then to be put to all the Ceremonial Law; that their Temple-Worship was for ever to be abolished; that, they were no longer to be a PECULIAR PEOPLE; but that the GLAD TIDINGS of SALVATION was to be PREACHED TO ALL NATIONS, God being no respecter of Persons; *but he that feareth him, and worketh Righteousness, is accepted with him.*

THEY



## INTRODUCTION. xxxiii

THEY tell the *Gentiles*, That the things which they sacrificed, they sacrifice to DEVILS, and not to GOD; and that therefore they should turn from their worshipping IDOLS, and only serve the TRUE and LIVING GOD; who now commandeth all Men every where to REPENT: Because *he hath appointed a DAY, in the which he will JUDGE the WORLD in RIGHTEOUSNESS, by that MAN whom he hath ORDAINED; whereof he hath given ASSURANCE unto all Men, in that he hath RAISED him from the DEAD.*

THIS Divine Doctrine is clearly described in the Words of the Apostle: *The Grace of God that bringeth SALVATION, hath appeared unto all Men; teaching us that DENYING UN-GODLINESS, and WORLDLY LUSTS, we should LIVE SOBERLY, RIGHTEOUSLY, and GODLY in this present World; looking for that BLESSED HOPE, and the GLORIOUS APPEARING of the great GOD, and our SAVIOUR Jesus Christ; who gave himself for us, that he might REDEEM us from all INIQUITY, and PURIFY unto himself a peculiar People zealous of good Works.*

THIS was what the Apostles preached; and though they were Doctrines most contrary to all the corrupt Inclinations of the humane Nature, yet how wonderfully did it prevail? Both the Temper and Lives of Men were soon altered; so that they seemed to have changed their very NATURES, to have been born again, and become NEW CREATURES. Those that had before been most vicious and profligate, not only talked of, but practised all kind of Virtues; conforming not only their outward Actions, but their Thoughts and Desires, to an en-  
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tire

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tire Obedience to all the Divine Precepts. So that the Christians, even by the *Gentile* Historians of that Time, are represented as most innocent, devout, and charitable, and lovers of one another.

THO' the Gospel was at first preached to the Poor, and they received it (when it was despised and persecuted by the proud Pharisees and Philosophers) yet in a short time these Men of most acute and inquisitive Minds, and endued with great Learning, upon seeing the Virtue, Piety, and Divine Fortitude, which the Christians shewed in defence of their Religion, were thereby so convinced of the DIVINITY of it, that they became the zealous Defenders of that Religion which they once despised; and at the Peril of their Lives, presented Apologies to the *Roman* Emperors, wherein they expose the Impieties and Absurdness of all the Pagan Worship, and with great Elegancy defend the Truth and Excellency of the Christian Religion, which was so severely persecuted and traduced.

THIS new Doctrine (as it was then called,) prevailed in all the great Cities of the then known World; the Pagan Temples and Sacrifices were deserted; those who had practised Magick Arts, openly burnt their Books, and could never be induced, by the severest Torments, to shew the least Regard to the Pagan Rites.

THO' our Saviour had often foretold his Disciples, that They were to be hated, persecuted and killed; and they fully knew this was to be their fate; yet they persisted to preach the Gospel, not only in all the Provinces of the *Roman* Empire, but to the most barbarous part  
of

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of Mankind; and were so far from being deterred by the cruel Torments inflicted upon them, that they rejoiced that they were counted worthy to suffer for the sake of their Lord and Redeemer. This heroick Spirit was not confined to the Apostles, but Millions of both Sexes, both in their tender Youth, and Old Age, crowded to the Tribunals, to profess themselves Christians, and thereby to obtain the glorious Crown of Martyrdom; enduring the most acute Torments that Men or Devils could invent, with an invincible Patience.

BUT I forbear to enlarge upon this, referring the Reader to the elegant Description thereof by the noble Historian, which is inserted at the End of this ESSAY: To which, I will only add what is writ by that elegant Father St. *Cbrysoftom*, who tells the *Gentile* with whom he was disputing, " That he would  
" not prove *Christ's* DEITY by a Demonstration  
" from Heaven, by his Creation of the World,  
" his great and stupendous Miracles, his raising  
" the Dead, Curing the Blind, Expelling Devils;  
" nor from the mighty Promises of a  
" Future State, and the Resurrection of the  
" Dead (which an Infidel might not only question,  
" but deny) but from what was sufficiently evident and obvious to the meanest  
" Idiot, his planting and propagating Christianity in the World, in spite of all the cruel  
" Torments inflicted upon the Professors of  
" this Religion.

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THE next great Event, is the Siege of *Jerusalem*, the Destruction of the Temple, the Dissolution of the *Jewish* Common-wealth, and their Dispersion over all the World ; which came to pass about forty Years after our Saviour's Ascension. All the Predictions of our Saviour relating to the Destruction of *Jerusalem* and the Temple, with all the Wars, Earthquakes, and terrible Signs from Heaven that were to precede it, were fully accomplished ; as appears by the *Jewish* and *Roman* Historians.

TO which may be added, that the Emperor *Julian*, out of his Hatred to the Christians, attempts the Rebuilding the Temple, and in order thereto, all the old Foundations were dug up.

AS they were prosecuting this Work, Balls of Fire often broke out near the Foundations, which burnt many of the Workmen, and render'd the Place inaccessible : This is related by *Ammianus*, an Heathen Historian, and is acknowledged by the *Jewish* Writers.

THUS our Saviour's Predictions were literally accomplished,

*THAT not one Stone should be left upon another.*

THIS unhappy and unbelieving People, are scattered thro' all the Regions of the known World ; and tho' the most implacable Enemies of the Christians, yet are they living Evidences of the Truth of the Christian Religion, and of the full Completion of the PROPHECIES in the Old Testament relating to the MESSIAH. These  
sacred

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sacred Records they have conserved with the greatest Care and Fidelity, not allowing any Book either of the Law or the Prophets, to be brought into any of the Synagogues, if the least Omission or Error is made in the Transcript.

THEY have now subsisted above 1600 Years, without King, without Priest, without Temple or Sacrifice, without Image, and without any settled Property, as was foretold by the Prophet *Hosea*.

HATERS and Despisers of all besides their own Nations, and persecuted and hated in all Nations wherever they came.

THE Preservation of this People thus dispersed, is not only an Evidence of the Divinity of those SACRED ORACLES committed to their Care, but are also themselves an illustrious Instance of that SUPREAM PROVIDENCE, which presides and rules over all.

THE *Egyptians, Syrians, Greeks, Romans*, and all other Nations, are come to an End, by the many Wars and Revolutions that have happened in the World; but the *Jews* now subsist, distinct from all other Nations. Wherein what was foretold by *Jeremiah* is literally come to pass; *I will make an End of all Nations whither I have driven thee*, but I will not make a full End of thee. See *Jeremiah* xlv. 28.

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THE next Thing to be considered under the Head of future EVENTS, are the Prophecies that relate to the State of the Christian Church.

THE

## **xxviii INTRODUCTION.**

**THE** Rise of false Christs and false Prophets, and the great Apostacy that was to be in the Church; with the Description of the Antichrist.

**THERE** is nothing which has proved a greater Scandal, and given the Enemies of Christianity greater Advantage, than the many Sects and Parties into which the Christians have been, and now are divided; but this Objection is so far from being any Prejudice to the Certainty of the Christian Religion, that it is a great Confirmation of the Truth of it. Our Saviour having expressly told his Disciples, that Offences must come; and cautions them to beware of false Prophets and Teachers, who should outwardly assume the GARB OF HARMLESS SHEEP, but inwardly were RAVENING WOLVES. That false Christs and false Prophets should arise, by whom many should be seduced; and represents the future State of the Church, by the Parable of a Field sowed with pure Wheat, but over-run with Tares sowed by the Devil.

**THESE** Predictions are explained by the Apostles in their Epistles.

**ST. PAUL** affirms, that HERESIES must arise; that they which are approved may be made MANIFEST. And in his farewell Speech to the Elders of *Ephesus*, he commands them to take HEED unto themselves, and to all the FLOCK, over which the HOLY GHOST has made them Overseers, to FEED the Church of God, which he hath PURCHASED with his own BLOOD: for that after his departing should grievous WOLVES enter in among them, not sparing

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*sparing the FLOCK: Also of their own SELVES should Men arise, speaking PERVERSE Things to draw away Disciples after them, professing to know God, but in Works DENYING him.*

THIS is enlarged upon in several Parts of his Epistles, as will appear by the References, Pag. 88.

ST. PETER foretels, that as there was false PROPHETS among the People of the *Jews*, so there should be false TEACHERS in the Christian Church; who privily should bring in the DAMNABLE HERESY of denying the LORD that bought them, and bring upon themselves SWIFT DESTRUCTION.

THIS Prophecy was literally accomplished by the Rise of the *Arian* Heresy, which infected most of the *Asian* and *African* Churches; which being propagated and supported by the cruel Persecution inflicted upon those who professed the Belief of our Blessed Saviour's DIVINITY, soon brought upon them the swift Destruction of *Mahometism*; as is more particularly represented in the *Introduction* to the *Abstract of the History of Old Testament*, pag. 11, 12.

IN the present Age, many attempts have been made to revive this Heresy; these being baffled by undeniable Proofs drawn from the Holy Scriptures, the modern Infidels have changed their Battery, and are now attacking the Divine Authority of the sacred Records; and in many of their Writings have endeavoured to expose Christianity under the Title of PRIEST-CRAFT; as if it were only the CONTRIVANCE of an Order of Men, to advance their own Temporal

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poral POWER and INTEREST; but this is far from being any real Argument against the Divine Authority upon which the Holy Scriptures are founded: For can it be imagined, that Men, whose Views were only to acquire Riches, Grandeur, and Power, should form a Scheme of Doctrines and Precepts so diametrically opposite to that Avarice, Pride, and Ambition, with which their Enemies have charged them? If there have been, or now are such Persons, whose Practice contradict the Religion they profess, they VERIFY the PREDICTIONS of Our Saviour and the Apostles: *That Men should be Lovers of themselves, COVETOUS, PROUD, Lovers of Pleasure more than Lovers of God: Having a FORM of GODLINESS, but DENYING the POWER thereof.*

WHAT these Endeavours to subvert the fundamental Articles of the Christian Religion have produced, is now too apparent; for Men are arrived to that State of Pride and Vanity, that they have presumed to advance their own REASON in opposition to the Truths of the Gospel, and impiously to prescribe Laws to their Maker; abrogating his Justice, and extending the Divine Mercy even to the Indulgence of Mankind in the most enormous Vices. What these Maxims of Infidelity have produced, is too evident; for such a Dissoluteness of Manners, such a Luxury in all Parts of Life, such a Contempt of the very Laws and Liberties of their Country, was never before known in this Nation.

NOW these very Impieties, are a Testimony of the Truth of that Religion, which  
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some with so much Zeal have endeavoured to confound. For if there had been no Heresies, nor other Impieties in the Christian Church, that Religion could not be true, which has expressly foretold that such should arise.

AS to the Antichristian Apostacy, it may be observed, That the first Christian Emperors, to express their Zeal for Christianity, bestowed great Estates and Immunities upon the Clergy; which soon infected that Order of Men with an unsatiable AVARICE, and restless Ambition; neglecting the Study of the Scriptures, and the proper Duties of their sacred Function; and by degrees, brought into the Church many of the gross Superstitions of Paganism, which at last terminated in the Establishment of the Worship of IMAGES (although warmly opposed by several of the *Greek* Emperors.

THE *Roman* Empire in the *West*, being entirely broke by the IncurSIONS of the Northern Nations, in the Year 476, and Ten Kingdoms being settled upon its Ruins, an Ecclesiastical Monarchy was introduced, which has assumed an absolute Supremacy over all Sovereign Princes, and by degrees, brought all these Ten Kingdoms to submit their Regal Authority to the controul of the Papacy.

THE Description given of the Antichrist in the Holy Scriptures, is as follows.

THAT before Christ's second Coming, there should be \* *a falling away*; and that MAN of SIN be REVEALED, the SON of PERDITION:

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*who*

\* 2 Thess. ii. 3, 4, 6, 7, 8, 9, 10, 11, 12.

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*who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, shewing himself that He is God. Now ye know what withholdeth, that He might be revealed in his Time. For the MYSTERY of INIQUITY doth already work, only He who now LETTETH will LET, until he be taken out of the way. And then shall that WICKED ONE be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming: Even him whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders; and with all Deceiveableness of Unrighteousness in them that perish; because they received not the Love of the Truth, that they might be saved. And for this Cause, God shall send them strong Delusions, that they should believe a LYE: That they all might be DAMNED who BELIEVED NOT the Truth, but had Pleasure in Unrighteousness.*

*NOW the \* Spirit speaketh expressly, That in the latter Times, some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking Lies in Hypocrisy; having their Conscience seared with a hot Iron; forbidding to MARRY, and commanding to abstain from MEATS, which God hath created to be received with Thanksgiving of them which BELIEVE and KNOW the Truth.*

IF these Predictions relating to the Anti-christian Empire, be compared with the Histories that describe the Rise and Establishment of

\* 1 Tim. iv. 1, 2, 3.

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of this Spiritual Monarchy, and the gross Superstitions and Idolatries that have been introduced, and are practised by that Hierarchy; it will appear, that these PROPHECIES have been fully accomplished.

TO which may be added, the Representations that are found in the Apocalypse of the ANTICHRISTIAN APOSTACY; which is described by the Emblem of a Woman DRUNKEN with the BLOOD of the SAINTS and MARTYRS of *Jesus*.

THIS Prediction has been literally fulfilled: for as the Papacy have imitated the *Pagans* in their SUPERSTITIONS and IDOLATRIES, so have they outvied them in the cruel PERSECUTIONS, inflicted upon those that opposed them; whereby much more Christian Blood has been shed, than in the TEN first PERSECUTIONS; and wherein the Martyrs, that suffered under the Papal Tyranny, have shewn a DIVINE FORTITUDE, in many respects EQUAL to what was so conspicuous in the first Ages of Christianity.

OF which the cruel SUFFERINGS, CONSTANCY, and PATIENCE of those who were doomed to the *French Gallies*, is a most illustrious Instance: Some of whom, who had there endured the greatest Miseries for above twenty Years, are now living; who were delivered by Queen *ANNE*, upon the Conclusion of the Peace; which ought to be remembered to the everlasting Honour of that excellent Princess.

AS to what relates to the Subversion of the Antichristian Empire: its DESTRUCTION is described to come when she least expects it, as it did upon the *Chaldean Babylon*.

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AS to the GLORY, MAGNIFICENCE, and UNIVERSALITY of the MESSIAH'S KINGDOM, which is to be established in RIGHTEOUSNESS and PEACE; his SECOND COMING, and the FINAL JUDGMENT; these are fully described both in the Old and New Testament: to which I must refer the \* Reader.

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THUS have I endeavoured to draw a short but imperfect Sketch of the FACTS, DOCTRINES, PRECEPTS, PROMISES, THREATNINGS, and PROPHECIES contained in the Four Gospels.

I ONCE intended to close this INTRODUCTION, with some Thoughts of my own, concerning the Excellence of the HOLY SCRIPTURES; but finding that this has been set in so strong and clear a Light, by that most learned Prelate, Bishop *Stillingfleet*, the same is here inserted.

*See Origines Sacrae, pag. 599.*

“ WHAT is there which doth more highly CONCERN Men to KNOW, than GOD himself? Or what more GLORIOUS and EXCELLENT Object could he discover than himself to the World? There is nothing certainly which should more commend the SCRIPTURES to us, than that thereby we may grow more acquainted with GOD; that we may know more of his Nature, and all his Perfections,

\* See in this ESSAY, pag. 187, and 303. and in the EXPLANATION of the Psalms, pag. 87. and also in the EXPLANATION of the Book of Deuteronomy, pag. 284. in the ABSTRACT of the OLD TESTAMENT.

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“fections, and many of the great Reasons of  
“his Actings in the World.

“IN the SCRIPTURES, we read the most  
“rich and admirable Discoveries of DIVINE  
“GOODNESS; and all the Ways and Methods  
“he useth in ALLURING Sinners to himself.  
“With what MAJESTY he COMMANDS; with  
“what CONDESCENTION he ENTREATS; with  
“what IMPORTUNITY he woos Mens Souls  
“to be RECONCILED to him; with what FA-  
“VOUR he EMBRACETH; with what TENDER-  
“NESS he CHASTISETH; with what BOWELS  
“he PITIETH those who have chosen him to  
“be their God! With what POWER he SUP-  
“PORTETH, with what WISDOM he DIREC-  
“TETH, with what CORDIALS he REFRESH-  
“ETH the Souls of such who are DEJECTED  
“under the Sense of his DISPLEASURE;  
“and yet their love is sincere towards him!  
“With what profound HUMILITY, what HO-  
“LY BOLDNESS, what becoming DISTANCE,  
“and yet what restless IMPORTUNITY, do  
“we therein find the Souls of God's People  
“ADDRESSING themselves to him in PRAYER!  
“With what CHEARFULNESS do they SERVE  
“him, with what CONFIDENCE do they TRUST  
“in him, with what RESOLUTION do they AD-  
“HERE to him in all Streights and Difficulties!  
“With what PATIENCE do they SUBMIT to  
“his Will in their greatest Extremities! How  
“FEARFUL are they of SINNING against God,  
“how CAREFUL to PLEASE him, how regard-  
“less of SUFFERING, when they must choose  
“either that or SINNING? How little appre-  
“hensive

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“ **hensive of Men's DISPLEASURE, while they**  
“ **enjoy the FAVOUR of God!**

“ **NOW all these Things, which are so**  
“ **fully and pathetically expressed in Scripture,**  
“ **do abundantly set forth to us the Exube-**  
“ **rancy of God's GRACE and GOODNESS to-**  
“ **wards his People; which makes them DE-**  
“ **LIGHT so much in him, and be so sensible of**  
“ **his DISPLEASURE. But above all other Dis-**  
“ **coveries of God's Goodness, his sending his**  
“ **Son into the World to DIE for Sinners, is**  
“ **that which the Scripture sets forth with the**  
“ **greatest Life and Eloquence!**

“ **WAS there ever so great an EXPRESSION**  
“ **of LOVE heard of! Nay, was it possible to**  
“ **be imagined, that that God, who perfectly**  
“ **HATES SIN, should himself offer the PARDON**  
“ **of it, and send his SON into the World to**  
“ **SECURE it to the Sinner, who doth so hear-**  
“ **tily REPENT of his SINS, as to *Deny himself,***  
“ ***and take up his Cross, and follow CHRIST:***  
“ **Well might the Apostle say, *This is a faith-***  
“ ***ful Saying, and worthy of all Acceptation,***  
“ ***that Jesus Christ came into the World to SAVE***  
“ ***Sinners.***

“ **AND is not this an inestimable Benefit**  
“ **we enjoy by the SCRIPTURE, that therein we**  
“ **can read and converse with all these Expres-**  
“ **sions of God's Love and Goodness, and that**  
“ **in his own Language? Shall we admire and**  
“ **praise what we meet with in Heathen Poets**  
“ **and Philosophers, and shall we not adore the**  
“ **infinite Fulness of the SCRIPTURES, which**  
“ **run over with continued Expressions of that**  
“ **of a higher Nature?**

“ **NOW**

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“ **NOW** is not this an inestimable Advantage we enjoy by the **SCRIPTURES**, that therein we understand what God himself hath discovered of his own Nature and Perfections, and of his readiness to pardon Sin upon those gracious terms of **FAITH** and **REPENTANCE**; and that which necessarily follows from these two, hearty and **SINCERE OBEDIENCE**?

“ **THE** Scriptures give the most faithful Representation of the State and Condition of the Soul of Man.

“ **THE** true Original of all that Disorder and Discomposure that is in the Soul of Man, is only fully and satisfactorily given us in the Word of God.

“ **THE** nature and working of this **CORRUPTION** in Man, had never been so clearly manifested, had not the **LAW** and **WILL** of God been discovered to the World; that is the Glass whereby we see the secret workings of Corruptions of our Natures; that sets forth the **FOLLY** of our **IMAGINATIONS**, the **UNRULINESS** of our **PASSIONS**, the **DISTEMPERS** of our **WILLS**, and the abundant **DECEITFULNESS** of our **HEARTS**.

“ **WHAT** a great Discovery is this of the **FAITHFULNESS** of God to the World, that he suffers not Men to undo themselves, without letting them know of it beforehand, that they might avoid it! God doth not rejoice in the Misery and Ruin of his Creatures, but fully declares to them what the Consequence and Issue of their **SINFUL PRACTICES** will be; assures them of a **JUDGMENT**

“ to

## **xlviii INTRODUCTION.**

“ to come, declares his own future SEVERITY  
“ against CONTUMACIOUS SINNERS, that they  
“ might not think themselves surpris’d; and  
“ that if they had known there had been so  
“ great danger in Sin, they would never have  
“ been such Fools, as for the sake of it to run  
“ into ETERNAL MISERY.

“ NOW God, to prevent this, with the  
“ greatest Plainness and Faithfulness, hath  
“ shew’d Men the Nature and DANGER of all  
“ their SINS, and asks them beforehand what  
“ they will do in the end thereof; whether they  
“ are able to bear his Wrath, and wrestle with  
“ EVERLASTING BURNINGS. If not, he bids  
“ them bethink themselves of what they have  
“ done already, and REPENT and AMEND their  
“ Lives, lest Iniquity prove their ruin, and De-  
“ struction overtake them; and that without  
“ Remedy.

“ NOW if Men have cause to prize and  
“ value one that tends their good, and would  
“ prevent their RUIN; we have cause exceed-  
“ ingly to prize and value the SCRIPTURES,  
“ which give us the truest Representation of  
“ the State and Condition of our SOULS.

“ THE Scripture discovers to us the on-  
“ ly way of PLEASING God, and ENJOYING  
“ his FAVOUR. That clearly reveals the WAY  
“ (which Man might have sought for to all  
“ Eternity, without a particular REVELA-  
“ TION) whereby Sins may be PARDONED, and  
“ whatever we do may be ACCEPTABLE UNTO  
“ God.

“ IT



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“ IT shews us, that the ground of our  
“ ACCEPTANCE with God is through CHRIST,  
“ whom he hath made a PROPITIATION for  
“ the SINS of the World; and *who alone is the*  
“ *true and LIVING WAY, whereby we may*  
“ *draw near to God with a true Heart, in full*  
“ ASSURANCE of FAITH; *having our Hearts*  
“ *sprinkled from an evil Conscience.*

“ THROUGH *Christ* we understand the  
“ TERMS on which God will shew FA-  
“ VOUR and GRACE to the World; and by  
“ him we have Ground of Access with Free-  
“ dom and Boldness unto God. On his Ac-  
“ count we may hope not only for GRACE to  
“ SUBDUE our SINS, RESIST TEMPTATIONS,  
“ CONQUER the DEVIL, and the WORLD: but  
“ *having fought this good Fight, and finished*  
“ *our COURSE, by patient continuance in Well-*  
“ *doing, we may justly look for GLORY, Ho-*  
“ *nour, and IMMORTALITY, and that*  
“ CROWN of RIGHTEOUSNESS *which is laid up*  
“ *for those who wait in FAITH, HOLINESS, and*  
“ HUMILITY, *for the appearance of Christ from*  
“ *Heaven.*

“ NOW what Things can there be of  
“ greater Moment and IMPORTANCE for Men  
“ to KNOW, or God to REVEAL, than the Na-  
“ ture of God, and our selves, the State and  
“ CONDITION of our SOULS, the only way to  
“ avoid ETERNAL MISERY, and enjoy EVER-  
“ LASTING BLISS!

“ THE Scriptures discover not only Mat-  
“ ters of Importance, but of the greatest  
“ Depth and Mysteriousness. There are ma-

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“ ny wonderful Things in the LAW of GOD;  
“ Things we may admire, but are never able  
“ to comprehend.

“ THE Scripture comprehends Matters of  
“ the most universal Satisfaction to the Minds  
“ of Men; though many Things do much  
“ exceed our Apprehensions, yet others are  
“ most suitable to the Dictates of our Nature.  
“ As the Nature of true HAPPINESS, wherein  
“ it lay, and how to be obtained.

“ TRUE CONTENTMENT under the TROU-  
“ BLES of LIFE, which the Scripture only ac-  
“ quaints us with the true Grounds of; and  
“ all the Prescriptions of Heathen Moralists  
“ fall as much short of, as the Directions of  
“ an Empirick doth of a wise and skilful Phy-  
“ sician.

“ AVOIDING the FEARS of DEATH,  
“ which can alone be through a grounded Ex-  
“ PECTATION of a future State of HAPPINESS,  
“ which Death leads Men to; which cannot  
“ be had but through the right UNDERSTAND-  
“ ING of the WORD of GOD.

“ THUS we see the Excellency of the  
“ Matters themselves contained in this REVE-  
“ LATION of the Mind of God to the World.

“ AS the Matters themselves are of an ex-  
“ cellent Nature, so is the Manner wherein  
“ they are revealed in the Scriptures. And  
“ that,

“ *First*, IN a clear and perspicuous Man-  
“ ner; not but there may be still some Passa-

“ ges

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“ ges which are hard to be understood, as being either Prophetical, or containing Matters above our Comprehension; but all those Things which concern the Terms of Man’s SALVATION, are delivered with the greatest Evidence and Perspicuity.

“ WHO cannot understand what these Things mean? *What doth the Lord require of thee, but to do JUSTLY, and to LOVE MERCY, and to WALK HUMBLY with thy God?* That without FAITH, it is impossible to PLEASE God; that without HOLINESS, none shall see the Lord; that unless we be BORN again, we can never ENTER into the KINGDOM of Heaven. These, and such like Things, are so PLAIN and CLEAR, that it is nothing but Men’s SHUTTING their EYES against the LIGHT, can keep them from understanding them. God intended these Things as DIRECTIONS to Men; and is not he able to SPEAK INTELLIGIBLY when he please? He that made the Tongue, shall he not speak so as to be understood without an infallible Interpreter? especially, when it is his design to make KNOWN to Men, the TERMS of their ETERNAL HAPPINESS? Will God JUDGE Men at the great Day, for not BELIEVING those Things which they could not UNDERSTAND? Strange, that ever Men should judge the Scriptures OBSCURE in Matters necessary, when the Scripture accounts it so great a JUDGMENT for Men not to UNDERSTAND them. *If our Gospel be HID, it is bid to them that are lost; in whom the God of*

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“ this

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“ *this World hath* BLINDED *the Minds of them*  
“ *which* BELIEVE *not, lest the LIGHT of the*  
“ GLORIOUS GOSPEL *of Christ should shine unto*  
“ *them.*

“ *Secondly,* IN a powerful and AUTHORI-  
“ TATIVE Manner: As the Things contained in  
“ Scripture do not so much beg acceptance as  
“ COMMAND it; in that the Expressions where-  
“ in our DUTY is concerned, are such as  
“ AWE Mens Consciences, and pierce to their  
“ Hearts, and to their secret Thoughts.

“ *Thirdly,* IN a pure and unmixed man-  
“ ner: The same Vein of Purity and HOLI-  
“ NESS running through the whole Book of  
“ SCRIPTURES.

“ *Fourthly,* IN an uniform and agreeable  
“ manner.

“ 1. THAT this Doctrine was delivered  
“ by Persons who lived in different Ages and  
“ Times from each other. In the sacred Scrip-  
“ ture, we read not one Age condemning ano-  
“ ther; we find LIGHT still increasing in the  
“ Series of Time in Scripture, but no Reflec-  
“ tions in any time upon the IGNORANCE or  
“ WEAKNESS of the Precedent; the dimmest  
“ Light was sufficient for its Age, and was a  
“ step to further Discovery.

“ 2. By Persons of different Interests in the  
“ World.

“ GOD

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“ GOD made choice of Men of all Ranks  
“ to be Enditers of his ORACLES; to make it  
“ appear, it was no Matter of State Policy, or  
“ particular Interest, which was contained in  
“ his WORD; which Persons of such different  
“ Interests could not have AGREED in, as they  
“ do. We have *Moses, David, Solomon*; Per-  
“ sons of ROYAL RANK and QUALITY; and  
“ can it be any mean Thing which these think  
“ it their Glory to be Penners of? We have  
“ *Isaiab, Daniel*, and other Persons of the  
“ Highest EDUCATION and ACCOMPLISHMENTS;  
“ and can it be any trivial thing which these  
“ employ themselves in? We have *Amos*, and  
“ other PROPHETS in the OLD TESTAMENT,  
“ and the APOSTLES in the New, of the mean-  
“ er sort of Men in the World; yet all these  
“ JOYN in CONSORT together: when God tunes  
“ their SPIRITS, all agree in the same strain of  
“ Divine Truths, and give LIGHT and HAR-  
“ MONY to each other.

“ 3. BY Persons in different Places and  
“ Conditions.

“ ALL the different Dispensations agree in  
“ the same common Principles of Religion:  
“ the same Ground of ACCEPTANCE with  
“ God, and OBLIGATION to Duty, was COM-  
“ MON to all; though the peculiar Instances  
“ wherein God was SERVED might be diffe-  
“ rent, according to the Ages of Growth in  
“ the Church of God. So that this great UNI-  
“ FORMITY, considered in these Circumstances,  
“ is an Argument that these things came ori-  
“ ginally from the same SPIRIT, though con-  
“ veyed

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“veyed through different Instruments to the  
“Knowledge of the World.

“*Fifthly*, IN a PERSUASIVE and CONVINC-  
“ING manner : and that these ways.

“1. BRINGING DIVINE TRUTHS  
“down to our CAPACITY ; clothing SPIRITU-  
“AL MATTER in familiar Expressions and  
“Similitudes ; that so they might have the ea-  
“sier Admission into our Minds.

“2. PROPOUNDING things as our  
“INTEREST, which are our DUTY : thence  
“God so frequently in Scripture recommends  
“our DUTIES to us, under all those Motives  
“which are wont to have the greatest FORCE  
“on the Minds of Men ; and annexeth graci-  
“ous PROMISES to our PERFORMANCE of them,  
“and those of the most weighty and concern-  
“ing Things. Of GRACE, FAVOUR, PROTEC-  
“TION, DELIVERANCE, Audience of PRA-  
“YERS, and ETERNAL HAPPINESS : And if  
“these will not prevail with Men, what Mo-  
“tives will ?

“3. COURTING us to Obedience, when  
“he might not only COMMAND us to obey,  
“but PUNISH presently for Disobedience.  
“Hence are all those most pathetic and af-  
“fectionate Strains we read in Scripture. O  
“*that there were such an Heart within them,*  
“*that they would fear me, and keep all my*  
“*Commandments, always, that it might go well*  
“*with them, and with their Children after them !*

“THE Scriptures may be considered as a  
“RULE of LIFE, or as a LAW of GOD, which  
“is

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“ is given for the Government of the Lives of  
“ Men : and therein, the Excellency of it lies  
“ in the Nature of the Duties, and the Encou-  
“ ragements to the Practice of them.

“ *First*, IN the NATURE of the DUTIES re-  
“ quired, which are most becoming God to  
“ REQUIRE ; most reasonable for us to PER-  
“ FORM.

“ 1. MOST becoming God to REQUIRE ;  
“ as they are most suitable and agreeable to  
“ the DIVINE NATURE : the Imitation of  
“ which in our Actions is the Substance of our  
“ Religion. IMITATION of him in his GOOD-  
“ NESS and HOLINESS, by our constant En-  
“ deavours of MORTIFYING SIN ; and growing  
“ in GRACE and PIETY. In his GRACE and  
“ MERCY, by our kindness to all Men ; FOR-  
“ GIVING the Injuries Men do unto us ; doing  
“ GOOD to our greatest Enemies. In his Jus-  
“ TICE and EQUITY ; by DOING as we would  
“ be DONE by, and *keeping a Conscience void of*  
“ *Offence, towards God and towards Men.*

“ 2. THEY are most reasonable for us  
“ to perform, in that God requires nothing  
“ but what is apparently Man's Interest to do :  
“ God prohibits nothing but what will DE-  
“ STROY him, if he doth it ; so that the Com-  
“ mands of the SCRIPTURES are very JUST and  
“ REASONABLE.

“ *Secondly*, THE Encouragements are more  
“ than proportionable to the Difficulty of O-  
“ bedience. God's Commands are in them-  
“ selves easy, and most suitable to our Na-  
“ tures.

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“ tures. What more RATIONAL for a CREA-  
“ TURE, than to OBEY his MAKER? All the  
“ Difficulty of Religion ariseth from the COR-  
“ RUPTION of Nature. Now God, to encour-  
“ age Men to CONQUER the DIFFICULTIES  
“ arising thence, hath propounded the strong-  
“ est Motives, and most prevailing Arguments  
“ to OBEDIENCE.

“ SUCH are the Considerations of God's  
“ LOVE and GOODNESS MANIFESTED to the  
“ World, by sending his Son into it, to DIE  
“ for SINNERS, and to give them an EXAMPLE,  
“ which they are to follow; and by his Read-  
“ ness through him to PARDON the Sins, and  
“ ACCEPT the Persons of such, who so receive  
“ him as to walk in him; and by his PROMI-  
“ SES of Grace to ASSIST them in the wrest-  
“ ling with the Enemies of their Salvation.

“ AND to all these, add that GLORIOUS  
“ and UNCONCEIVABLE Reward, which God  
“ hath PROMISED to all those who sincerely  
“ OBEY him: And by these things, we see how  
“ much the ENCOURAGEMENTS over-weigh  
“ the DIFFICULTIES; and that none can make  
“ the least Pretence that there is not Motive  
“ SUFFICIENT to down weigh the TROUBLES  
“ which attend the Exercise of OBEDIENCE to  
“ the Will of God.

“ SO that we see what a peculiar Excellency  
“ there is in the Scriptures, as a RULE of LIFE,  
“ above all the Precepts of meer MORALISTS;  
“ the Foundation of Obedience being laid  
“ deeper in Man's Obligation to serve his MA-  
“ KER, the practice of Obedience being car-  
“ ried higher in those most HOLY PRE-  
“ CEPTS,



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“CEPTS, which are in Scripture the REWARD  
“of OBEEDIENCE; being incomparably greater  
“than what Men are able to CONCEIVE, much  
“less to PROMISE or BESTOW.

“THE Excellency of the Scriptures ap-  
“pears, as they contain in them a COVENANT  
“of GRACE, or the Transactions between  
“God and Man, in order to his ETERNAL  
“HAPPINESS. The SCRIPTURES contain in  
“them the *Magna Charta* of HEAVEN, an ACT  
“of PARDON with the ROYAL ASSENT of  
“Heaven, a PROCLAMATION of GOOD-WILL  
“from God towards Men.

“AND can we then set too great a Va-  
“lue on that which contains all the remark-  
“able Passages between God and the SOULS of  
“Men, in order to their FELICITY, from the  
“BEGINNING of the WORLD? Is God so  
“good to Men as to this PRESENT LIFE; and  
“can we think, if Man's Soul be IMMORTAL,  
“as we have proved it is; or is it possible to  
“imagine that Man should be HAPPY in ano-  
“ther World, without God's PROMISING it,  
“and PRESCRIBING Conditions in order to it?

“WHAT RECORDS are there in the World  
“that can in the least vye with the SCRIP-  
“TURES, as to the giving so just an Account  
“of all the Transactions between God and  
“MEN, from the Foundation of the WORLD?  
“Which gives us all the Steps, Methods, and  
“WAYS, whereby God hath made known his  
“MIND and WILL to the World, in order to  
“Man's ETERNAL SALVATION.

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“ IT remains only then, that we ADORE  
“ and MAGNIFY the GOODNESS of God, in  
“ making known his WILL to us; and that  
“ we set a VALUE and ESTEEM on the Scrip-  
“ tures, as on the only AUTHENTICK Instru-  
“ ments of that GRAND CHARTER of Peace  
“ which God hath revealed, in order to Man's  
“ ETERNAL HAPPINESS.

---

TO this, I think, it may not be improper to  
add a few Paragraphs contained in the De-  
DICATION to the said Book.

“ IT may justly seem strange, that the  
“ Christian Religion, which contains nothing  
“ in it but what is truly NOBLE, and most RA-  
“ TIONAL and PLEASING to the SPIRITS of all  
“ GOOD MEN, should yet suffer so much in its  
“ Esteem in the World, through those strange  
“ and uncouth Vizards it is represented un-  
“ der: Some accounting the LIFE and PRAC-  
“ TICE of it, as it speaks of SUBDUING our  
“ Wills to the Will of God (which is the Sub-  
“ stance of all RELIGION) a Thing too LOW  
“ and MEAN for their RANK and CONDITION  
“ in the World; while others pretend a Quar-  
“ rel against the PRINCIPLES of it, as UNSA-  
“ TISFACTORY to human Reason.

“ IT is hard to define which is most INJU-  
“ RIOUS to it, that which questions the PRIN-  
“ CIPLES, or that which despiseth the PRAC-  
“ TICE of it.

“ AND

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“AND nothing, certainly, will more incline Men to believe that we live in an age of Prodigies, than that there should be any such in the Christian World; who should account it a piece of Gentility to DESPISE RELIGION, and a piece of Reason to be ATHEISTS. For if there be any such Thing in the World as a true Height and MAGNANIMITY of SPIRIT; if there be any solid REASON and DEPTH of JUDGMENT; they are not only consistent with, but only attainable by a true generous SPIRIT of RELIGION.

“BUT if we look at that which the LOOSE and PROPHANE World is apt to account the greatest GALLANTRY, we shall find it made up of such pitiful Ingredients, which any rational Mind will be ashamed to plead for, much less to mention them in Competition with TRUE GOODNESS and UNFEIGNED PIETY.

“FOR, how easy is it to observe such, who would be accounted the most HIGH and GALLANT SPIRITS, to quarry on such mean Preys, which only tend to satisfy their brutish Appetites?

“DOTH now the CONQUEST of PASSIONS, FORGIVING INJURIES, DOING GOOD, SELF-DENYAL, HUMILITY, PATIENCE under Crosses; which are the real Expressions of PIETY, speak nothing more NOBLE and GENEROUS, than a luxurious, malicious, proud, and avaritious Spirit? Is there nothing more becoming and agreeable to the

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“ SOUL of MAN, in exemplary PIETY, and a  
“ holy well-ordered Conversation, than in the  
“ VANITY and DEBAUCHERY of those whom  
“ the World accounts the finest Gentlemen?

“ IS it not more HONOURABLE and GLO-  
“ RIOUS to SERVE that GOD who COMMANDS  
“ the WORLD, than to be a SLAVE to those  
“ Passions and Lusts which put Men upon  
“ continual HARD SERVICE, and TORTURE  
“ them for it when they have done it?

“ WERE there nothing else to commend  
“ Religion to the Minds of Men, besides that  
“ TRANQUILLITY and CALMNESS of SPIRIT,  
“ that SERENE TEMPER which follows a good  
“ Conscience, wherever it dwells; it were  
“ enough to make Men welcome that Guest,  
“ which brings such good entertainment with  
“ it. Whereas the HORRORS and ANXIETIES  
“ of Mind, which at one time or other, haunt  
“ such who prostitute their Conscience to a  
“ Violation of the LAWS of GOD, and the  
“ RULES of RECTIFIED REASON, may be  
“ enough to persuade any rational Person,  
“ that IMPIETY is the greatest FOLLY, and  
“ IRRELIGION, MADNESS.

“ IT cannot be then but Matter of great  
“ Pity to consider; that any Persons, whose  
“ BIRTH and EDUCATION hath raised them  
“ above the common People of the World,  
“ should be so far their own Enemies, as to  
“ observe the FASHION more than the RULES  
“ of RELIGION; and read lewd PLAYS and  
“ ROMANCES, more than the SACRED SCRIP-  
“ TURES, *which alone are able to make them wise*  
“ to Salvation.

“ WHAT

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“ **WHAT** certain DIRECTIONS for PRAC-  
“ TICE should we have, what RULE to judge  
“ of OPINIONS by, had not God, out of his  
“ INFINITE GOODNESS, provided and preserved  
“ this AUTHENTICK INSTRUMENT of his Will  
“ to the World? What a strange RELIGION  
“ would CHRISTIANITY seem, should we  
“ frame the Model of it from any other Thing  
“ than the WORD of GOD? Without all con-  
“ troversy, the DISESTEEM of the SCRIPTURES,  
“ upon any Pretence whatsoever, has been, and  
“ is the chief Cause of the DECAY of RELI-  
“ GION; and through many Windings and  
“ Turnings leads Men at last to the very  
“ Depths of ATHEISM. Whereas the frequent  
“ and serious conversing with the MIND of  
“ GOD in his WORD, is incomparably useful,  
“ not only for keeping up in us a true NOTION  
“ of RELIGION (which is easily mistaken, when  
“ Men look upon the Face of it in any other  
“ Glass than that of the SCRIPTURES) but like-  
“ wise for maintaining a POWERFUL Sence of  
“ RELIGION in the Souls of Men, and a DUE  
“ Valuation of it, whatever its Esteem or En-  
“ tertainment be in the World. For though  
“ the true genuine Spirit of CHRISTIANITY  
“ should grow never so much out of Fashion  
“ with the World, yet none who heartily BE-  
“ LIEVE the SCRIPTURES to be the WORD of  
“ God, and that the Matters revealed therein  
“ are INFALLIBLY TRUE, will ever have the  
“ less Estimation of it.

“ IT must be confessed, that the CREDIT  
“ of RELIGION hath much SUFFERED in the  
“ Age

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“ Age we live in, through the **VAIN PRETENCES** of many to it, who have only **ACTED** a **PART** in it, for the sake of some **PRIVATE INTERESTS** of their own.

“ **NOTHING** enlarges more the Gulph of **ATHEISM**, than that wide Passage which lies between the **FAITH** and **LIVES** of Men **PRETENDING** to be **CHRISTIANS**.

“ I **MUST** needs say, there is nothing seems more strange and unaccountable to me, than that the **PRACTICE** of the unquestionable **DUTIES** of **CHRISTIANITY** should be put out of Countenance, or slighted by any who **OWN**, **PROFESS**, and **CONTENTEND** for the **PRINCIPLES** of it. Can the **PROFESSION** of that be **HONOURABLE**, whose **PRACTICE** is not? If the **PRINCIPLES** be **TRUE**, why are they not **PRACTISED**? If they be not **TRUE**, why are they **PROFESSED**?

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I **AM** sensible that there may be Imperfections in this **ESSAY**; and that some of the **REFERENCES**, at the first View, may be thought not so properly applied; but am in hopes, that upon a closer Consideration, there will not many be found that are **JUSTLY** liable to this Objection.

**THE** more I have **APPLIED** my thoughts to the **STUDY** of the **SCRIPTURES**, the more I am **CONVINCED**, that the comparing one Part with another, is the surest and most satisfactory Way of arriving to the **KNOWLEDGE** of it,  
by

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by viewing the EXACT HARMONY that is to be found in these SACRED ORACLES; especially what relate to those DOCTRINES and PRECEPTS, which contain the RULE both of our FAITH and PRACTICE.

THO' this Nation has been blessed with many EXCELLENT BOOKS upon RELIGIOUS SUBJECTS; yet it must be acknowledged, that there is such a DIVINE FORCE and ENERGY in the HOLY SCRIPTURES, that is infinitely superior to any human Composition.

THE most proper CONCLUSION I can make, is in the Words of the APOSTLE.

Heb. ii. 1. *We ought to give the more EARNEST HEED to the THINGS which we have HEARD, lest at any time we should let them SLIP.*

2. *For if the WORD spoken by ANGELS was STEDFAST, and every TRANSGRESSION and DISOBEDIENCE received a just Recompence of reward;*

3. *How shall we ESCAPE, if we NEGLECT so great SALVATION, which at the first began to be spoken by the LORD, and was CONFIRMED unto us by them that HEARD him;*

4. *GOD also bearing them WITNESS, both with SIGNS, and WONDERS, and DIVERS MIRACLES, and GIFTS of the HOLY GHOST, according to his own Will?*

Chap. iv. 1. *Let us therefore FEAR, lest a PROMISE being left us of entring into his REST,*  
*any*

## **INTRODUCTION.**

*any of you should seem to come SHORT of it.*

**II.** *Let us LABOUR therefore to ENTER into that REST, lest any Man FALL after the same Example of UNBELIEF.*

**ROMANS i. 16.** *I am not ASHAMED of the GOSPEL of CHRIST: for it is the POWER of GOD unto SALVATION to every one that BELIEVETH.*

**REV. v. 9, 13.** *BLESSING and HONOUR, and GLORY, and POWER be untō Him that sitteth upon the THRONE, and unto the LAMB for ever and ever: For thou wast SLAIN, and hast REDEEMED us to GOD by thy BLOOD, out of every Kindred, and Tongue, and People, and Nation. Amen. Hallelujah.*



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2. *A Deliverance from the Power of Sin and Satan, and all the Allurements of this World, thro' the sanctifying and enlightning Influences of the Holy Spirit.*

3. *A free Access to the Throne of Grace, thro' the Intercession of Christ Jesus.*

4. *Peace of Conscience, and Joy in the Holy Ghost.*

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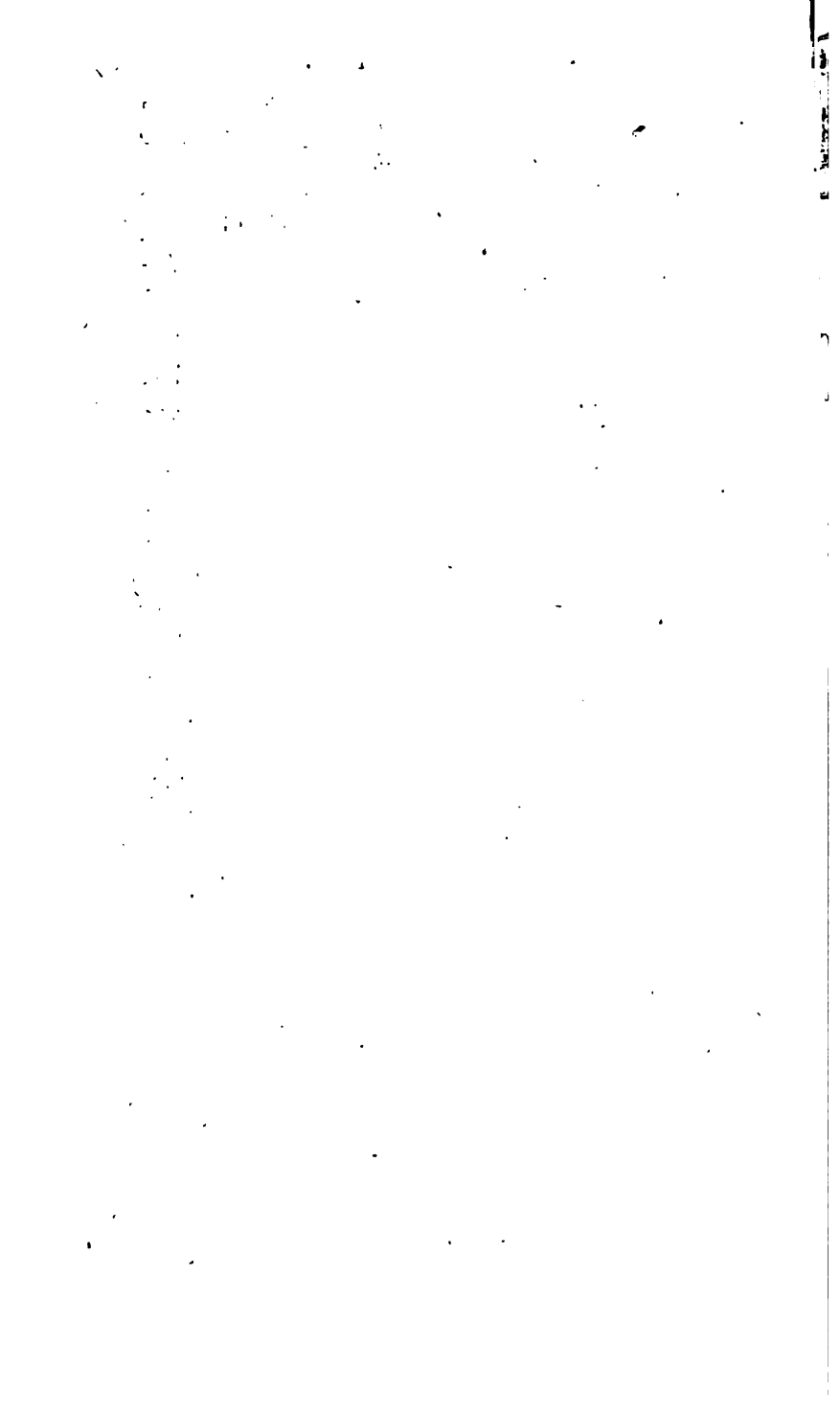
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OF THE  
DIVINITY  
OF  
*CHRIST JESUS* the Messiah,  
OUR REDEEMER.

**T**HE DIVINITY of our Saviour is clearly PROVED by many Prophecies in the Old Testament, relating to the PROMISED MESSIAH; and the Time of his coming into the World, more plainly made known by the Appearance of ANGELS, and VOICES from Heaven, which proclaimed Him to be the SON of GOD.

HIS DIVINE and ALMIGHTY POWER, is evinced by the Miracles he wrought; in his healing all manner of Diseases, giving Sight to the Blind, raising the Dead, &c. See *Chapter of Miracles*.

Our Saviour asserts his DEITY in his Discourses with the Pharisees, and when He was examined by the High Priest and Sanhedrin, whether He was the MESSIAH.

This Truth is established by his RESURRECTION: This all the Apostles believed, and preached both to *Jews* and *Gentiles*, and Devils confessed; and is the  
Basis

## 2 Of the Divinity of our Saviour.

Basis of the Christian Religion; as appears from the following Texts.

*Prophecies in the Old Testament, describing the DEITY of the MESSIAH.*

*John* **I**N the BEGINNING  
1. I. **I** was the WORD,  
and the Word was  
with GOD, and the WORD  
was GOD.

2. The same was in the  
Beginning with GOD.

3. All Things were MADE  
by Him, and without Him  
was not any thing made that  
was made.

4. In Him was LIFE, and  
the Life was the LIGHT of  
Men.

5. And the Light shineth  
in Darkness, and the Dark-  
ness comprehended it not.

6. There was a Man sent  
from GOD, whose Name was  
*John*:

7. The same came for a  
Witness, to bear witness of  
the LIGHT, that all Men  
through him might believe.

8. He was not that Light,  
but was sent to bear WIT-  
NESS of that Light.

9. That was the TRUE  
LIGHT, which LIGHTETH  
every Man that cometh into  
the World.

10. He was in the World,  
and the World was MADE  
by him, and the World knew  
him not:

11. He came unto his own,  
and his own received him not.

12. But as many as receiv-  
ed him, to them gave he  
POWER

*Psalms* **M**Y Heart is inditing  
xiv. 1. **M** a good Matter, I  
speak of the Things  
which I have made touching the  
KING.

2. Thou art fairer than the Chil-  
dren of Men: GRACE is poured  
into thy Lips: therefore GOD hath  
blessed thee for ever.

3. Gird thy Sword upon thy  
Thigh, O MOST MIGHTY: with  
thy GLORY and thy MAJESTY.

4. And in thy Majesty ride pro-  
sperously, because of TRUTH, and  
MEEKNESS, and RIGHTEOUS-  
NESS: and thy right Hand shall  
teach thee terrible Things.

*Psalms* lxviii. 17. The Chariots of  
GOD are twenty thousand, even  
thousands of ANGELS; the LORD is  
among them as in *Sinai*, in the  
Holy Place.

18. Thou hast ASCENDED on  
high, thou hast led Captivity cap-  
tive: thou hast received Gifts for  
Men; yea, for the REBELLIOUS  
also, that the LORD GOD might  
dwell among them.

*Psalms* lxxii. 11. All KINGS shall  
fall down before him; all NATIONS  
shall serve him.

12. For he shall deliver the Nee-  
dy when he crieth; the Poor also,  
and him that hath no Helper.

14. He shall REDEEM their  
SOUL from Deceit and Violence;  
and precious shall their Blood be in  
his Sight.

17. His Name shall ENDURE for  
EVER; his Name shall be continu-  
ed as long as the Sun; and MEN  
shall be BLESSED in him: all Na-  
tions shall call him BLESSED.

19. And blessed be his GLORIOUS  
NAME for ever and ever, and let  
the whole EARTH be filled with  
his GLORY.

*Psalms* xcvi. 2. Sing unto the  
LORD, BLESS his Name: shew forth  
his SALVATION from Day to Day.

3. Declare

POWER to become the SONS of GOD, even to them that BELIEVE on his Name :

13. Which were born, not of Blood, nor of the Will of Flesh, nor of the Will of Man, but of GOD.

14. And the WORD was made Flesh, and dwelt among us (and we beheld his GLORY, the Glory as of the ONLY BEGOTTEN of the Father) full of GRACE and TRUTH.

*Matt.* xvi. 27. The SON of MAN shall come in the GLORY of his Father, with his Angels, and then he shall reward every Man according to his Works.

Chap. xix. 28. And *Jesus* said unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit in the THRONE of his GLORY, ye also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*.

*Phil.* ii. 5. Let this Mind be in you, which was also in *Christ Jesus* :

6. Who being in the Form of GOD, thought it not Robbery to be EQUAL with GOD :

7. But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men :

8. And being found in fashion as a Man, he HUM-BLED himself, and became obedient

3. Declare his GLORY among the Heathen, his WONDERS among all People.

4. For the Lord is GREAT, and greatly to be praised ; he is to be FEARED above all Gods.

*Prov.* viii. 22. The Lord possessed me in the Beginning of his WAY, before his WORKS of OLD.

23. I was set up from EVER-LASTING, from the Beginning, or ever the EARTH was.

24. When there were no Depths, I was brought forth ; when there were no Fountains abounding with Water.

25. Before the Mountains were settled ; before the Hills was I brought forth :

26. While as yet he had not made the EARTH, nor the Fields, nor the highest part of the Dust of the World.

27. When he prepared the HEAVENS, I WAS there ; when he set a Compass upon the Face of the Depth :

28. When he established the Clouds above, when he strengthened the Fountains of the Deep :

29. When he gave to the Sea his Decree, that the Waters should not pass his Commandment : when he appointed the Foundations of the Earth :

30. Then was I by him, as one brought up with him ; and I was daily his Delight, rejoicing always before him :

31. Rejoicing in the habitable Part of his Earth, and my Delights were with the Sons of Men.

32. Now therefore hearken unto me, O ye Children ; for BLESSED are they that keep my Ways.

33. Hear Instruction, and be wise, and refuse it not.

34. Blessed is the Man that heareth me, watching daily at my Gates, waiting at the Posts of my Doors.

35. For who so findeth me, findeth LIFE, and shall obtain FAVOUR of the Lord.

36. But he that SINNETH against ME, wrongeth his own Soul ; all they that hate me, love DEATH.

## 4 Of the Divinity of our Saviour.

obedient to Death, even the Death of the Cross.

9. Wherefore GOD also hath highly EXALTED him, and given him a Name which is above every Name :

10. That at the NAME of *JESUS* every Knee should bow, of Things in HEAVEN, and Things in EARTH, and Things under the Earth ;

11. And that every Tongue should confess that *Jesus Christ* is LORD, to the GLORY of GOD the Father.

*Col. i. 12.* Giving Thanks unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light :

13. Who hath delivered us from the Power of Darknels, and hath translated us into the KINGDOM of his dear SON :

14. In whom we have REDEMPTION thro' his Blood, even the Forgiveness of Sins.

15. Who is the IMAGE of the INVISIBLE GOD, the First-born of every Creature :

16. For by him were ALL Things CREATED that are in HEAVEN, and that are in EARTH, visible and invisible, whether they be THRONES, or DOMINIONS, or PRINCIPALITIES, or POWERS : ALL Things were CREATED by him, and for him.

17. And he is before ALL Things, and by him ALL Things CONSIST.

18. And

*Isaiah vi. 1.* I saw the LORD sitting upon a THRONE, high and lifted up, and his Train filled the Temple.

2. Above it stood the Seraphims : each one had six Wings ; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly.

3. And one cried unto another, and said, HOLY, HOLY, HOLY is the LORD of Hosts, the whole Earth is full of his GLORY.

4. And the Posts of the Door moved at the Voice of him that cried, and the House was filled with Smoke.

5. Then said I, Wo is me. for I am undone, because I am a Man of unclean Lips ; for mine Eyes have seen the KING, the LORD of Hosts.

*Jahn xii. 41.* These Things said *Isaiah*, when he saw his GLORY, and SPAKE of him.

*Isai. ix. 6.* For unto us a Child is born, unto us a SON is given, and the GOVERNMENT shall be upon his Shoulder : and his NAME shall be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

7. Of the increase of his GOVERNMENT and PEACE, there shall be no END, upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it, with JUDGMENT and with JUSTICE, from henceforth even for ever.

*Chap. xl. 10.* Behold, the Lord GOD will come with a strong Hand, and his Arm shall rule for him : behold, his Reward is with him, and his Work before him.

11. He shall feed his Flock like a SHEPHERD ; he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with Young.

12. Who has measured the Waters in the hollow of his Hand ? and meted out Heaven with the Span, and comprehended the Dust of the Earth in a Measure, and weighed the Mountains in Scales, and the Hills in a Balance ?

22. It

## Of the Dignity of our Saviour.

§

18. And he is the Head of the Body, the Church : who is the Beginning, the First-born from the Dead ; that in all Things he might have the Pre-eminence.

19. For it pleased the Father, that in him should all FULNESS dwell.

Chap. ii. 9. For in him dwelleth all the FULNESS of the GODHEAD bodily.

*Heb. i. 1.* God who at sundry Times, and in divers Manners, spake in Time past unto the Fathers by the Prophets,

2. Hath in these last Days spoken unto us by his SON, whom he hath appointed Heir of all Things, by whom also he MADE the WORLDS.

3. Who being the BRIGHTNESS of his GLORY, and the express IMAGE of his PERSON, and UPHOLDING all Things by the WORD of his POWER, when he had by himself PURGED our Sins, sat down on the right Hand of the MAJESTY on high :

4. Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.

5. For unto which of the Angels said he at any time, Thou art my SON, this Day have I begotten thee ? And again, I will be to him a FATHER, and he shall be to me a SON ?

6. And again, when he bringeth in the First-begotten into the World, he saith, And let all the ANGELS of God WORSHIP him.

7. And of the Angels he saith, Who maketh his Angels Spirits, and his Ministers a Flame of Fire.

8. But unto the SON he saith, \* Thy THRONE, O God, is for EVER and EVER ; a SCEPTRE of RIGHTEOUS-

22. It is he that sitteth upon the Circle of the Earth, and the Inhabitants thereof are as Grasshoppers ; that stretcheth out the Heavens as a Curtain, and spreadeth them out as a Tent to dwell in ; all NATIONS before him are as NOTHING.

Chap. liv. 5. For thy MAKER is thine HUSBAND, (the LORD of Hosts is his Name :) and thy Redeemer the HOLY ONE of Israel, the GOD of the whole EARTH shall he be called.

*Jerem. xxiii. 5.* Behold, the Days come, saith the LORD, that I will raise unto David a righteous Branch, and a KING shall reign and prosper, and shall execute JUDGMENT and JUSTICE in the Earth.

6. In his Days Judah shall be SAVED, and Israel shall dwell safely : and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

*Isaiab xxxv. 4.* Say to them that are of a fearful Heart, Be strong, fear not ; behold, your GOD will come with Vengeance, even GOD with a Recompence, he will come and SAVE you.

5. Then the Eyes of the BLIND shall be opened, and the Ears of the DEAF shall be unstopped.

6. Then shall the LAME Man leap as an Hart, and the Tongue of the DUMB sing.

## 6 *Of the Divinity of our Saviour.*

NESS is the SCEPTRE of thy KINGDOM :

9. Thou hast loved Righteousness, and hated Iniquity; therefore God, even thy God hath anointed thee with the Oil of Gladness above thy Fellowa.

10. And thou, LORD, in the Beginning hast laid the Foundations of the EARTH; and the HEAVENS are the Works of thy Hands.

11. They shall PERISH, but thou REMAINEST: they shall wax old as doth a Garment.

12. And as a Vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy Years shall not fail.

13. But to which of the ANGELS said he at any time, Sit on my right Hand, until I make thine Enemies thy Footstool?

14. Are they not all ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?

Rev. i. 8. I am Alpha and Omega, the Beginning and the Ending, saith the LORD, which is, and which was, and which is to come, the ALMIGHTY.

\*\*\*\*\*)

II. As the COMING of the MESSIAH was foretold by all the Prophets; so before and after his Birth, he was made known to the World by the Appearance of ANGELS, by VOICES from Heaven, and by divers Signs and Miracles.

1. *The Angel Gabriel appears to Zacharias, when he was offering Incense in the Temple.*

Luke **A**ND there appeared unto him an ANGEL of the LORD, standing on the right side of the Altar of Incense.

12. And when Zacharias saw him, he was troubled, and Fear fell upon him.

13. But

Malachi **B**Ehold, I will send my iii. 1. MESSENGER, and he shall prepare the Way before me: and the LORD whom ye seek, shall suddenly COME to his Temple; even the MESSENGER of the COVENANT, whom ye delight in: behold, he shall come, saith the LORD of Hosts.

Dem.

13. But the Angel said unto him, Fear not, *Zacharias*: for thy Prayer is heard, and thy Wife *Elisabeth* shall bear thee a Son, and thou shalt call his Name *John*.

*Dan. vii. 13.* I saw in the Night-Visions; and behold, one like unto the SON of MAN came with the Clouds of Heaven, and came to the ANCIENT of DAYS, and they brought him near before him.

14. And there was given him DOMINION and GLORY, and a KINGDOM, that all People, Nations, and Languages should SERVE him: his DOMINION is an EVER-LASTING DOMINION, which shall not pass away, and his KINGDOM that which shall not be destroyed.

*Mal. iv. 5.* † Behold, I will send you *Elijah* the Prophet, before the coming of the great and dreadful Day of the LORD:

6. And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers.

2. *The Angel Gabriel appears to the Blessed Virgin.*

*Luke i. 26.* And the Angel *Gabriel* was sent from God, unto a City of *Galilee*, named *Nazareth*,

27. To a Virgin whose Name was *Mary*.

28. And the ANGEL came in unto her, and said, Hail thou that art highly favoured, the LORD is with thee: Blessed art thou among Women.

30. And the Angel said unto her, FEAR not, *Mary*: for thou hast found Favour with God.

31. And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name JESUS.

32. He shall be great, and shall be called the SON of the HIGHEST; and the Lord God shall give unto him the Throne of his Father *David*.

33. And he shall reign over the House of *Jacob* for EVER, and of his KINGDOM there shall be no END.

3. *An Host of Angels appears to the Shepherds, who from Heaven proclaim the glad Tidings of the Gospel.*

*Luke ii. 8.* And there were in the same Country Shepherds abiding in the Field, keeping Watch over their Flock by Night.

9. And lo, the ANGEL of the LORD came upon them, and the GLORY of the LORD shone round about them, and they were sore afraid.

10. And

### 3. *Of the Divinity of our Saviour.*

10. And the Angel said unto them, Fear not: for behold, I bring you GOOD TIDINGS of great Joy, which shall be to all People.

11. For unto you is born this Day, in the City of David, a SAVIOUR, which is CHRIST the LORD.

12. And suddenly there was with the Angel a Multitude of the HEAVENLY HOST PRAISING GOD, and saying,

14. GLORY to God in the highest, and on Earth PEACE, Good Will towards Men.

4. *By the Appearance of a Star, † the Eastern Magi are led to the Place of his Birth, where they adored Him.*

† Herein the Prophecy of Balaam is verified.

*Matt. ii. 1.* Now when Jesus was born in Bethlehem of Judaea in the Days of Herod the King, behold, there came Wise Men from the East to Jerusalem,

2. Saying, Where is he that is born KING of the Jews? for we have seen his Star in the East, and are come to worship him.

*Numb. xxiv. 15.* And he took up his Parable, and said, Balaam the Son of Beer hath said, and the Man whose Eyes are open, hath said:

16. He hath said, which heard the Words of GOD, and knew the Knowledge of the MOST HIGH, which saw the Vision of the Almighty, falling into a Trance, but having his Eyes open:

17. I shall see him, but not now: I shall behold him, but not nigh: There shall come a STAR out of Jacob, and a SCEPTRE shall rise out of Israel.

*Isai. lx. 3.* And the Gentiles shall come to thy LIGHT, and KINGS to the Brightness of thy Rising.

### 5. *At his Baptism.*

*Matt. iii. 16.* And Jesus when he was Baptized, went up straightway out of the Water; and lo, the Heavens were opened unto him, and he saw the SPIRIT of GOD descending like a Dove, and lighting upon him.

17. And lo, a VOICE from Heaven, saying, This is my BELOVED SON, in whom I am well PLEASED.

### 6. *At his Transfiguration.*

*Matt. xvii. 5.* While he yet spake, a bright Cloud overshadowed

2 *Pet. i. 16.* For we have not followed cunningly devised Fables, when we made known unto you the



## *Of the Divinity of our Saviour.* 9

shadowed them : and behold, a VOICE out of the Cloud, which said, This is my BELOVED SON, in whom I am well pleased ; hear ye him.

6. And when the Disciples heard it, they fell on their Face, and were sore afraid.

7. And *Jesus* came and touched them, and said, Arise, and be not afraid.

8. And when they had lift up their Eyes, they saw no Man, save *Jesus* only.

9. And as they came down from the Mountain, *Jesus* charged them, saying, Tell the Vision to no Man, until the Son of Man be RISEN again from the Dead.

*7. After the High Priest and Council of the Jews had determined to kill him.*

*John xii. 20.* And there were certain *Greeks* among them, that came up to worship at the Feast :

21. The same came therefore to *Philip*, and desired him, saying, Sir, we would see *Jesus*.

22. *Philip* cometh and telleth *Andrew* ; and again, *Andrew* and *Philip* told *Jesus*.

23. And *Jesus* answered them, saying, The Hour is come, that the Son of Man should be GLORIFIED.

28. Father, glorify thy Name. Then came there a Voice from Heaven, saying, I have both GLORIFIED it, and will GLORIFY it again.

29. The People therefore that stood by, and heard it, said that it thundred : others said, An Angel spake to him.

30. *Jesus* answered and said, This Voice came not because of me, but for your sakes.

31. Now is the Judgment of this World ; now shall the Prince of this World be cast out.

32. And I, if I be lifted up from the Earth, will draw all Men unto me.

### *8. At his Death.*

*Matt. xxvii. 45.* Now from the sixth Hour there was Darkness over all the Land unto the ninth Hour.

C

50. *Jesus*,

## 10 *Of the Divinity of our Saviour.*

50. *Jesus*, when he had cried again with a loud Voice, yielded up the Ghost.

51. And behold, the Vail of the Temple was rent in twain from the Top to the Bottom; and the Earth did quake, and the Rocks rent,

52. And the Graves were opened, and many Bodies of Saints which slept, arose,

53. And came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many.

54. Now when the Centurion, and they that were with him, watching *Jesus*, saw the Earthquake, and those Things that were done, they feared greatly, saying, Truly this was the SON OF GOD.

### 9. *By the Angels that made known his Resurrection.*

*Luke* xxiv. 4. And it came to pass, as they were much perplexed thereabout, behold, two Men stood by them in shining Garments.

5. And as they were afraid, and bowed down their Faces to the Earth, they said unto them, Why seek ye the Living among the Dead?

6. He is not here, but is RISEN: Remember how he spake unto you when he was yet in *Galilee*,

7. Saying, The Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the third Day RISE again.

8. And they remembered his Words.

*Rom.* i. 1. *Paul* a Servant of *Jesus Christ*, called to be an Apostle, separated unto the Gospel of God,

2. (Which he promised afore by his Prophets in the Holy Scriptures)

3. Concerning his SON *Jesus Christ* OUR LORD, which was made of the Seed of *David* according to the Flesh,

4. And declared to be the SON OF GOD with POWER, according to the Spirit of Holiness, by the RESURRECTION from the Dead.

### 10. *Christ appears to his Disciples upon the Mount before his Ascension, where they worship him.*

*Matt.* xxviii. 16. Then the eleven Disciples went away into *Galilee*, into a Mountain where *Jesus* had appointed them.

17. And when they saw him, they worshipped him; but some doubted.

18. And

## *Of the Divinity of our Saviour.* II

18. And *Jesus* came and spake unto them, saying, **ALL POWER** is given unto me in **Heaven** and in **Earth**.

19. Go ye therefore and teach all Nations, baptizing them in the Name of the **FATHER**, and of the **SON**, and of the **HOLY GHOST** :

20. Teaching them to observe all Things whatsoever I have commanded you : and lo, I am with you alway, even unto the End of the World. *Amen.*

*11. Two Angels appear in human Shape to the Apostles, at our Saviour's Ascension.*

*Acts* i. 10. And while they looked stedfastly toward Heaven, as he went up, behold, two Men stood by them in white Apparel ;

11. Which also said, Ye Men of *Galilee*, why stand ye gazing up into Heaven ? This same *Jesus* which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

\*\*\*\*\*

**III.** Our **SAVIOUR** himself, upon many Occasions and Disputes with the Scribes and Pharisees, avows his **DEITY**, and that he was the **MESSIAH** they so long expected.

1. *Upon the healing the Impotent Man at the Pool of Bethesda.*

*John* *JESUS* answered them, My Father worketh hitherto, and I work.

18. Therefore the *Jews* sought the more to kill him, because he not only had broken the Sabbath, but said also, that **GOD** was his **FATHER**, making himself **EQUAL** with **GOD**.

19. Then answered *Jesus*, Whatsoever Things the **FATHER** doth, these also doth the **SON** likewise.

21. For as the Father **RAISETH** up the **DEAD**, and **QUICKENETH** them ; even so the **SON QUICKENETH** whom he will.

## 12 Of the Divinity of our Saviour.

*John viii. 24.* I said therefore unto you, that ye shall die in your Sins : for if ye believe not that I am HE, ye shall die in your Sins.

28. Then said *Jesus* unto them, When ye have lift up the Son of Man, then shall ye know that I am HE, and that I do nothing of my self; but as my FATHER hath taught me, I speak these Things.

38. I speak that which I have seen with my FATHER : and ye do that which ye have seen with your Father.

51. Verily, verily I say unto you, If a Man keep my Saying, he shall never see DEATH.

53. The *Jews* said, Art thou greater than our Father *Abraham*, which is dead?

56. *Jesus* answered, Your Father *Abraham* rejoiced to see my Day; and he saw it, and was glad.

57. Then said the *Jews* unto him, Thou art not yet fifty Years old, and hast thou seen *Abraham*?

58. *Jesus* said unto them, Verily, verily I say unto you, Before *Abraham* was, I AM.

*Exod. iii. 14.* I AM THAT I AM.

Chap. xiii. 19. Now I tell you before it come, that when it is come to pass, ye may BELIEVE that I AM HE.

*Isai. xliii. 10.* Ye are my WITNESSES, saith the Lord, and my Servant whom I have chosen : that ye may know and believe me, and understand that I AM HE : Before me there was no God formed, neither shall there be after me.

12. I have declared, and have saved, and I have shewed, when there was no strange God among you : therefore ye are my Witnesses, saith the Lord, that I AM GOD.

### 2. Our Saviour avows his DEITY before the High Priest.

*Matt. xxvi. 63.* But *Jesus* held his Peace. And the High Priest answered and said unto him, I adjure thee by the Living God, that thou tell us, whether thou be the *Christ* the SON of GOD.

64. *Jesus* saith unto him, Thou hast said : Nevertheless I say unto you, Hereafter shall ye see the SON of MAN sitting on the RIGHT HAND of POWER, and coming in the Clouds of Heaven.

65. Then the High Priest rent his Cloaths, saying, He hath spoken Blasphemy; what further need have we of Witnesses? behold, now ye have heard his Blasphemy.

66. What think ye? They answered and said, He is guilty of Death.

*John*

## *Of the Divinity of our Saviour.* 13

*John* xix. 6. When the Chief Priests therefore and Officers saw him, they cried out, saying, Crucify him, crucify him. *Pilate* saith unto them, Take ye him, and crucify him; for I find no Fault in him.

7. The *Jews* answered him, We have a Law, and by our Law he ought to die, because he made himself the SON of GOD.

*Luke* xxii. 66. And as soon as it was Day, the Elders of the People, and the Chief Priests and the Scribes came together, and led him into their Council,

67. Saying, Art thou the *Christ*? tell us. And he said unto them, If I tell you, you will not believe.

68. And if I also ask you, you will not answer me, nor let me go.

69. Hereafter shall ye see the SON of MAN sit on the right Hand of the POWER of GOD.

70. Then said they all, Art thou then the SON of GOD? And he said unto them, Ye say that I am.


71. And they said, What need we any further Witness? for we our selves have heard of his own Mouth.



**THE**



THE  
NATIVITY  
OF  
JOHN the BAPTIST,  
AND  
OUR SAVIOUR,  
WITH THE  
Several Circumstances relating thereto.

*Luke*  Orasmuch as many have taken in hand to  
i. 1. set forth in Order a Declaration of those  
Things which are most SURELY BELIEV-  
ED among us,

2. Even as they delivered them unto us, who from the  
Beginning were EYE-WITNESSES, and Ministers of the  
Word :

3. It seemed good to me also, having had perfect Un-  
derstanding of all Things from the very first, to write unto  
thee in Order, most excellent *Theophilus*,

4. That thou mightest know the CERTAINTY of those  
Things wherein thou hast been instructed.

5. **T**HERE was in the Days of *Herod* the King of  
*Judea*, a certain Priest named *Zacharias*, of the  
Course of *Abia* : and his Wife was of the Daughters of  
*Aaron*, and her Name was *Elisabeth*.

6. And

## *The Natiuity of John the Baptist.* 15

6. And they were both **RIGHTEOUS** before God, walking in all the Commandments and Ordinances of the Lord, blameless.

7. And they had no Child, because that *Elisabeth* was barren, and they both were now well stricken in Years.

8. And it came to pass, that while he executed the Priest's Office before God in the Order of his Course,

9. According to the Custom of the Priests Office, his Lot was to burn Incense when he went into the Temple of the **LORD**.

10. And the whole Multitude of the People were praying without, at the Time of Incense.

11. And there appeared unto him an **ANGEL** of the Lord, standing on the right Side of the Altar of Incense.

12. And when *Zacharias* saw him, he was troubled, and Fear fell upon him.

13. But the Angel said unto him, Fear not *Zacharias*: for thy Prayer is heard; and thy Wife *Elisabeth* shall bear thee a Son, and thou shalt call his Name *John*.

14. And thou shalt have Joy and GLADNESS, and many shall REJOICE at his Birth.

15. For he shall be great in the Sight of the Lord, and shall drink neither Wine nor strong Drink; and he shall be filled with the HOLY GHOST, even from his Mother's Womb.

16. And many of the Children of *Israel* shall he turn to the Lord their God.

17. And he shall go before him in the Spirit and Power of *Elias*, to turn the Hearts of the Fathers to the Children, and the Disobedient to the Wisdom of the Just, to make ready a People prepared for the Lord.

*Mal. iv. 5.* Behold, I will send you *Elijah* the Prophet, before the Coming of the great and dreadful DAY of the **LORD**.

6. And he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, lest I come and smite the Earth with a Curse.

18. And *Zacharias* said unto the Angel, Whereby shall I know this? For I am an old Man, and my Wife well stricken in Years.

19. And the Angel answering, said unto him, I am *Gabriel*, that stand in the Presence of God: and am sent to speak unto thee, and to shew thee these glad Tidings.

20. And behold, thou shalt be dumb, and not able to speak, until the Day that these Things shall be performed, because thou believest not my Words, which shall be fulfilled in their Season.

21. And

## 16 *The Nativity of John the Baptist.*

21. And the People waited for *Zacharias*, and marvelled that he tarried so long in the Temple.

22. And when he came out, he could not speak unto them : and they perceived that he had seen a Vision in the Temple : for he beckned unto them, and remained Speechless.

23. And it came to pass, that as soon as the Days of his Ministration were accomplished, he departed to his own House.

24. And after those Days his Wife *Elisabeth* conceived, and hid her self five Months, saying,

25. Thus hath the Lord dealt with me in the Days wherein he looked on me, to take away my Reproach among Men.

26. And in the sixth Month, the Angel *Gabriel* was sent from God, unto a City of *Galilee*, named *Nazareth*.

27. To a VIRGIN espoused to a Man whose Name was *Joseph*, of the House of *David*; and the Virgin's Name was *Mary*.

28. And the Angel came in unto her, and said, HAIL thou that art highly favoured, the LORD is with thee: blessed art thou among Women.

29. And when she saw him, she was troubled at his Saying, and cast in her Mind what manner of Salutation this should be.

30. And the Angel said unto her, Fear not, *Mary*: for thou hast found Favour with God.

31. And behold, thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name *JESUS*.

32. He shall be Great, and shall be called the SON of the HIGHEST; and the Lord God shall give unto him the THRONE of his Father *David*.

33. And he shall REIGN over the House of *Jacob* for EVER, and of his KINGDOM there shall be NO END.

34. Then said *Mary* unto the Angel, How shall this be, seeing I know not a Man?

35. And the Angel answered and said unto her, The HOLY GHOST shall come upon thee, and the POWER of the HIGHEST shall over-

shadow

*Psal. xlv. 6.* Thy THRONE, O GOD, is for ever and ever: The SCEPTRE of thy KINGDOM is a right Sceptre.

*Psal. xciii. 2.* Thy THRONE is established of OLD, thou art from EVERLASTING.

*Psal. cxlv. 11.* They shall speak of the GLORY of thy KINGDOM, and talk of thy POWER.

12. To make known to the Sons of Men his mighty ACTS, and the glorious MAJESTY of his KINGDOM.

13. Thy



shadow thee : Therefore also that Holy Thing which shall be born of thee, shall be called the SON of GOD.

36. And behold, thy Cousin *Elisabeth*, she hath also conceived a Son in her old Age : and this is the sixth Month with her, who was called **Barren**.

37. For with God nothing shall be impossible.

38. And *Mary* said, Behold, the Handmaid of the Lord, be it unto me according to thy Word. And the Angel departed from her.

39. And *Mary* arose in these Days, and went into the Hill-Country with haste, into a City of *Juda*,

40. And entered into the House of *Zacharias*, and saluted *Elisabeth*.

41. And it came to pass, that when *Elisabeth* heard the Salutation of *Mary*, the Babe leaped in her Womb : and *Elisabeth* was filled with the HOLY GHOST.

42. And she spake out with a loud Voice, and said, Blessed art thou among Women, and blessed is the Fruit of thy Womb.

43. And whence is this to me, that the Mother of my Lord should come to me ?

44. For lo, as soon as the Voice of thy Salutation sounded in mine Ears, the Babe leaped in my Womb for Joy.

45. And blessed is she that BELIEVED : for these shall be a Performance of those Things which were told her from the Lord.

46. And *Mary* said, *My Soul doth MAGNIFY the Lord,*

47. *And my Spirit hath REJOICED in GOD my SAVIOUR.*

48. *For he hath regarded the low Estate of his Hand-maiden : For behold, from henceforth all Generations shall call me BLESSED.*

49. *For he that is Mighty hath done to me great Things, and HOLY is his Name.*

50. *And his MERCY is on them that FEAR him, from Generation to Generation.*

51. *He hath shewed Strength with his Arm, he hath scattered the Proud in the Imagination of their Hearts.*

13. Thy KINGDOM is an EVER-LASTING KINGDOM, and thy DOMINION endureth throughout all Generations.

Rev. xi. 15. And there were great Voices in Heaven, saying, The KINGDOMS of this World are become the KINGDOMS of our Lord, and of his *Christ* ; and he shall REIGN for ever and ever.

## 518 *The Nativity of John the Baptist.*

52. He hath put down the Mighty from their Seats, and exalted them of low Degree.

53. He hath filled the Hungry with good Things, and the Rich he hath sent empty away.

54. He hath HOLPEN his Servant Israel, in remembrance of his MERCY.

55. As he spake to our Fathers, to Abraham, and to his Seed for ever.

56. And Mary abode with her about three Months, and returned to her own House.

57. Now *Elisabeth's* full Time came, that she should be delivered; and she brought forth a Son.

58. And her Neighbours and her Cousins heard how the Lord had shewed great Mercy upon her; and they rejoiced with her.

59. And it came to pass, that on the eighth Day they came to circumcise the Child; and they called him *Zacharias*, after the Name of his Father.

60. And his Mother answered and said, Not so; but he shall be called *John*.

61. And they said unto her, There is none of thy Kindred that is called by this Name.

62. And they made Signs to his Father, how he would have him called.

63. And he asked for a Writing-Table, and wrote, saying, His Name is *John*. And they marvelled all.

64. And his Mouth was opened immediately, and his Tongue loosed, and he spake, and praised God.

65. And Fear came on all that dwelt round about them: and all these Sayings were noised abroad throughout all the Hill-Country of *Judea*.

66. And all they that heard them, laid them up in their Hearts, saying, What manner of Child shall this be? And the Hand of the Lord was with him.

67. And his Father *Zacharias* was filled with the Holy Ghost, and prophesied, saying,

68. Blessed be the Lord God of *Israel*, for he hath VISITED and REDEEMED his People,

69. And (a) hath raised up an HORN OF SALVATION for us,

in

(a) 1 Sam. ii. 8. The Pillars of the Earth are the LORD's, and he hath set the World upon them.

9. He will keep the Feet of his SAINTS, and the Wicked shall be silent in Darkness; for by Strength shall no Man prevail.

10 The ADVERSARIES of the Lord shall be broken to pieces: out

in the House of his Servant *David* ;

70. As he spake by the Mouth of his HOLY PROPHETS, which have been since the World **BEGAN**.

71. That we should be **SAVED** from our **ENEMIES**, and from the Hand of all that hate us.

72. To perform the **MERCY** promised to our Fathers, and to remember his HOLY **COVENANT** :

73. The **OATH** which he **SWARE** to our Father *Abraham* :

74. That (*b*) he would grant unto us, that we being delivered out of the Hands of our **ENEMIES**, might serve him without **FEAR**,

75. In **HOLINESS** and **RIGHT EOUSNESS** before him all the Days of our Life.

76. And thou, Child, shalt be called the **PROPHET** of the **HIGHEST** : for thou shalt go before the Face of the Lord, to prepare his Ways ;

77. To give **KNOWLEDGE** of **SALVATION** unto his People, by the **REMISSION** of their **SINS**,

78. Through the tender **Mercy** of our God ; whereby the Day-spring from on high hath visited us,

79. To give **LIGHT** to them that sit in **Darkness**, and in the **Shadow of Death**, to **GUIDE** our Feet into the Way of **PEACE**.

80. And the Child grew, and waxed strong in Spirit, and was in the **Deserts** till the Day of his shewing unto *Israel*.

out of Heaven shall he thunder upon them : The Lord shall **JUDGE** the Ends of the Earth, and he shall give **STRENGTH** unto his **KING**, and **EXALT** the **HORN** of his **AN-OINTED**.

(*b*) *Psal.* viii. 2. Out of the Mouth of Babes and Sucklings hast thou ordained **STRENGTH**, because of thine **ENEMIES**, that thou mightest still the Enemy and the Avenger.

*Psal.* xiii. 5. I have trusted in thy **MERCY**, my Heart shall rejoice in thy **SALVATION**.

*Psal.* xvii. 8. Keep me as the Apple of the Eye : hide me under the Shadow of thy Wings,

9. From the Wicked that oppress me, from my **DEADLY ENEMIES**, who compass me about.

*Psal.* xxxiv. 22. The Lord **REDEEMETH** the **SOUL** of his Servants : and none of them that **TRUST** in him shall be desolate.

*Psal.* lxi. 2. From the End of the Earth will I cry unto thee, when my Heart is overwhelmed : lead me to the Rock that is higher than I.

3. For thou hast been a Shelter for me, and a **STRONG TOWER** from the **ENEMY**.

*Psal.* lxviii. 1. Let God arise, let his **ENEMIES** be scattered : let them also that hate him, flee before him.

*Psal.* cvii. 10. And he **SAVED** them from the Hand of him that hated them : and **REDEEMED** them from the Hand of the **ENEMY**.

*Psal.* cxxxvi. 24. And hath **REDEEMED** us from our **ENEMIES** : for his **Mercy** endureth for ever.

1 *Cor.* xv. 25. For he must reign, till he hath put all **ENEMIES** under his Feet.

26. The last Enemy that shall be destroyed, is **DEATH**.

1 *Pet.* v. 8. Be sober, be vigilant ; because your **ADVERSARY** the **DEVIL**, as a roaring Lion, walketh about seeking whom he may devour.

9. Whom resist stedfast in the Faith.

CHRIST'S *Nativity.*

*Matt.* **N**OW the Birth of *Jesus Christ* was on this wise :  
 i. 18. When as his Mother *Mary* was espoused to *Joseph*, before they came together, she was found with Child of the HOLY GHOST.

19. Then *Joseph* her Husband being a just Man, and not willing to make her a publick Example, was minded to put her away privily.

20. But while he thought on these Things, behold, the ANGEL of the Lord appeared unto him in a Dream, saying, *Joseph* thou Son of *David*, fear not to take unto thee *Mary* thy Wife: for that which is conceived in her, is of the Holy Ghost.

21. And (c) she shall bring forth a SON, and thou shalt call his Name *Jesus*: for he shall SAVE his People from their SINS.

22. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the \* Prophet, saying,

23. Behold, a VIRGIN shall be with Child, and shall bring forth a Son, and they shall call his Name *Immanuel*, which being interpreted, is, GOD WITH US.)

24. Then *Joseph* being raised from Sleep, did as the Angel of the Lord had bidden him, and took unto him his Wife :

25. And knew her not till she had brought forth her first-born Son ; and he called his Name *Jesus*.

*Luke* ii. 1. And it came to pass in those Days, that there went out a Decree from *Cæsar Augustus*, that all the World should be taxed.

(c) *Acts* v. 30. The God of our Fathers raised up *Jesus*, whom ye slew, and hanged on a Tree.

31. Him hath God exalted with his right Hand to be a PRINCE and a SAVIOUR, for to give REPENTANCE to *Israel*, and FORGIVENESS OF SINS.

1 *Tim.* i. 15. This is a faithful Saying, and worthy of all Acceptation, that *Christ Jesus* came into the World to SAVE Sinners.

*Tit.* ii. 13. Looking for that blessed Hope, and the glorious Appearing of the great God, and our SAVIOUR *Jesus Christ* :

14. Who gave himself for us, that he might REDEEM us from all INIQUITY, and purify unto himself a peculiar People, zealous of good Works.

1 *John* i. 9. If we confess our Sins, he is faithful and just to FORGIVE us our SINS, and to cleanse us from all Unrighteousness.

Chap. iii. 5. And ye know that he was manifested to take away our SINS, and in him is no Sin.

2. (And

\* See *Isa.* viii. 10.

2. (And this taxing was first made when *Cyrenius* was Governour of *Syria*)

3. All went to be taxed, every one into his own City.

4. And *Joseph* also went from *Galilee*, out of the City of *Nazareth*, into *Judea*, unto the City of *David*, (because he was of the House and Linage of *David*)

5. To be taxed with *Mary* his espoused Wife, being great with Child.

6. And so it was, that while they were there, the Days were accomplished that she should be delivered.

7. And she brought forth her first-born Son, and wrapped him in Swadling-Clothes, and laid him in a Manger, because there was no room for them in the Inn.

8. And there were in the same Country SHEPHERDS abiding in the Field, keeping Watch over their Flock by Night.

9. And lo, the ANGEL of the LORD came upon them, and the GLORY of the LORD shone round about them; and they were fore afraid.

10. And the Angel said unto them, Fear not: for behold, I bring you good TIDINGS of great Joy, which shall be to all People.

11. For unto you is born this Day, in the City of *David*, a SAVIOUR, which is CHRIST the LORD.

12. And this shall be a Sign unto you; Ye shall find the Babe wrapped in Swadling-Clothes, lying in a Manger.

13. And suddenly there was with the Angel a Multitude of the HEAVENLY HOST PRAISING GOD, and saying,

14. GLORY to God in the highest, and on Earth PEACE, Good Will towards Men.

15. And it came to pass as the Angels were gone away from them into Heaven, the Shepherds said one to another, Let us now go even unto *Bethlehem*, and see this Thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found *Mary* and

*Joseph*,

*The glad Tidings of PEACE thus proclaimed by the Heavenly Host, was foretold by the Prophets.*

*Psalms* xxix. 11. The Lord will give Strength unto his People, the Lord will bless his People with PEACE.

*Pf.* lxxxv. 8. I will hear what God the Lord will speak: for he will speak PEACE unto his People, and to his Saints.

10. MERCY and TRUTH are met together: RIGHTEOUSNESS and PEACE have kissed each other.

*Pf.* cxix. 165. Great PEACE have all they which love thy LAW: and nothing shall offend them.

*Evangel.*

*Joseph*, and the Babe lying in a Manger.

17. And when they had seen it, they made known abroad the Saying which was told them concerning this Child.

18. And all they that heard it, wondred at those Things which were told them by the Shepherds.

19. But *Mary* kept all these Things, and pondered them in her Heart.

20. And the Shepherds returned, glorifying and praising God for all the Things that they had heard and seen.

*Prov.* iii. 17. Her Ways are Ways of Pleasantness, and all her Paths are PEACE.

*Isai.* ix. 6. For unto us a CHILD is born, unto us a SON is given, and the GOVERNMENT shall be upon his Shoulder: and his NAME shall be called, WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

7. Of the Increase of his GOVERNMENT and PEACE, there shall be no END.

Chap. xxvi. 3. Thou wilt keep him in perfect PEACE, whose Mind is stayed on thee: because he trusteth in thee.

12. Lord, thou wilt ordain PEACE for us: for thou also hast wrought all our Works in us.

Chap. xxxii. 17. And the Works of Righteousness shall be PEACE, and the Effect of Righteousness QUIETNESS and ASSURANCE for ever.

Chap. liii. 5. But he was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our PEACE was upon him, and with his Stripes we are healed.

Chap. lvii. 19. I create the Fruit of the Lips; PEACE, PEACE to him that is far off, and to him that is near, saith the Lord, and I will heal him.

20. But the Wicked are like the troubled Sea, when it cannot rest; whose Waters cast up Mire and Dirt.

21. There is no PEACE, saith my God, to the Wicked.

*Nahum* i. 15. Behold upon the Mountains the Feet of him that bringeth GOOD TIDINGS, that publisheth PEACE.

*Zach.* ix. 10. He shall speak PEACE unto the Heathen: and his DOMINION shall be from Sea to Sea, and from the River even unto the Ends of the Earth.

*Luke* xix. 38. Blessed be the KING that cometh in the Name of the LORD: PEACE in Heaven, and GLORY in the highest.

*John* xiv. 27. PEACE I leave with you, my PEACE I give unto you: not as the World giveth, give I unto you. Let not your Heart be troubled, neither let it be afraid.

Chap. xvi. 33. These Things I have spoken unto you, that in me ye might have PEACE. In the World ye shall have Tribulation: but be of good Cheer, I have overcome the World.

*Acts* x. 36. The Word which God sent unto the Children of *Israel*, preaching PEACE by *Jesus Christ* (he is Lord of all.)

*Rom.* v. 1. Therefore being justified by FAITH, we have PEACE with God, through our Lord *Jesus Christ*.

Chap. viii. 6. To be carnally minded, is DEATH; but to be spiritually minded, is LIFE and PEACE.

Chap. xiv. 17. For the Kingdom of God is not Meat and Drink, but RIGHTEOUSNESS, and PEACE, and JOY in the Holy Ghost.

*Gal.* v. 22. But the Fruit of the Spirit is LOVE, JOY, and PEACE, Long-suffering, Gentleness, Goodness, Faith.

*Phil.* iv. 7. And the PEACE of God which passeth all Understanding, shall keep your Hearts and Minds through *Christ Jesus*.

## *The Circumcision of CHRIST.*

**LUKE** **A**ND when eight Days were accomplished for  
ii. 21. the Circumcising the Child, his Name was called **JESUS**, which was so named of the Angel before he was conceived in the Womb.

22. And when the Days of her Purification, according to the Law of *Moses*, were accomplished, they brought him to *Jerusalem*, to present him to the LORD,

23. (As it is written in the Law of the Lord, Every Male that openeth the Womb shall be called holy to the Lord)

24. And to offer a Sacrifice according to that which is said in the Law of the Lord, A pair of Turtle-Doves, or two young Pigeons.

25. And behold, there was a Man in *Jerusalem*, whose Name was *Simeon*; and the same Man was just and DEVOUT, waiting for the CONSOLATION of *Israel*: and the HOLY GHOST was upon him.

26. And it was revealed unto him by the HOLY GHOST, that he should not see Death, before he had seen the LORD'S CHRIST.

27. And he came by the SPIRIT into the Temple: and when the Parents brought in the Child *Jesus*, to do for him after the Custom of the Law,

28. Then took he him up in his Arms, and blessed God, and said,

29. *LORD*, now lettest thou thy Servant depart in PEACE, according to thy Word.

30. For mine Eyes have seen thy SALVATION:

31. Which thou hast prepared before the Face of all People:

32. A LIGHT to lighten the Gentiles, and the Glory of thy People *Israel*.

33. And *Joseph* and his Mother marvelled at those Things which were spoken of him.

34. And *Simeon* blessed them, and said unto *Mary* his Mother, Behold, this Child is set for the Fall and Rising again of many in *Israel*; and for a Sign which shall be spoken against:

35. (Yea,

## 24 *The Circumcision of our Saviour.*

35. (Yea, a Sword shall pierce through thine own Soul also) that the Thoughts of many Hearts may be revealed.

36. And there was one *Anna* a Prophetess, the Daughter of *Phanuel*, of the Tribe of *Aser*; she was of a great Age, and had lived with an Husband seven Years from her Virginity :

37. And she was a Widow of about fourscore and four Years : which departed not from the Temple, but served God with Fastings and Prayers Night and Day.

38. And she coming in that Instant, gave Thanks likewise unto the Lord, and spake of him to all them that looked for REDEMPTION in *Jerusalem*.

39. And when they had performed all Things according to the Law of the Lord, they returned into *Galilee*, to their own City *Nazareth*.

40. And the Child grew, and waxed strong in Spirit, filled with Wisdom; and the Grace of God was upon him.

*Mass. ii. 1.* Now when *Jesus* was born in *Bethlehem* of *Judea* in the Days of *Herod* the King, behold, there came WISE Men from the East to *Jerusalem*,

2. Saying, Where is he that is born KING of the *Jerus*? for we have seen his STAR in the East, and are come to WORSHIP him.

3. When *Herod* the King had heard these Things, he was troubled, and all *Jerusalem* with him.

4. And when he had gathered all the Chief Priests and Scribes of the People together, he demanded of them where *Christ* should be born.

5. And they said unto him, In *Bethlehem* of *Judea* : for thus it is written by the Prophet;

6. And thou *Bethlehem* in the Land of *Juda*, art not the least among the Princes of *Juda* : for out of thee shall come a GOVERNOUR that shall rule my People *Israel*.

7. Then *Herod*, when he had privily called the wise Men, enquired of them diligently what time the STAR appeared.

8. And he sent them to *Bethlehem*, and said, Go, and search diligently for the young Child, and when ye have found him, bring me word again, that I may come and WORSHIP him also.

9. When \* they had heard the King, they departed; and 10, the STAR which they saw in the East, went before them, till it came and stood over where the young Child was.

10. When

\* See *Numbers* xxiv. 15.



10. When they saw the *STAR*, they rejoiced with exceeding great Joy.

11. And when they were come into the House, they saw the young Child with *Mary* his Mother, and fell down and *WORSHIPPED* him: and when they had opened their Treasures, they presented unto him Gifts; Gold, and Frankincense, and Myrrh.

12. And being *WARNED* of God in a Dream, that they should not return to *Herod*, they departed into their own Country another way.

13. And when they were departed, behold, the Angel of the Lord appeareth to *Joseph* in a Dream, saying, Arise, and take the young Child and his Mother, and flee into *Egypt*, and be thou there until I bring thee word: for *Herod* will seek the young Child to destroy him.

14. When he arose, he took the young Child and his Mother by Night, and departed into *Egypt*:

15. And was there until the Death of *Herod*: That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of *Egypt* have I called my Son.

16. Then *Herod* when he saw that he was mocked of the wise Men, was exceeding wroth, and sent forth and slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two Years old and under, according to the Time which he had diligently inquired of the wise Men.

17. Then was fulfilled that which was spoken by *Jeremy* the \* Prophet, saying,

18. In *Rama* was there a Voice heard, Lamentation and Weeping, and great Mourning, *Rachel* weeping for her Children, and would not be comforted, because they are not.

19. But when *Herod* was dead, behold, an ANGEL of the Lord appeareth in a Dream to *Joseph* in *Egypt*,

20. Saying, Arise, and take the young Child and his Mother, and go into the Land of *Israel*: for they are dead which sought the young Child's Life.

21. And he arose, and took the young Child and his Mother, and came into the Land of *Israel*.

22. But when he heard that *Archelaus* did reign in *Judea*, in the room of his Father *Herod*, he was afraid to go thither: notwithstanding, being warned of God in a Dream, he turned a side into the Parts of *Galilee*:

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23. And

\* See *Jerem.* xxxi. 15.

## 26 *The Preaching of John the Baptist.*

23. And he came and dwelt in a City called *Nazareth*, that it might be FULFILLED which was spoken by the PROPHETS, He shall be called a *Nazarene*.

*Luke ii. 41.* Now his Parents went to *Jerusalem* every Year at the Feast of the Passover.

42. And when he was twelve Year old, they went up to *Jerusalem* after the Custom of the Feast.

43. And when they had fulfilled the Days, as they returned, the Child *Jesus* tarried behind in *Jerusalem*; and *Joseph* and his Mother knew not of it.

44. But they supposing him to have been in the Company, went a Day's Journey; and they sought him among their Kinsfolk and Acquaintance.

45. And when they found him not, they returned back again to *Jerusalem*, seeking him.

46. And it came to pass, that after three Days they found him in the Temple, sitting in the midst of the Doctors, both hearing them, and asking them Questions.

47. And all that heard him were astonished at his UNDERSTANDING and ANSWERS.

48. And when they saw him, they were amazed: and his Mother said unto him, Son, why hast thou thus dealt with us? Behold, thy Father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my FATHER's Business?

50. And they understood not the Saying which he spake unto them.

51. And he went down with them, and came to *Nazareth*, and was subject unto them: But his Mother kept all these Sayings in her Heart.

52. And *Jesus* increased in WISDOM and Stature, and in FAVOUR with God and Man.

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## *The Preaching of John the Baptist.*

*Luke* NOW in the fifteenth Year of the Reign of *Tiberius Cesar*, *Pontius Pilate* being Governor of *Judea*, and *Herod* being Tetrarch of *Galilee*, and his

## *The Preaching of John the Baptist.* 27

his Brother *Philip* Tetrarch of *Iturea*, and of the Region of *Trachonitis*, and *Lysanias* the Tetrarch of *Abilene*,

2. *Annas* and *Caiaphas* being the High Priests, the Word of God came unto *John* the Son of *Zacharias* in the Wilderness.

3. And he came into all the Country about *Jordan*, preaching the Baptism of REPENTANCE, for the Remission of SINS; and said, \* Repent ye, for the Kingdom of Heaven is at Hand.

4. As it is written in the Book of the Words of † *Esaias* the Prophet, saying, The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Paths straight.

5. Every Valley shall be filled, and every Mountain and Hill shall be brought low; and the crooked shall be made straight, and the rough Ways shall be made smooth;

6. And all Flesh shall see the SALVATION of GOD.

*Matt. iii. 4.* And the same *John* had his Raiment of Camels Hair, and a Leathern Girdle about his Loins, and his Meat was Locusts and wild Honey.

5. Then went out to him *Jerusalem*, and all *Judea*, and all the Region round about *Jordan*,

6. And were baptized of him in *Jordan*, confessing their Sins.

7. But when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O Generation of Vipers, who hath warned you to flee from the Wrath to come?

8. Bring forth therefore FRUITS meet for REPENTANCE.

9. And think not to say within your selves, We have *Abraham* to our Father: for I say unto you, that God is able of these Stones to raise up Children unto *Abraham*.

10. And now also the Ax is laid unto the Root of the Trees: therefore every Tree which bringeth not forth good FRUIT is hewn down, and cast into the Fire.

11. I indeed baptize you with Water unto REPENTANCE, but he that cometh after me is mightier than I, whose Shoes I am not worthy to bear: He shall BAPTIZE you with the HOLY GHOST, and with Fire.

12. Whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into the Garner: but he will burn up the Chaff with unquenchable Fire.

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*Luke*

\* See *Mark* i. 15.

† See *Isaiah* xl. iiii.

## 28 *Christ's Age and Genealogy from Adam.*

*Luke* iii. 10. And the People asked him, saying, What shall we do then?

11. He answereth and saith unto them, He that hath two Coats, let him impart to him that hath none; and he that hath Meat, let him do likewise.

12. Then came also Publicans to be baptized, and said unto him, Master, what shall we do?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the Soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do VIOLENCE to no Man, neither accuse any falsely, and be content with your Wages.

15. And as the People were in Expectation, and all Men mused in their Hearts of *John*, whether he were the CHRIST or not;

16. *John* answered, saying unto them all, I indeed BAPTIZE you with Water; but one MIGHTIER than I cometh, the Latchet of whose Shoes I am not worthy to unloose: he shall BAPTIZE you with the HOLY GHOST, and with Fire.

17. Whose Fan is in his Hand, and he will thoroughly purge his Floor, and will gather the Wheat into his Garner; but the Chaff, he will burn with Fire unquenchable.

18. And many other Things in his Exhortation preached he unto the People.

\*\*\*\*\*)

## CHRIST's Age and Genealogy from Adam.

*Luke* **A**ND *Jesus* himself began to be about thirty iii. 23. Years of Age, being (as was supposed) the Son of *Joseph*, which was the Son of *Heli*,

24. Which was the Son of *Matthai*, which was the Son of *Levi*, which was the Son of *Melchij*, which was the Son of *Janna*, which was the Son of *Joseph*,

25. Which was the Son of *Mattathias*, which was the Son of *Amos*, which was the Son of *Naum*, which was the Son of *Efthi*, which was the Son of *Nagge*,

26. Which was the Son of *Maath*, which was the Son of *Mattathias*, which was the Son of *Simej*, which was the Son of *Joseph*, which was the Son of *Juda*,

27. Which

## CHRIST baptized of John in Jordan. 29

17. Which was the Son of *Joanna*, which was the Son of *Rhesa*, which was the Son of *Zorobabel*, which was the Son of *Salathiel*, which was the Son of *Neri*,

18. Which was the Son of *Melchi*, which was the Son of *Addi*, which was the Son of *Cosam*, which was the Son of *Elmodam*, which was the Son of *Er*,

19. Which was the Son of *Jose*, which was the Son of *Eliszer*, which was the Son of *Forim*, which was the Son of *Matthar*, which was the Son of *Levi*,

30. Which was the Son of *Simeon*, which was the Son of *Juda*, which was the Son of *Joseph*, which was the Son of *Jonan*, which was the Son of *Eliakim*,

31. Which was the Son of *Molea*, which was the Son of *Menan*, which was the Son of *Mattatha*, which was the Son of *Nathan*, which was the Son of *David*,

32. Which was the Son of *Jesse*, which was the Son of *Obed*, which was the Son of *Booz*, which was the Son of *Salmon*, which was the Son of *Naasson*,

33. Which was the Son of *Aminadab*, which was the Son of *Aram*, which was the Son of *Efrom*, which was the Son of *Phares*, which was the Son of *Juda*,

34. Which was the Son of *Jacob*, which was the Son of *Isaac*, which was the Son of *Abraham*, which was the Son of *Thara*, which was the Son of *Naahor*,

35. Which was the Son of *Saruch*, which was the Son of *Ragau*, which was the Son of *Phalee*, which was the Son of *Heber*, which was the Son of *Sala*,

36. Which was the Son of *Cainan*, which was the Son of *Arphaxad*, which was the Son of *Sem*, which was the Son of *Noe*, which was the Son of *Lamech*,

37. Which was the Son of *Mathusala*, which was the Son of *Enoch*, which was the Son of *Jared*, which was the Son of *Maleleel*, which was the Son of *Cainan*,

38. Which was the Son of *Enos*, which was the Son of *Setb*, which was the Son of *ADAM*, which was the Son of *GOD*.

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## CHRIST is baptized of John in Jordan.

Mark **A**ND it came to pass in those Days, that *Jesus*  
i. 9. came from *Nazareth* of *Galilee* to *Jordan*,  
unto *John*, to be BAPTIZED of him.

*Matt.*

## 30 John's Testimony and Record of Christ.

*Matt.* iii. 14. But *John* forbad him, saying, I have need to be baptized of thee, and comest thou to me?

15. And *Jesus* answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all RIGHTEOUSNESS. Then he suffered him: and was BAPTIZED of *John* in *Jordan*.

16. And *Jesus* when he was baptized, went up straight-way out of the Water: and lo, the HEAVENS were opened unto him:

*Luke* iii. 22. And the HOLY GHOST descended in a bodily Shape like a DOVE upon him, and a Voice came from Heaven, which said, Thou art my BELOVED SON, in thee I am well PLEASED.



## John's Testimony of JESUS.

*John* JOHN bare witness of him, saying, This was he i. 15. of whom I spake, He that cometh after me, is preferred before me; for he was before me.

16. And of his FULNESS have all we received, and GRACE for GRACE.

17. For the LAW was given by *Moses*, but GRACE and TRUTH came by *Jesus Christ*.

18. No Man hath seen GOD at any time; the only begotten SON, which is in the Bosom of the FATHER, he hath declared him.

## John's Answer to the Jews.

19. AND this is the Record of *John*, when the *Jews* sent Priests and Levites from *Jerusalem*, to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the CHRIST.

21. And they asked him, What then? Art thou *Elias*? And he saith, I am not. Art thou THAT PROPHET? And he answered, No.

22. Then

22. Then said they unto him, Who art thou ? that we may give an Answer to them that sent us : what sayst thou of thy self ?

23. He said, I am the Voice of one crying in the Wilderness, Make straight the Way of the Lord, as said the Prophet *Esaías*.

24. And they which were sent, were of the Pharisees.

25. And they asked him, and said unto him, Why BAPTIZEST thou then, if thou be not that *Christ*, nor *Elias*, neither that PROPHET ?

26. *John* answered them, saying, I baptize with Water : but there standeth one among you, whom ye know not ;

27. He it is who coming after me, is preferred before me, whose Shoes Latchet I am not worthy to unloose.

28. These Things were done in *Bethabara* beyond *Jordan*, where *John* was baptizing.

29. The next Day *John* seeth *Jesus* coming unto him, and saith, Behold the LAMB of GOD, which taketh away the SIN of the World.

30. This is he of whom I said, After me cometh a Man which is preferred before me : for he was before me.

31. And I knew him not : but that he should be made manifest to *Israel*, therefore am I come baptizing with Water.

32. And *John* bare record, saying, I saw the SPIRIT descending from Heaven, like a DOVE, and it abode upon him.

33. And I knew him not : But he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the SPIRIT descending and remaining on him, the same is he which BAPTIZETH with the HOLY GHOST.

34. And I saw, and bare Record that this is the SON of GOD.

35. Again, the next Day after, *John* stood, and two of his Disciples :

36. And looking upon *Jesus* as he walked, he saith, Behold the LAMB of GOD.

37. And the two Disciples heard him speak, and they followed *Jesus*.

38. Then *Jesus* turned and saw them following, and saith unto them, What seek ye ? They said unto him *Rabbi*, (which is to say, being interpreted, Master) where dwellest thou ?

39. He

### 32 *Our Saviour's Testimony of John.*

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that Day: for it was about the tenth Hour.

40. One of the two which heard *John* speak, and followed him, was *Andrew*, *Simon Peter's* Brother.

41. He first findeth his own Brother *Simon*, and saith unto him, We have found the *Messias*, which is, being interpreted, the *Christ*.

42. And he brought him to *Jesus*. And when *Jesus* beheld him, he said, Thou art *Simon* the Son of *Jona*: thou shalt be called *Cephas*, which is by Interpretation, a Stone.



### *Our Saviour's Testimony of John.*

*Luke* **A**ND *John* calling unto him two of his Disciples, sent them unto *Jesus*, saying, Art thou he that should come, or look we for another?

20. When the Men were come unto him, they said, *John Baptist* hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21. And in that same Hour he cured many of their Infirmities and Plagues, and of evil Spirits, and unto many that were blind he gave Sight.

22. Then *Jesus* answering, said unto them, Go your way, and tell *John* what Things ye have seen and heard, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, to the Poom the GOSPEL is preached.

23. And blessed is he whosoever shall not be offended in me.

24. And when the Messengers of *John* were departed, he began to speak unto the People concerning *John*, What went ye out into the Wilderness for to see? A Reed shaken with the Wind?

25. But what went ye out for to see? A Man clothed in soft Raiment? Behold, they which are gorgeously apparelled, and live delicately, are in Kings Courts.

26. But what went ye out for to see? A PROPHET? Yea, I say unto you, and much more than a PROPHET.

27. This is he of whom it is written, Behold, I send my  
MESSEN-



## CHRIST is tempted by the Devil, &c. 33

MESSNERS before thy Face, which shall prepare thy Way before thee.

18. For I say unto you, Among those that are born of Women, there is not a greater Prophet than *John the Baptist*: but he that is least in the Kingdom of God, is greater than he.

19. And all the People that heard him, and the Publicans justified God, being baptized with the Baptism of *John*.

30. But the Pharisees and Lawyers rejected the Command of God against themselves, being not baptized of him.

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## CHRIST is tempted by the Devil, and of the Temptations that Believers are subject to.

*Mark i. Matt. iv. Luke iv.*

[L.] **A**ND (a) *Jesus* \* being full of the HOLY GHOST returned from *Jordan*, [M.] and then was lead up of the Spirit into the Wilderness, to be TEMPTED of the Devil: [Mr.] And he was there in the Wilderness forty Days, [L.] and was TEMPTED forty Days [Mr.] of Satan, [L.] the Devil, [Mr.] and he was with the wild Beasts: [L.] And in those Days he did eat nothing. [M.] And when he had fasted forty Days and forty Nights, he was afterwards an hungred. And when the Tempter came unto him, [L.] the Devil said unto him, If thou be the SON of

(a) *Luke x. 17.* And the Seventy returned again with Joy, saying, Lord, even the Devils are subject unto us through thy Name.

18. And he said unto them, I beheld SATAN as Lightning fall from Heaven.

*John viii. 44.* Ye are of your Father the DEVIL, and the Lusts of your Father ye will do: he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lye, he speaketh of his own: for he is a Liar, and the Father of it.

*Chap. xvii. 15.* I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the EVIL.

*Rom. xvi. 20.* The God of Peace shall BRUISE SATAN under your Feet shortly.

*2 Cor. ii. 11.* Let SATAN get an Advantage of us: for we are not ignorant of his DEVICES.

F

Chap.

\* Note, The Texts mark'd with [M.] are in the Gospel of St. *Matthew*, [Mr.] in *Mark*, [L.] in *Luke*, &c.

## 34 CHRIST is tempted by the Devil, and

of God, [M.] command that these Stones be made Bread. But [L.] *Jesus* answered him, saying, It is written, \* That Man shall not live by Bread alone, [M.] but by every Word that proceedeth out of the Mouth of God. Then the Devil taketh him up into the holy City, [L.] and brought him to *Jerusalem*, and setteth him on a Pinnacle of the Temple, [M.] and saith unto him, If thou be the Son of God, cast thy self down from hence; for it is written, He shall give his Angels charge concerning thee, [L.] to keep thee. And in their Hands they shall bear thee up, lest at any Time thou dash thy Foot against a Stone. And *Jesus* answering, said unto him, It is [M.] written, Thou shalt not tempt the Lord thy God. Again, the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them, [L.] in a Moment of Time, [M.] and saith unto him, All these Things will I give thee, if thou wilt fall down and worship me, [L.] and all the Power will I give thee, and the Glory of them; for that is delivered unto me, and to whomsoever I will, I give it: If thou therefore wilt worship me, all shall be thine. [L.] *Jesus* answered and said unto him, [M.] Get thee [L.] behind

Chap. iv. 3. But if our Gospel be hid, 'tis hid to them that are lost:

4. In whom the God of this World hath blinded the Minds of them which BELIEVE not, lest the Light of the glorious Gospel of *Christ*, who is the IMAGE of GOD, should shine unto them.

1 Cor. x. 13. There hath no TEMPTATION taken you, but such as is common to Man: but GOD is FAITHFUL, who will not suffer you to be TEMPTED above that ye are ABLE; but will with the TEMPTATION also make a Way to escape, that ye may be able to BEAR it.

2 Cor. xi. 3. But I fear lest by any means, as the SERPENT beguiled *Eve* through his Subtilty, so your Minds should be CORRUPTED from the Simplicity that is in *Christ*.

13. For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of *Christ*.

14. And no marvel; for SATAN himself is transformed into an Angel of Light.

Chap. xii. 7. And lest I should be exalted above measure through the Abundance of the Revelations, there was given to me a THORN in the Flesh, the MESSENGER of SATAN to buffet me.

8. For this Thing I besought the Lord thrice, that it might depart from me.

9. And he said unto me, My GRACE is sufficient for thee: for my Strength is made perfect in Weakness.

*Ephes.* vi. 10. Finally, my Brethren, be strong in the LORD, and in the POWER of his Might.

11. Put on the whole Armour of GOD, that ye may be able to stand against the WILES of the DEVIL.

12. For we wrestle not against Flesh and Blood, but against PRINCIPALITIES, against POWERS, against the RULERS of the DARKNESS of this World, against SPIRITUAL WICKEDNESS in high Places.

13. Wherefore take unto you the whole Armour of GOD, that ye may be able to withstand in the evil

## *of the Temptations Believers suffer. 33*

behind me, Satan: for it is written, Thou shalt worship the LORD thy God, and Him only shalt thou serve. And when the Devil had ended all the TEMPTATION, [M.] he leaveth him; and behold, ANGELS came and ministered unto him.

evil Day; and having done all, to stand.

16. Above all, taking the SHIELD of FAITH, wherewith ye shall be able to quench all the FIERY DARTS of the WICKED.

1 Thess. iii. 5. For this Cause, when I could no longer forbear, I sent to know your Faith, lest by some Means the TEMPTER have TEMPTED you, and our Labour be in vain.

2 Tim. ii. 25. In Meekness in-

strusting those that oppose themselves; if God peradventure will give them Repentance to the acknowledging of the Truth;

26. And that they may recover themselves out of the SNARE of the DEVIL, who are taken CAPTIVE by him at his Will.

Heb. ii. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that had the POWER of DEATH, that is, the DEVIL;

15. And DELIVER them, who through Fear of Death were all their Life-time subject to Bondage.

16. For verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham.

17. Wherefore in all Things it behoved him to be made like unto his Brethren; that he might be a MERCIFUL and FAITHFUL High Priest, in Things pertaining to God, to make Reconciliation for the SINS of the People.

18. For in that he himself hath SUFFERED being TEMPTED, he is able to succour them that are TEMPTED.

Chap. iv. 14. Seeing then that we have a great HIGH PRIEST, that is passed into the Heavens, Jesus the SON of GOD, let us hold fast our Profession.

15. For we have not an High Priest which cannot be touched with the Feeling of our Infirmities; but was in all Points TEMPTED like as we are, yet without SIN.

16. Let us therefore come BOLDLY unto the THRONE of GRACE, that we may obtain MERCY, and find GRACE to help in Time of need.

James i. 2. My Brethren, count it all JOY when ye fall into DIVERS TEMPTATIONS:

3. Knowing this, that the TRYING of your FAITH worketh PATIENCE.

12. Blessed is the Man that endureth TEMPTATION: for when he is tried, he shall receive the CROWN of LIFE, which the Lord hath promised to them that love him.

13. Let no Man say when he is TEMPTED, I am TEMPTED of God: for God cannot be TEMPTED with Evil, neither TEMPTETH he any Man.

14. But every Man is TEMPTED, when he is drawn away of his own Lust, and enticed.

Chap. iv. 7. Submit yourselves therefore to God; RESIST the DEVIL, and he will flee from you.

1 Pet. v. 8. Be sober, be vigilant; because your ADVERSARY the DEVIL, as a roaring Lion, walketh about seeking whom he may devour.

9. Whom resist stedfast in the FAITH.

1 John ii. 14. I have written unto you, young Men, because ye are strong, and the Word of God abideth in you, and ye have overcome the WICKED ONE.

## The Calling of the Disciples.

Chap. v. 18. We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that WICKED ONE toucheth him not.

Chap. iii. 8. He that committeth Sin, is of the DEVIL; for the Devil sinneth from the Beginning. For this Purpose the SON of God was manifested, that he might DESTROY the WORKS of the Devil.

Rev. ii. 10. Be thou FAITHFUL unto Death, and I will give thee a CROWN of LIFE.

12. And to the Angel of the Church in *Pergamos*, write,

13. I know thy Works, and where thou dwellest, even where SATAN'S SEAT is: and thou holdest fast my Name, and hast not denied my Faith, even in those Days wherein *Antipas* was my faithful Martyr, who was slain among you, where Satan dwelleth.

Chap. xii. 7. And there was War in Heaven; *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels;

8. And prevailed not, neither was their Place found any more in Heaven.

9. And the great Dragon was cast out, that old Serpent, called the DEVIL and SATAN, which RECEIVETH the whole World: He was cast out into the Earth, and his Angels were cast out with him.

10. And I heard a loud Voice, saying in Heaven, Now is come SALVATION, and STRENGTH, and the Kingdom of our God, and the Power of his Christ: for the ACCUSER of our Brethren is cast down, which ACCUSED them before our God Day and Night.

11. And they overcame him by the BLOOD of the LAMB, and by the Word of their Testimony; and they loved not their Lives unto the Death.

12. Therefore rejoice, ye Heavens, and ye that dwell in them. Wo to the Inhabiters of the Earth, and of the Sea: for the DEVIL is come down unto you, having great Wrath, because he knoweth that he hath but a short Time.

\*\*\*\*\*)

## The Calling of the Disciples.

*Matt.* **AND** *Jesus* walking by the Sea of *Galilee*, saw iv. 18. **A** two Brethren, *Simon*, called *Peter*, and *Andrew* his Brother, casting a Net into the Sea: (for they were Fishers)

19. And he saith unto them, Follow me, and I will make you Fishers of MEN.

20. And they straightway left their Nets, and followed him.

21. And going on from thence, he saw other two Brethren, *James* the Son of *Zebedee*, and *John* his Brother, in a Ship with *Zebedee* their Father, mending their Nets: and he called them.

22. And they immediately left the Ship and their Father, and followed him.

*Mark*

## *The Calling of the Disciples.*

37

**Mark ii. 13.** And he went forth again by the Sea-side, and all the Multitude resorted unto him, and he taught them.

14. And as he passed by, he saw *Levi* the Son of *Alpheus* sitting at the Receipt of Custom, and said unto him, Follow me: And he arose and followed him.

**John i. 43.** The Day following, *Jesus* would go forth into *Galilee*, and findeth *Philip*, and saith unto him, Follow me.

44. Now *Philip* was of *Bethsaida*, the City of *Andrew* and *Peter*.

45. *Philip* findeth *Nathanael*, and saith unto him, We have found him of whom *Moses* in the Law and the PROPHETS did write, *Jesus* of *Nazareth*, the Son of *Joseph*.

46. And *Nathanael* said unto him, Can there any good Thing come out of *Nazareth*? *Philip* saith unto him, Come and see.

47. *Jesus* saw *Nathanael* coming to him, and saith of him, Behold an *Israelite* indeed, in whom is no Guile.

48. *Nathanael* saith unto him, Whence knowest thou me? *Jesus* answered and said unto him, Before that *Philip* called thee, when thou wast under the Fig-Tree, I saw thee.

49. *Nathanael* answered and saith unto him, *Rabbi*, thou art the SON of GOD, thou art the KING of *Israel*.

50. *Jesus* answered and said unto him, Because I said unto thee, I saw thee under the Fig-Tree, BELIEVEST thou? Thou shalt see greater Things than these.

51. And he saith unto him, Verily, verily I say unto you, Hereafter you shall see HEAVEN opened, and the ANGELS of God ascending and descending upon the Son of Man.

**Mark iii. 13.** And he goeth up into a Mountain, and calleth unto him whom he would: and they came unto him.

14. And he ordained TWELVE, that they should be with him, and that he might send them forth to PREACH:

15. And to have POWER to heal SICKNESSES, and to cast out DEVILS.

16. And *Simon* he surnamed *Peter*.

17. And *James* the Son of *Zebedee*, and *John* the Brother of *James*, (and he surnamed them *Boanerges*, which is, The Sons of Thunder)

18. And *Andrew*, and *Philip*, and *Bartholomew*, and  
Mat-

## 38 Christ's Instructions to his Disciples.

*Matthew, and Thomas, and James the Son of Alphaeus, and Thaddæus, and Simon the Canaanite,*

19. And Judas Iscariot, which also betrayed him.

## CHRIST'S Instructions to his Disciples.

**Matt.** **A**ND when he had called unto him his TWELVE  
 1. Disciples, he gave them POWER against unclean  
 SPIRITS, to cast them out, and to HEAL all manner of  
 SICKNESS, and all manner of Disease.

5. And Jesus sent them forth, and commanded them,  
 saying, Go not into the Way of the *Gentiles*, and into any  
 City of the *Samaritans* enter ye not.

6. But go rather to the lost Sheep of the House of *Israel*.

7. And as ye go, preach, saying, The KINGDOM of  
 Heaven is at hand :

8. Heal the SICK, cleanse the LEPERS, raise the DEAD,  
 cast out DEVILS: freely ye have received, freely give.

9. Provide neither Gold, nor Silver, nor Brass in your  
 Purfes :

10. Nor Scrip for your Journey, neither two Coats, nei-  
 ther Shoes, nor yet Staves: (for the Workman is worthy of  
 his Meat)

11. And into whatsoever City or Town ye shall enter,  
 enquire who in it is worthy, and there abide till ye go  
 thence.

12. And when ye come into an House, salute it.

13. And if the House be worthy, let your Peace come  
 upon it: but if it be not worthy, let your Peace return  
 to you.

14. And whosoever shall not receive you, nor hear your  
 WORDS: when ye depart out of that House, or City, shake  
 off the Dust of your Feet.

15. Verily I say unto you, It shall be more tolerable for  
 the Land of *Sodom* and *Gomorrhah*, in the Day of Judg-  
 ment, than for that City.

16. Behold (a) I send you  
 forth, as SHEEP in the midst  
 of Wolves: be ye therefore  
 wise as Serpents, and harm-  
 less as Doves.

17. But beware of Men,  
 for

(a) *John xvi. 1.* These Things  
 have I SPOKEN unto you, that ye  
 should not be offended.

2. They shall put you out of the  
 Synagogues: yea, the Time cometh,  
 that whosoever KILLETH you will  
 think that he doth God Service.

3. And these Things will they do  
 unto

## Christ's Instructions to his Disciples. 39

for they will deliver you up to the Councils, and they will scourge you in their Synagogues.

18. And ye shall be brought before Governours and Kings for my sake, for a Testimony against them and the Gentiles.

19. But when they deliver you up, take no Thought how or what ye shall speak, for it shall be given you in that same Hour what ye shall speak.

20. For it is not ye that speak, but the SPIRIT of your Father which speaketh in you.

21. And the Brother shall deliver up the Brother to Death, and the Father the Child : and the Children shall rise up against their Parents, and cause them to be put to Death.

22. And ye shall be HATED of all Men for my Name's sake : but he that endureth to the END, shall be SAVED.

23. But when they persecute you in this City, flee ye into another : for verily I say unto you, ye shall not have gone over the Cities of *Israel* till the Son of Man be come.

24. The Disciple is not above his Master, nor the Servant above his Lord.

25. It is enough for the Disciple that he be as his Master, and the Servant as his Lord : If they have called the Master of the House *Beelzebub*, how much more shall they call them of his Household ?

26. Fear them not therefore : for there is nothing covered, that shall not be revealed ; and hid, that shall not be known.

27. What I tell you in Darkness, that speak you in Light : and what ye hear in the Ear, that preach ye upon the House-tops.

28. And FEAR not them which kill the BODY, but are not able to KILL the SOUL : but rather FEAR him which is able to destroy both SOUL and BODY in HELL.

29. Are not two Sparrows sold for a Farthing ? And one of them shall not fall on the Ground without your Father.

30. But the very Hairs of your Head are all numbred.

unto you, because they have not known the Father, nor me.

4. But these Things have I told you, that when the Time shall come, ye may remember that I told you of them. And these Things I said unto you at the Beginning, because I was with you.

20. Verily, verily I say unto you, ye shall WEEP and LAMENT, but the World shall REJOICE : and ye shall be sorrowful, but your Sorrow shall be turned into Joy.

## **40. Christ's Instructions to his Disciples.**

31. **FEAR** ye not therefore, ye are of more value than many Sparrows.

32. Whosoever therefore shall **CONFESS** me before Men, him will I **CONFESS** also before my Father which is in Heaven.

33. But whosoever shall **DENY** me before Men, him will I also **DENY** before my Father which is in Heaven.

34. Think not that I am come to send Peace on Earth: I came not to send Peace, but a Sword.

35. For I am come to set a Man at Variance against his Father, and the Daughter against her Mother, and the Daughter in Law against her Mother in Law.

36. And a Man's Foes shall be they of his own Household.

37. He that **LOVETH** Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me.

38. And he that taketh not his Cross, and followeth after me, is not worthy of me.

39. He (b) that findeth his Life shall lose it: and he that loseth his Life for my sake, shall find it.

(b) *John xv. 18.* If the World **HATE** you, ye know that it **HATED** me before it hated you.

40. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

19. If ye were of the World, the World would **LOVE** his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World **hateth** you.

41. He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward; and he that receiveth a righteous Man, in the Name of a righteous Man, shall receive a righteous Man's Reward.

20. Remember the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you. If they have kept my Saying, they will keep yours also.

42. And whosoever shall give to drink unto one of these little Ones a Cup of cold Water only, in the Name of a Disciple, verily I say unto you, he shall in no wise lose his Reward.

21. But all these Things will they do unto you for my Name's sake, because they know not him that sent me.

*Mark vi. 7.* And he calleth unto him the **TWELVE**, and began to send them forth by two and two, and gave them **POWER** over unclean **SPIRITS**;

8. And commanded them that they should take nothing for



## **Christ's Instructions to his Disciples. 41**

for their Journey, save a Staff only : no Scrip, no Bread no Money in their Purse :

9. But be shod with Sandals : and not put on two Coats.

10. And he said unto them, In what Place soever ye enter into an House, there abide till ye depart from that Place.

11. And (c) whosoever shall not receive you, nor HEAR you, when ye depart thence, shake off the Dust under your Feet for a Testimony against them. Verily I say unto you, it shall be more tolerable for *Sodom* and *Gomorrab* in the Day of Judgment, than for that City.

12. And they went out, and preached that Men should REPENT.

13. And they cast out many DEVILS, and anointed with Oil many that were sick, and healed them.

(c) *Heb. ii. 1.* Therefore we ought to give the more earnest heed to the Things which we have heard, lest at any time we should let them slip.

2. For if the Word spoken by Angels wassted, and every Transgression and Disobedience received a just Recompence of Reward ;

3. How shall we neglect so great SALVATION, which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard him ;

4. GOD also bearing them witness, both with Signs and Wonders, and with divers Miracles, and Gifts of the HOLY GHOST, according to his own Will ?

*Luke x. 1.* After these Things, the Lord appointed other SEVENTY also, and sent them two and two before his Face into every City, and Place, whither he himself would come.

2. Therefore said he unto them, The Harvest truly is great, but the Labourers are few : pray ye therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest.

3. Go your ways : behold, I send you forth as LAMBS among WOLVES.

4. Carry neither Purse, nor Scrip, nor Shoes : and salute no Man by the Way.

5. And into whatsoever House ye enter, first say, Peace be to this House.

6. And if the Son of Peace be there, your Peace shall rest upon it : if not, it shall turn to you again.

7. And in the same House remain, eating and drinking such Things as they give : for the Labourer is worthy of his Hire. Go not from House to House.

G

8. And

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8. And into whatsoever City ye enter, and they receive you, eat such Things as are set before you.

9. And heal the Sick that are therein, and say unto them, The KINGDOM of God is come nigh unto you.

12. But (d) I say unto you, that it shall be more tolerable in that Day for *Sodom*, than for that City.

13. Wo unto thee *Chorazin*, wo unto thee *Bethsaida*: for if the mighty Works had been done in *Tyre* and *Sidon*, which have been done in you, they had a great while ago repented, sitting in Sackcloth and Ashes.

14. But it shall be more tolerable for *Tyre* and *Sidon* at the Judgment, than for you.

15. And thou *Capernaum*, which art exalted to Heaven, shalt be thrust down to Hell.

16. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

17. And the Seventy returned again with Joy, saying, Lord, even the DEVILS are subject unto us through thy NAME.

18. And he said unto them, \* I beheld SATAN as Lightning, FALL from Heaven.

19. Behold, I give unto you POWER to tread on SERPENTS and SCORPIONS, and over all the Power of the ENEMY; and nothing shall by any means hurt you.

20. Notwithstanding in this REJOICE not, that the SPIRITS are subject unto you: but rather REJOICE, because your NAMES are written in HEAVEN.

21. In that Hour *Jesus* rejoiced in Spirit, and said, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these Things from the WISE and PRUDENT, and hast revealed them unto BABES: even so, Father, for so it seemed good in thy Sight.

22. All † Things are delivered to me of my Father: and no Man KNOWETH who the SON is, but the Father; and who

(d) *Rom. i. 16.* For 'I am not ashamed of the GOSPEL of *Christ*: for it is the POWER of GOD unto SALVATION, to every one that believeth, to the *Jew* first, and also to the *Greek*.

17. For therein is the Righteousness of GOD revealed from FAITH to FAITH: as it is written, The JUST shall live by FAITH.

18. For the Wrath of GOD is revealed from Heaven against all Ungodliness and Unrighteousness of Men: who hold the Truth in Unrighteousness.

\* See *Rev. xx. 1.*

† See *John xvii. 2, 3.*

who the Father is, but the Son, and he to whom the Son will REVEAL him.

23. And he turned him unto his Disciples, and said privately, Blessed are the Eyes which see the Things that ye see.

24. For I tell you, that many PROPHETS and KINGS have desired to see those Things which ye see, and have not seen them; and to hear those Things which ye hear, and have not heard them.

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## The Preaching of the Gospel in Galilee by our SAVIOUR.

Mark i. 14.

Luke iv. 14, to 30.

[Mr.] **N**OW after that *John* was put in Prison, [L.] *Jesus* returned in the POWER of the SPIRIT, and [Mr.] came into *Galilee*, preaching the Gospel of the KINGDOM of GOD: [L.] And there went out a Fame of him through all that Region round about. And he taught in their Synagogues, being GLORIFIED of all. And he came to *Nazareth*, where he had been brought up; and as his Custom was, he went into the Synagogue on the Sabbath Day, and stood up for to read: and there was delivered unto him the Book of the Prophet *Esaiah*; and when he had opened the Book, he found the Place where it was written, The SPIRIT of the LORD is upon me, because he hath ANOINTED me to PREACH the GOSPEL to the (a) POOR, he

(a) *Psaln* xl. 17. But I am POOR and NEEDY, yet the Lord thinketh upon me: thou art my Helper and my Deliverer, make no tarrying, O my God.

*Isai.* xiv. 32. What shall one then answer the Messengers of the Nation? That the Lord hath founded Zion, and the POOR of his People shall trust in it.

Chap. xxv. 4. For thou hast been a STRENGTH to the POOR, a Strength to the Needy in his Distress.

Chap. lxvi. 2. To this Man will I look, even to him that is POOR, and of a CONTRITE SPIRIT, and trembleth at my Word.

*Zeph.* iii. 12. I will also leave in the midst of thee an AFFLICTED and POOR People, and they shall TRUST in the NAME of the LORD.

*Matt.* xi. 5. The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, the Dead are raised up; and the POOR have the Gospel preached unto them.

*James* ii. 5. Harken, my beloved Brethren, Hath not GOD chosen the POOR of this World, RICH in FAITH, and HEIRS of the KINGDOM, which he hath promised to them that love him?

hath sent me to HEAL the  
 (b) BROKEN-HEARTED, to  
 preach (c) DELIVERANCE  
 to the CAPTIVES, and reco-  
 vering of (d) SIGHT to the  
 BLIND, to set at LIBERTY  
 them that are BRUISED, to  
 preach the acceptable Year  
 of the Lord. And he closed  
 the Book, and he gave it  
 again to the Minister, and  
 sat down: And the Eyes of  
 all them that were in the Sy-  
 nagogue were fastened on  
 him. And he began to say  
 unto them, This Day is this  
 SCRIPTURE FULFILLED in  
 your Ears. And all bare  
 him Witness, and wondered  
 at the gracious Words which  
 proceeded out of his Mouth.  
 And they said, Is not this  
*Joseph's* Son? And he said  
 unto them, Ye will surely say

(b) *Psalms* xlii. 18. The Lord  
 is HIGH unto them that are of a  
 BROKEN HEART, and saveth such  
 as be of a CONTRITE Spirit.

*Pf.* li. 17. The Sacrifices of God  
 are a BROKEN SPIRIT: a BROKEN  
 and CONTRITE HEART, O God,  
 thou wilt not DESPISE.

*Pf.* cxviii. 3. He HEALETH the  
 broken in Heart, and bindeth up  
 their WOUNDS.

(c) *Ephes.* iv. 8. Wherefore he  
 saith, when he ASCENDED up on  
 high, he led CAPTIVITY CAPTIVE,  
 and gave GIFTS unto Men.

9. (Now that he ascended, what  
 is it but that he also descended first  
 into the lower Parts of the Earth?)

10. He that DESCENDED, is the  
 same also that ASCENDED up far  
 above all HEAVENS, that he might  
 fill all Things)

*Coloss.* i. 12. Giving THANKS  
 unto the Father, which hath made  
 us meet to be PARTAKERS of the  
 INHERITANCE of the Saints in  
 LIGHT:

13. Who hath DELIVERED us  
 from the POWER of Darkness, and  
 hath translated us into the KING-  
 DOM of his dear SON:

14. In whom we have REDEMPTION through his BLOOD, even the  
 FORGIVENESS of Sins.

*Heb.* ii. 14. Forasmuch then as the Children are Partakers of Flesh and  
 Blood, he also himself likewise took part of the same: that through  
 DEATH he might DESTROY him that had the POWER of Death, that is,  
 the DEVIL;

15. And deliver them, who through FEAR of DEATH were all their  
 Life-time subject to BONDAGE.

1 *John* iii. 8. He that committeth Sin is of the DEVIL: for the DE-  
 VIL sinneth from the Beginning. For this Purpose the SON of God  
 was manifested, that he might DESTROY the Works of the DEVIL.

(d) *Psalms* xcvi. 11. LIGHT is sown for the RIGHTEOUS, and Glad-  
 ness for the UPRIGHT in Heart.

*Pf.* cxix. 130. The Entrance of thy WORDS giveth LIGHT: it giv-  
 eth Understanding to the Simple.

*John* viii. 12. *Jesus* said, I am the LIGHT of the World: he that fol-  
 loweth me, shall not walk in DARKNESS, but shall have the LIGHT  
 of LIFE.

*Ephes.* v. 8. For ye were sometimes DARKNESS, but now are ye  
 LIGHT in the Lord: walk as Children of the LIGHT.

1 *Thess.* v. 5. Ye are all the Children of LIGHT, and the Children  
 of the Day; we are not of the Night, nor of DARKNESS.

2 *Tim.* i. 10. But is now made manifest by the Appearing of our Sa-  
 viour *Jesus Christ*, who hath abolished DEATH, and hath brought LIFE  
 and IMMORTALITY to light through the Gospel.

unto me this Proverb, Physician, heal thy self: Whatsoever we have heard done in *Capernaum*, do also here in thy Country. And he said, Verily I say unto you, \* No Prophet is accepted in his own Country. But I tell you of a Truth, many Widows were in *Israel* in the Days of *Elias*, when the Heaven was shut up three Years and six Months, when great Famine was throughout all the Land: but unto none of them was *Elias* sent, save unto *Serepta*, a City of *Sidon*, unto a Woman that was a Widow. And many Lepers were in *Israel* in the Time of *Elizeus* the Prophet, and none of them was cleansed save *Naaman* the Syrian. And all they in the Synagogue when they heard these Things were filled with Wrath, and rose up, and thrust him out of the City, and led him unto the Brow of the Hill, (whereon their City was built) that they might cast him down headlong. But he passing through the midst of them, went his way.

\* See *Matt.* xiii. 57.

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## The Doctrine of REPENTANCE and FAITH.

*Matt.* iv. 13, to 17. *Mark* i. 21. and 14, 15.

[M.] AND *Jesus* leaving *Nazareth*, [Mr.] went and [M.] came and dwelt in *Capernaum*, which is upon the Sea Coast, in the Borders of *Zabulon* and *Nephthalim*: That it might be fulfilled which was spoken by *Esaías* the Prophet, saying, The Land of *Zabulon*, and the Land of *Nephthalim*, by the Way of the Sea beyond *Jordan*, *Galilee* of the Gentiles: The People which sat in Darkness, saw great Light: and to them which sat in the Region and Shadow of Death, Light is sprung up. From that Time, [Mr.] *Jesus* came into *Galilee*, and [M.] began to preach [Mr.] the GOSPEL of the KINGDOM of God, [M.] and to say, [Mr.] The Time is FULFILLED, and the KINGDOM of God is at hand;  
REPENT

REPENT (4) ye and BELIEVE the GOSPEL: [M] for the KINGDOM of HEAVEN is at hand.

Of REPENTANCE and FAITH, by which alone Mankind are made Partakers of the Salvation purchased by Christ.

### I. Of REPENTANCE, and its Effects.

(a) *Psalms* cxix. 59. I thought on my Ways: and TURNED my Feet unto thy Testimonies.

*Isa.* i. 16. Wash ye, make you clean, put away the EVIL of your DOINGS from before mine Eyes, cease to do EVIL,

17. Learn to do WELL, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.

Chap. lv. 7. Let the Wicked forsake his WAY, and the Unrighteous Man his Thoughts, and let him RETURN unto the LORD, and he will have MERCY upon him, and unto our GOD, for he will abundantly PARDON.

*Jer.* iii. 12. Go, and proclaim these Words towards the North, and say, RETURN thou Backsliding *Israel*, saith the LORD, and I will not cause mine ANGER to fall upon you: for I am MERCIFUL, saith the LORD, and I will not keep Anger for ever.

13. Only ACKNOWLEDGE thine INIQUITY that thou hast transgressed against the LORD thy GOD, and hast scattered thy Ways to the Strangers, under every green Tree, and ye have not obeyed my Voice, saith the LORD.

22. Return ye backsliding Children, and I will heal your Backslidings: behold, we come unto thee, for thou art the LORD our GOD.

Chap. iv. 4. Circumcise yourselves to the LORD, and take away the Fore-skins of your Heart, ye Men of *Judah*, and Inhabitants of *Jerusalem*: lest my Fury come forth like Fire, and burn that none quench it, because of the EVIL of your Doings.

14. O *Jerusalem*, wash thine Heart from WICKEDNESS, that thou mayst be saved: How long shall thy VAIN THOUGHTS lodge within thee?

Chap. vii. 3. Thus saith the LORD of Hosts, the GOD of *Israel*, Amend your WAYS and your DOINGS, and I will cause you to dwell in this Place.

Chap. xxxi. 18. I have surely heard *Ephraim* bemoaning himself thus, Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the Yoke: TURN thou me, and I shall BE TURNED: for thou art the LORD my GOD.

19. Surely after that I WAS TURNED, I REPENTED; and after that I WAS INSTRUCTED, I SMOTE upon my Thigh: I WAS ASHAMED

shamed, yea, even confounded, because I did bear the Reproach of my Youth.

*Lament.* iii. 40. Let us search and try our Ways, and TURN again to the LORD.

*Ezek.* xiv. 6. Therefore say unto the House of *Israel*, Thus saith the LORD GOD, REPENT, and TURN yourselves from your Idols, and turn away your Faces from all your Abominations.

Chap. xviii. 30. Therefore I will judge you, O House of *Israel*, every one according to his ways, saith the LORD GOD: repent and turn yourselves from all your Transgressions; so Iniquity shall not be your RUIN.

31. Cast away from you all your TRANSGRESSIONS, whereby ye have transgressed, and make you a new Heart, and a new Spirit; for why will ye DIE, O House of *Israel*?

32. For I have no Pleasure in the DEATH of him that dieth, saith the LORD GOD: wherefore TURN yourselves, and LIVE ye.

*Hosea* xiv. 1. O *Israel*, RETURN unto the LORD thy GOD; for thou hast fallen by thine Iniquity.

2. Take with you Words, and turn to the LORD; say unto him, Take away all INIQUITY, and receive us graciously: so will we render the Calves of our Lips.

*Joel* ii. 12. Therefore also now saith the LORD, TURN ye even to me with all your HEART, and with FASTING, and with WEEPING, and with MOURNING.

13. And rent your HEARTS, and not your Garments, and turn unto the LORD your GOD: for he is Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

*Zach.* xii. 10. And I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the Spirit of GRACE, and of SUPPLICATIONS, and they shall look upon him whom they have PIERCED, and they shall Mourn for him as one mourneth for his only Son, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.

*Matt.* ix. 13. But go ye and learn what that meaneth, I will have Mercy, and not Sacrifice: for I am not come to call the Righteous, but SINNERS to REPENTANCE.

*Luke* xiii. 2. And *Jesus* answering, said unto them, Suppose ye that these *Galileans* were Sinners above all the *Galileans*, because they suffered such Things?

3. I tell you, nay: but except ye REPENT, ye shall all likewise PERISH.

Chap. xv. 7. I say unto you, that likewise Joy shall be in Heaven over one SINNER that REPENTETH, more than over ninety and nine just Persons, which need no REPENTANCE.

17. And when he came to himself, he said, How many hired Servants of my Father's have Bread enough and to spare, and I perish with Hunger!

18. I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven and before thee,

19. And am no more worthy to be called thy Son: make me as one of thy HIRED SERVANTS.

20. And he arose, and came to his Father. But when he was yet a great way off, his Father saw him, and had Compassion, and ran, and fell on his Neck, and kissed him.

21. And his Son said unto him, Father, I have sinned against Heaven: and in thy sight, and am no more worthy to be called thy Son.

*Acts* ii. 37. Now when they heard this, they were pricked in their Heart, and said unto *Peter*, and to the rest of the Apostles, Men and Brethren, what shall we do?

38. Then *Peter* said unto them, REPENT, and be baptized every one of you in the Name of *Jesus Christ*, for the Remission of Sins, and ye shall receive the Gift of the HOLY GHOST.

Chap. iii. 19. REPENT ye therefore and be CONVERTED, that your Sins may be BLOTTED out, when the Times of refreshing shall come from the Presence of the Lord.

Chap. v. 31. Him hath GOD exalted with his right Hand to be a PRINCE and a SAVIOUR, for to give REPENTANCE to *Israel*, and FORGIVENESS of Sins.

Chap. xi. 18. When they heard these Things, they held their Peace, and glorified GOD, saying, Then hath GOD also to the *Gentiles* granted REPENTANCE unto LIFE.

Chap. xx. 21. Testifying both to the *Jews*, and also to the *Greeks*, REPENTANCE towards GOD, and FAITH towards our LORD *Jesus Christ*.

Chap. xxvi. 20. But shewed first unto them of *Damascus*, and at *Jerusalem*, and throughout all the Coast of *Judea*, and then to the *Gentiles*, that they should repent, and turn to GOD, and do Works meet for REPENTANCE.

*Rom.* ii. 4. Or despisest thou the Riches of his GOODNESS, and FORBEARANCE, and LONG-SUFFERING, not knowing that the GOODNESS of GOD leadeth thee to REPENTANCE?

2 *Cor.* vii. 10. For godly SORROW worketh REPENTANCE to Salvation not to be repented of: but the Sorrow of the World worketh Death.

*Heb.* iv. 7. Again, he limiteth a certain Day, saying in *David*, To Day, after so long a time; as it is said, To Day if ye will hear his Voice, harden not your Hearts.

Chap. iii. 15. While it is said, To Day if ye will hear his Voice, harden not your Hearts, as in the Provocation.

2 *Pet.* iii. 9. The LORD is not slack concerning his Promise (as some Men count Slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to REPENTANCE.



*Rev.* ii. 5. Remember therefore from whence thou art fallen, and **REPENT**, and do the first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou **REPENT**.

*Chap.* iii. 19. As many as I love, I rebuke and chasten: be zealous therefore, and **REPENT**.

## II. Of FAITH, its Nature and Effects.

*Mark* xi. 24. Therefore I say unto you, What Things soever ye desire, when ye pray, **BELIEVE** that ye receive them, and ye shall have them.

*Chap.* ix. 23. *Jesus* said unto him, If thou canst **BELIEVE**, all Things are possible to him that believeth.

*Chap.* xvi. 16. He that **BELIEVETH** and is baptized, shall be saved: but he that **BELIEVETH** not, shall be damned.

*John* i. 12. As many as received him, to them gave he Power to become the Sons of GOD, even to them that **BELIEVE** on his Name.

*Chap.* iii. 14. As *Moses* lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up:

15. That whosoever **BELIEVETH** in him, should not perish, but have eternal Life.

16. For GOD so loved the World, that he gave his only begotten Son, that whosoever **BELIEVETH** in him, should not perish, but have everlasting Life.

17. For GOD sent not his Son into the World to condemn the World; but that the World through him might be saved.

18. He that **BELIEVETH** on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten SON of GOD.

*Chap.* vi. 29. *Jesus* said unto them, This is the Work of God, that ye **BELIEVE** on him whom he hath sent.

*Chap.* xi. 25. *Jesus* said unto her, I am the Resurrection, and the Life: he that **BELIEVETH** in me, though he were dead, yet shall he live;

26. And whosoever liveth, and **BELIEVETH** in me, shall never die.

*Chap.* xx. 29. *Jesus* saith unto *Thomas*, Because thou hast seen me, thou hast **BELIEVED**: Blessed are they that have not seen, and yet have believed.

31. These Things are written, that ye might **BELIEVE** that *Jesus* is the *Christ*, the SON of GOD, and that believing ye might have Life through his Name.

*Chap.* xiv. 1. Let not your Heart be troubled: ye believe in GOD, believe also in me.

*Chap.* xii. 46. I am come a Light into the World, that whosoever **BELIEVETH** on me, should not abide in Darkness.

*Acts* x. 43. To him give all the Prophets witness, that through his Name whosoever BELIEVETH in him, shall receive REMISSION of SINS.

Chap. xx. 21. Testifying both to the *Jews*, and also to the *Greeks*, Repentance towards GOD, and FAITH towards our Lord *Jesus Christ*.

*Rom.* i. 16. For I am not ashamed of the Gospel of *Christ*: for it is the Power of GOD unto SALVATION, to every one that BELIEVETH, to the *Jew* first, and also to the *Greek*.

Chap. iii. 21. But now the Righteousness of GOD without the LAW is manifested, being witnessed by the Law and the Prophets;

22. Even the Righteousness of GOD which is by FAITH of *Jesus Christ* unto all, and upon all them that BELIEVE; for there is no difference:

23. For all have SINNED, and come short of the GLORY of God;

24. Being JUSTIFIED freely by his GRACE, through the Redemption that is in *Jesus Christ*:

25. Whom God hath set forth to be a PROPITIATION, through FAITH in his Blood, to declare his Righteousness for the Remission of SINS that are past, through the Forbearance of God;

26. To declare, I say, at this Time his Righteousness: that he might be JUST, and the Justifier of him which BELIEVETH in *Jesus*.

Chap. v. 1. Therefore being justified by FAITH, we have Peace with God, through our Lord *Jesus Christ*.

2. By whom also we have access by FAITH into this Grace wherein we stand, and rejoice in Hope of the Glory of GOD.

Chap. x. 4. For *Christ* is the END of the LAW for Righteousness to every one that BELIEVETH.

5. For *Moses* describeth the Righteousness which is of the Law, That the Man which doth these Things, shall live by them.

6. But the Righteousness which is of FAITH, speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven? (that is, to bring *Christ* down from above)

7. Or who shall descend into the Deep? (that is, to bring up *Christ* again from the Dead)

8. But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart: that is the Word of FAITH which we preach,

9. That if thou shalt confess with thy Mouth the Lord *Jesus*, and shalt BELIEVE in thine Heart, that GOD hath raised him from the Dead, thou shalt be saved;

10. For with the Heart Man BELIEVETH unto Righteousness, and with the Mouth CONFESSION is made unto Salvation.

11. For the Scripture saith, Whosoever BELIEVETH on him, shall not be ashamed.

2 *Cor.* v. 7. For we walk by FAITH, not by Sight.

*Gal.* ii. 16. Knowing that a Man is not justified by the Works of the Law, but by the FAITH of *Jesus Christ*, even we have

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**BELIEVED** in *Jesus Christ*: that we might be justified by the **FAITH** of *Christ*; and not by the Works of the Law: for by the Works of the Law shall no Flesh be justified.

20. I am crucified with *Christ*: nevertheless I live; yet not I, but *Christ* liveth in me: and the Life which I now live in the Flesh, I live by the **FAITH** of the SON of GOD, who loved me, and gave himself for me.

*Ephes.* ii. 8. For by Grace are ye saved, through **FAITH**; and that not of your selves: it is the Gift of God.

Chap. iii. 17. That *Christ* may dwell in your Hearts by **FAITH**; that ye may be rooted and grounded in Love.

*Heb.* iv. 1. Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it.

2. For unto us was the Gospel preached as well as unto them: but the Word preached did not profit them, not being mixed with **FAITH** in them that heard it.

9. There remaineth therefore a Rest to the People of God.

11. Let us labour therefore to enter into that Rest, lest any Man fall under the same Example of **UNBELIEF**.

Chap. vi. 18. That by two immutable Things, in which it was impossible for GOD to lye, we might have a strong Consolation, who have fled for Refuge to lay hold upon the Hope set before us:

19. Which **HOPE** we have as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the Vail.

Chap. x. 38. Now the Just shall live by **FAITH**: but if any Man draw back, my Soul shall have no Pleasure in him.

39. But we are not of them who draw back unto Perdition; but of them that **BELIEVE**, to the Saving of the Soul.

Chap. xi. 1. Now **FAITH** is the Substance of Things hoped for, the Evidence of Things not seen.

2. For by it the Elders obtained a good Report.

6. But without **FAITH** it is impossible to please him: for he that cometh to GOD, must **BELIEVE** that he is; and that he is a Rewarder of them that diligently seek him.

*James* ii. 14. What doth it profit, my Brethren, though a Man say he have **FAITH**, and have not Works? Can **FAITH** save him?

17. Even so **FAITH**, if it hath not Works, is dead being alone.

18. Yea, a Man may say, Thou hast **FAITH**, and I have Works: shew me thy **FAITH** without thy Works, and I will shew thee my **FAITH** by my Works.

19. Thou **BELIEVEST** that there is one God, thou dost well: the Devils also believe, and tremble.

20. But wilt thou know, O vain Man, that **FAITH** without Works is dead?

21. Was not *Abraham* our Father justified by Works, when he had offered *Isaac* his Son upon the Altar?

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22. Seest thou how FAITH wrought with his Works, and by WORKS was FAITH made perfect?

26. For as the Body without the Spirit is dead, so FAITH without WORKS is dead also.

1 *Pei.* i. 5. Who are kept by the Power of God through FAITH unto SALVATION, ready to be revealed in the last Time.

6. Wherein ye greatly rejoyce, though now for a Season (if need be) ye are in heaviness, through manifold TEMPTATIONS:

7. That the Trial of your FAITH being much more precious than of Gold that perisheth, though it be tried with Fire, might be found unto PRAISE, and HONOUR, and GLORY, at the Appearing of *Jesus Christ*:

8. Whom having not seen, ye love; in whom though now ye see him not, yet BELIEVING, ye rejoyce with Joy unspeakable, and full of GLORY:

9. Receiving the END of your FAITH, even the SALVATION of your SOULS.

1 *John* iii. 21. Beloved, if our Heart condemn us not, then have we CONFIDENCE towards God.

22. And whatsoever we ask, we receive of him, because we keep his Commandments, and do those Things that are pleasing in his Sight.

23. And this is his Commandment, that we should believe on the Name of his Son *Jesus Christ*, and love one another, as he gave us Commandment.

1 *John* v. 1. Whosoever BELIEVETH that *Jesus* is the *Christ*, is born of GOD: and every one that loveth him that begat, loveth him also that is begotten of him.

4. For whatsoever is born of GOD, overcometh the World: and this is the VICTORY that overcometh the World, even our FAITH.

5. Who is he that overcometh the World, but he that BELIEVETH that *Jesus* is the Son of God?

20. And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true.






## CHRIST'S SERMON *on the Mount.*

Wherein is expressed

### The BLESSEDNESS of

1. *The poor and humble in Spirit.*
2. *Those that mourn for their Sins.*
3. *The Meek.*
4. *Those that hunger and thirst after Righteousness.*
5. *Those that are Merciful.*
6. *The Pure in Heart.*
7. *The Peace-makers.*
8. *Those that are persecuted for Righteousness sake.*

*Luke*  
vi. 17. ND he came down with them, and stood in the Plain, and the Company of his Disciples, and a great Multitude of People out of all *Judea*, and *Jerusalem*, and from the Sea Coast of *Tyre* and *Sidon*, which came to hear him, and to be healed of their Diseases;

18. And they that were vexed with unclean Spirits: and they were healed.

19. And the whole Multitude sought to touch him: for there went Virtue out of him, and healed them all.

*Matt. v. 1.* And seeing the Multitudes, he went up into a Mountain: and when he was set, his Disciples came unto him.

2. And he opened his Mouth, and taught them, saying,

3. BLESSED

## 54 CHRIST'S *Sermon on the Mount.*

3. **BLESSED** (a) are the **POOR in SPIRIT**: for theirs is the Kingdom of Heaven.

(a) *Gen.* xviii. 27. And *Abraham* answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but **DUST** and **ASHES**.

Chap. xxxii. 10. I am not worthy of the least of all the Mercies, and of all the Truth which thou hast shewed unto thy **Servant**.

*Job* vii. 17. What is **MAN**, that thou shouldst magnify him? and that thou shouldst set thine **HEART** upon him?

Chap. xiv. 1. Man that is born of a Woman, is of few Days, and full of **TROUBLE**;

2. He cometh forth like a Flower, and is cut down: he fleeth also as a Shadow, and continueth not.

3. And dost thou **OPEN THINE EYES** upon **SUCH** an **ONE**, and bringest me into Judgment with thee?

4. Who can bring a clean Thing out of an unclean? Not one.

Chap. xxii. 29. When Men are cast down, then thou shalt say, There is lifting up: And he shall save the **HUMBLE** Person.

Chap. xxv. 5. Behold even to the Moon, and it shineth not; yea, the Stars are not pure in his Sight.

6. How much less **MAN** which is a **WORM**: and the Son of Man which is a Worm?

Chap. xl. 3. Then *Job* answered the Lord, and said,

4. Behold, I am **VILE**, what shall I answer thee? I will lay mine Hand upon my Mouth.

5. Once have I spoken, but I will not answer: yea, twice, but I will proceed no further.

Chap. xlii. 5. I have heard of thee by the Hearing of the Ear: but now mine Eye seeth thee.

6. Wherefore I **ABHOR** myself, and repent in **DUST** and **ASHES**.

*Psal.* viii. 3. When I consider thy Heavens, the Work of thy Fingers, the Moon and the Stars which thou hast ordained:

4. What is **MAN**, that thou art **MINDFUL** of him? and the Son of Man, that thou **VISITEST** him?

*Pf.* xxxiv. 18. The **LORD** is **NIGH** unto them that are of a **BROKEN** Heart, and saveth such as be of a **CONTRITE** SPIRIT.

*Pf.* xxxix. 5. Behold thou hast made my Days as an Handbreadth, and mine Age is as **NOTHING** before thee: Verily every Man at his best State is altogether **VANITY**.

11. When thou with Rebukes dost correct Man for **INIQUITY**, thou makest his Beauty to consume away like a Moth: Surely every Man is **VANITY**.

*Pf.* li. 17. The Sacrifices of God are a **BROKEN** SPIRIT: a **BROKEN** and a **CONTRITE** HEART, O God, thou wilt not despise.

*Pf.* lxxii. 4. He shall judge the **POOR** of the People, he shall save the Children of the Needy, and shall break in pieces the Oppressor.

12. For he shall deliver the Needy when he crieth: the Poor also, and him that hath no Helper.

13. He shall spare the Poor and Needy, and shall save the Souls of the Needy.

*Pf. cxxxi.* 1. Lord, my Heart is not **HAUGHTY**, nor mine Eyes **LOFTY**: neither do I exercise my self in great Matters, or in Things too **HIGH** for me.

2. Surely I have behaved and quieted my self as a Child that is weaned of his Mother: my **SOUL** is even as a weaned **CHILD**.

3. Let *Israel* hope in the **LORD**, from henceforth and for ever.

*Pf. cxxxviii.* 6. Though the **LORD** be **HIGH**, yet hath he Respect unto the **LOWLY**: but the **PROUD** he knoweth afar off.

*Prov. iii.* 7. Be not **WISE** in thine own Eyes: fear the **LORD**, and depart from **EVIL**.

34. Surely he scorneth the Scorners: but he giveth Grace unto the **LOWLY**.

*Chap. xvi.* 2. All the Ways of a Man are clean in his own Eyes: but the **LORD** weigheth the **SPIRITS**.

5. Every one that is **PROUD** in Heart, is an **ABOMINATION** to the **LORD**.

18. **PRIDE** goeth before **DESTRUCTION**: and an **HAUGHTY SPIRIT** before a Fall.

19. Better is it to be of an **HUMBLE SPIRIT** with the **LOWLY**, than to divide the Spoil with the **PROUD**.

*Chap. xviii.* 12. Before Destruction the Heart of Man is **HAUGHTY**, and before Honour is **HUMILITY**.

*Chap. xix.* 23. A Man's **PRIDE** shall bring him low: but Honour shall uphold the **HUMBLE** in **SPIRIT**.

*Isai. ii.* 11. The **LOFTY LOOKS** of Man shall be **HUMBLLED**, and the **HAUGHTINESS** of Man shall be bowed down, and the **LORD** alone shall be exalted in that Day.

12. For the Day of the **LORD** of Hosts shall be upon every one that is **PROUD** and **LOFTY**, and upon every one that is lifted up, and he shall be brought low.

17. And the **LOFTINESS** of Man shall be bowed down, and the **HAUGHTINESS** of Man shall be made low: and the **LORD** alone shall be exalted in that Day.

*Chap. vi.* 5. Then said I, **Wo** is to me, for I am undone, because I am a Man of **UNCLEAN LIPS**, and I dwell in the midst of a People of unclean Lips: for mine Eyes have seen the **KING**, the **LORD** of Hosts.

*Chap. lvii.* 15. For thus saith the **HIGH** and **LOFTY ONE** that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place; with him also that is of a **CONTRITE** and **HUMBLE SPIRIT**, to revive the **SPIRIT** of the **HUMBLE**, and to revive the Heart of the **CONTRITE ONES**.

*Chap. lxvi.* 1. Thus saith the **LORD**, The Heaven is my Throne, and the Earth is my Footstool: where is the House that ye build unto me? and where is the Place of my rest?

2. For

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2. For all those Things hath mine Hand made, and all those Things have been, saith the Lord : but to this Man will I look, even to him that is of POOR; and of a CONTRITE SPIRIT, and trembleth at my Word.

*Ezek. xxi. 26.* Thus saith the Lord God, EXALT him that is LOW, and ABASE him that is HIGH.

*Dan. iv. 37.* Now I *Nebuchadnezzar* PRAISE, and EXTOL, and HONOUR the KING of Heaven, all whose Works are Truth, and his Ways Judgment, and THOSE THAT WALK IN PRIDE he is able to ABASE.

*Mal. iv. 1.* For behold, the Day cometh that shall burn as an Oven, and all the PROUD, yea, and all that do WICKEDLY, shall be Stubble, and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither Root nor Branch.

2. But unto you that fear my Name, shall the SUN OF RIGHTEOUSNESS arise with Healing in his WINGS.

*Matt. xxiii. 12.* Whosoever shall EXALT himself, shall be ABASED; and he that shall HUMBLE himself, shall be EXALTED.

*Luke xvii. 10.* When ye shall have done all those Things which are commanded you, say, We are UNPROFITABLE SERVANTS: we have done that which was our Duty to do.

*Rom. xii. 3.* For I say through the Grace given unto me, to every Man that is among you, not to think of himself more HIGHLY than he ought to think; but to think soberly, according as God hath dealt to every Man the Measure of Faith.

16. Be of the same Mind one towards another, mind not HIGH THINGS, but condescend to Men of low Estate. Be not wise in your own Conceits.

*Gal. vi. 3.* For if a Man think himself to be SOMETHING, when he is NOTHING, he deceiveth himself.

*Rhil. ii. 3.* Let nothing be done through Strife, or VAIN-GLORY, but in Lowliness of MIND, let each esteem other better than themselves.

*1 Pet. v. 5.* Likewise, ye Younger, submit your selves unto the Elder: yea, all of you be subject one to another, and be CLOATHED with HUMILITY: for God resisteth the PROUD, and giveth Grace to the HUMBLE.

6. Humble your selves therefore under the mighty Hand of God, that he may EXALT you in due Time.

4. BLESSED (b) are they that MOURN: for they shall be COMFORTED.

(b) *Ezra ix. 5.* And at the Evening Sacrifice, I arose up from my Heaviness, and having rent my Garment and my Mantle, I fell upon my Knees, and spread out my Hands unto the Lord my God,

6. And



6. And said, O my God, I am ASHAMED and blush to lift up my Face to thee, my God: for our INIQUITIES are increased over our Head, and our Trespas is grown up unto the Heavens.

*Psaln xxxviii.* 18. I will declare mine INIQUITY, and be sorry for my SIN.

*Pf. xlii.* 9. I will say unto God my Rock, Why hast thou forgotten me? Why go I MOURNING because of the Oppression of the Enemy?

11. Why art thou CAST DOWN, O my SOUL? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the Health of my Countenance, and my GOD.

*Pf. cxix.* 53. HORROR hath taken hold upon me, because of the WICKED that forsake thy Law.

136. Rivers of Waters run down mine Eyes: because they keep not thy LAW.

143. TROUBLE and ANGUISH have taken hold on me: yet thy Commandments are my Delight.

145. I CRIED with my whole Heart, hear me, O Lord: I will keep thy Statutes.

153. Consider mine AFFLICTION, and deliver me: for I do not forget thy Law.

158. I beheld the Transgressors, and was grieved: because they keep not thy WORD.

*Jer. iii.* 12. Go, and proclaim these Words toward the North, and say, RETURN thou Backsliding *Israel*, saith the LORD, and I will not cause mine ANGER to fall upon you: for I am MERCIFUL, saith the LORD, and I will not keep Anger for ever.

13. Only ACKNOWLEDGE thine INIQUITY that thou hast transgressed against the LORD thy GOD, and hast scattered thy Ways to the Strangers under every green Tree, and ye have not obeyed my Voice, saith the LORD.

Chap. xiv. 7. O Lord, though our INIQUITIES testify against us, do thou it for thy Name's sake: for our Backslidings are many, we have SINNED against thee.

20. We acknowledge, O LORD, our Wickedness, and the Iniquity of our Fathers: for we have sinned against thee.

*Lament. i.* 18. The Lord is righteous, for I have rebelled against his Commandments: Hear, I pray you, all People, and behold my SORROW.

*Joel ii.* 12. Therefore also now saith the LORD, TURN ye even to me with all your HEART, and with FASTING, and with WEEPING, and with MOURNING.

13. And rent your HEARTS, and not your Garments, and turn unto the LORD your GOD: for he is Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

*Luke xv.* 18. I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee,

19. And am no more worthy to be called thy Son: make me as one of thy HIRED SERVANTS.

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20. And he arose, and came to his Father. But when he was yet a great way off, his Father saw him, and had Compassion, and ran, and fell on his Neck, and kissed him.

21. And his Son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son.

1 Cor. vii. 10. For GODLY SORROW worketh Repentance to Salvation not to be repented of: but the Sorrow of the World worketh Death.

11. For behold, this self-same Thing that ye sorrowed after a GODLY sort, what Carefulness it wrought in you, yea, what Clearing of your selves, yea, what Indignation, yea, what Fear, yea, what vehement Desire, yea, what Zeal.

2 Pet. ii. 7. And delivered just Lot, vexed with the filthy Conversation of the Wicked:

8. (For that righteous Man dwelling among them, in seeing and hearing, vexed his righteous Soul from Day to Day, with their UNLAWFUL Deeds)

James iv. 9. Be AFFLICTED, and MOURN, and WEEP: let your Laughter be turned to MOURNING, and your Joy to HEAVINESS.

10. Humble your selves in the Sight of the Lord, and he shall LIFT you UP.

Luke vi. 21. Blessed are ye that WEEP now: for ye shall laugh.

Rev. xxi. 4. And God shall wipe away all TEARS from their Eyes; and there shall be no more DEATH, neither SORROW, nor CRYING, neither shall there be any more PAIN: for the former Things are passed away.

5. BLESSED (c) are the MEEK: for they shall INHERIT the EARTH.

(c) Psalm xxv. 9. The MEEK will he guide in Judgment: and the MEEK will he teach his Way.

Pf. xxii. 26. The MEEK shall eat and be satisfied: they shall praise the Lord that SEEK him; your Heart shall live for ever.

Pf. xxxvii. 11. But the MEEK shall INHERIT the EARTH: and shall delight themselves in abundance of Peace.

Isai. xxix. 19. The MEEK also shall increase their Joy in the Lord, and the Poor among Men shall rejoice in the Holy One of Israel.

Chap. lxi. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach GOOD TIDINGS unto the MEEK, he hath sent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.

Matt. xi. 28. Come unto me, all ye that LABOUR, and are heavy LADEN, and I will give you Rest.

29. Take my Yoke upon you, and learn of me, for I am MEEK and

and **LOWLY** in Heart: and ye shall find Rest unto your Souls.  
See *Zachariah* ix. 9.

**Chap. xxi. 5.** Tell ye the Daughter of *Sion*, Behold, thy King cometh unto thee, **MEKE**, and sitting upon an **Ass**, and a Colt the Foal of an **Ass**.

*Ephes.* iv. 1. I therefore the Prisoner of the Lord, beseech you that ye walk worthy of the Vocation wherewith ye are called,

2. With all **LOWLINESS** and **MEKENESS**, with **LONG-SUFFERING**, forbearing one another in Love;

3. Endeavouring to keep the Unity of the **SPIRIT** in the Bond of Peace.

*Col.* iii. 8. But now you also put off all these; Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth.

12. Put on therefore (as the Elect of God holy and beloved) Bowels of Mercies, Kindness, humbleness of Mind, **MEKENESS**, Long-suffering;

13. Forbearing one another, and forgiving one another, if any Man have a Quarrel against any: even as *Christ* forgave you, to also do ye.

1 *Tim.* vi. 11. But thou, O Man of God, flee these Things: and follow after Righteousness, Godliness, Faith, Love, Patience, **MEKENESS**.

2 *Tim.* ii. 24. And the Servant of the Lord must not strive; but be gentle unto all Men, apt to teach, patient,

25. In **MEKENESS** instructing those that oppose themselves; if God peradventure will give them Repentance to the acknowledging of the Truth.

*Titus* iii. 2. To speak Evil of no Man, to be no Brawlers, but gentle, shewing all **MEKENESS** unto all Men.

*James* i. 21. Wherefore lay apart all Filthiness, and superfluity of Naughtiness, and receive with **MEKENESS** the ingrafted Word, which is able to save your Souls.

1 *Pet.* iii. 1. Likewise, ye Wives, be in Subjection to your own Husbands; that if any obey not the Word, they also may without the Word be won by the Conversation of the Wives,

2. While they behold your chaste Conversation coupled with Fear.

3. Whole adorning, let it not be that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel:

4. But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a **MEKE** and **QUIET SPIRIT**, which is in the Sight of God of great price.

6. **BLESSED** (d) are they which do **HUNGER** and **THIRST** after **RIGHTEOUSNES**: for they shall be filled.

(d) *Deut.* viii. 2. And thou shalt remember all the Way which the Lord thy God led thee these forty Years in the Wilderness,

## 60 CHRIST'S Sermon on the Mount.

to humble thee, and to prove thee, to know what was in thine Heart, whether thou wouldst keep his Commandments, or no.

3. And he humbled thee, and suffered thee to HUNGER, and fed thee with Manna (which thou knewest not, neither did thy Fathers know) that he might make thee know, that Man doth not LIVE BY Bread only, but by every WORD that proceedeth out of the Mouth of the Lord doth Man LIVE.

*Isai.* lv. 1. Ho, every one that THIRSTETH, come ye to the WATERS, and he that hath no Money; come ye, buy and eat: yea, come, buy Wine and Milk without Money, and without Price.

*Psalms* xlii. 1. As the Hart PANTETH after the Water Brooks, so PANTETH my Soul after thee, O God.

2. My Soul THIRSTETH for God, for the living God: when shall I come and appear before God?

*Pf.* lxiii. 1. O God, thou art my God, early will I SEEK thee: My Soul THIRSTETH for thee: My Flesh LONGETH for thee in a dry and thirsty Land, where no Water is:

2. To see thy POWER and thy GLORY, so as I have seen thee in the Sanctuary.

*Pf.* lxxxiv. 1. How amiable are thy Tabernacles, O Lord of Hosts!

2. My Soul LONGETH; yea even PAINTEETH for the Courts of the Lord: my Heart and my Flesh CRIETH out for the living God.

11. For the Lord God is a Sun and Shield: the Lord will give Grace and Glory: and no good Thing will he withhold from them that walk uprightly.

*John* vii. 37. In the last Day, that great Day of the Feast, Jesus stood and cried, saying, If any Man THIRST, let him come unto me, and DRINK.

38. He that believeth on me, as the Scripture hath said, Out of his Belly shall flow RIVERS of LIVING WATER.

39. (But this spake he of the SPIRIT, which they that believe on him should receive)

*Rev.* vii. 16. They shall HUNGER no more, neither THIRST any more, neither shall the Sun light on them, nor any Heat.

17. For the Lamb which is in the midst of the Throne shall feed them, and lead them unto LIVING FOUNTAINS of Waters: and God shall wipe away all Tears from their Eyes.

Chap. xxii. 17. And the SPIRIT and the BRIDE say, Come. And let him that heareth, say, Come. And let him that is ATHIRST, come: And whosoever will, let him take the WATER of LIFE freely.

7. BLESSED (s) are the MERCIFUL: for they shall obtain MERCY.

(c) *Psalms* xviii. 25. With the MERCIFUL thou wilt shew thy self MERCIFUL: with an upright Man thou wilt shew thy self upright.

*Pf.*

## CHRIST'S Sermon on the Mount. 61

*Pf. xli. 1.* Blessed is he that considereth the POOR; the Lord will deliver him in Time of TROUBLE.

2. The Lord will preserve him, and keep him alive; and he shall be BLESSED upon the Earth.

*Micah vi. 8.* He hath shewed thee, O Man, what is good; And what doth the Lord require of thee, but to do justly, and to love MERCY, and to walk HUMBLY with thy God?

8. BLESSED (f) are the PURE in HEART: for they shall see GOD.

(f) *Psalms xviii. 26.* With the PURE thou wilt shew thy self PURE: and with the froward thou wilt shew thy self froward.

*Pf. xxiv. 3.* Who shall ascend into the Hill of the Lord? and who shall stand in his holy Place?

4. He that hath CLEAN HANDS, and a PURE HEART; who hath not lift up his Soul unto VANITY, nor sworn deceitfully.

*Pf. li. 10.* Create in me a CLEAN HEART, O God; and renew a RIGHT SPIRIT within me.

*Pf. cxix. 1.* Blessed are the UNDEFILED in the WAY, who walk in the LAW of the Lord.

*Titus i. 15.* Unto the PURE all Things are PURE: but unto them that are defiled, and unbelieving, is nothing PURE; but even their Mind and Conscience is defiled.

*Ephes. v. 25.* Husbands, love your Wives, even as *Christ* also loved the Church, and gave himself for it:

26. That he might SANCTIFY and CLEANSE it with the Washing of Water by the Word.

27. That he might present it to himself a GLORIOUS Church, not having Spot or Wrinkle, or any such Thing; but that it should be holy and without Blemish.

*Titus ii. 13.* Looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour *Jesus Christ*:

14. Who gave himself for us, that he might redeem us from all INIQUITY, and PURIFY unto himself a peculiar People, zealous of good Works.

*Heb. ix. 11.* But *Christ* being come an High Priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building;

12. Neither by the Blood of Goats and Calves, but by his own BLOOD he entred in once into the Holy Place, having obtained eternal Redemption for us.

13. For if the Blood of Bulls, and of Goats, and the Ashes of an Heifer sprinkling the unclean, SANCTIFIETH to the PURIFYING of the Flesh;

14. How much more shall the BLOOD of *Christ*, who through the Eternal SPIRIT offered himself without Spot to God, PURGE your Conscience from DEAD WORKS to serve the living God?

Chap.

## 62 CHRIST'S Sermon on the Mount.

Chap. x. 21. Having an High Priest over the House of God:  
22. Let us draw near with a **TRUE HEART**, in full Assurance of Faith, having our Hearts sprinkled from an **EVIL CONSCIENCE**, and our Bodies washed with pure Water.

*James* iv. 8. Draw nigh to God, and he will draw nigh to you: **CLEANSE** your Hands, ye Sinners, and **PURIFY** your Hearts, ye double-minded.

1 *John* iii. 2. Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is.

3. And every Man that hath this Hope in him, **PURIFIE** himself, even as he is **PURE**.

9. **BLESSED** (g) are the **PEACE-MAKERS**: for they shall be called the Children of God.

(g) *Rom.* xii. 18. If it be possible, as much as lieth in you, live **PEACEABLY** with all Men.

2 *Cor.* xiii. 11. Be perfect, be of good Comfort, be of one Mind, live in **PEACE**; and the God of Love and Peace shall be with you.

1 *Thess.* v. 13. Be at **PEACE** among your selves.

1 *Tim.* ii. 1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men:

2. For Kings, and for all that are in Authority; that we may lead a **QUIET** and **PEACEABLE** Life in all Godliness and Honesty.

*Heb.* xii. 14. Follow **PEACE** with all Men, and Holiness, without which no Man shall see the Lord.

*James* iii. 17. But the Wisdom that is from above, is first **PURE**, then **PEACEABLE**, gentle, and easy to be intreated, full of Mercy and good Fruits, without Partiality, and without Hypocrisy.

18. And the Fruit of Righteousness is sown in **PEACE** of them that **MAKE PEACE**.

1 *Pet.* iii. 10. For he that will love Life, and see good Days, let him refrain his Tongue from Evil, and his Lips that they speak no Guile.

11. Let him eschew Evil, and do Good; let him seek **PEACE**, and ensue it.

10. **BLESSED** are they which are **PERSECUTED** for **RIGHTEOUSNESS** sake: for theirs is the Kingdom of Heaven.

11. **BLESSED** are ye when Men shall **REVILE** you, and **PERSECUTE** you, and shall say all manner of Evil against you falsely for my sake,

12. **REJOICE** and be exceeding glad: for great is your  
Reward

**Reward in Heaven:** for so PERSECUTED they the PROPHETS which were before you (*b*).

(*b*) *Psalms* 1. 2. The Wicked in his Pride doth PERSECUTE the POOR: Let them be taken in their Devices that they have imagined.

*Pf.* xi. 2. For lo, the Wicked bend their Bow, they make ready their Arrow upon the String: that they may privily shoot at the UPRIGHT in Heart.

*Pf.* xxxvii. 12. The Wicked PLOTTETH against the Just, and gnaweth upon him with his Teeth.

14. The Wicked have drawn out the Sword, and have bent their Bow to CAST DOWN the Poor and Needy, and to slay such as be of UPRIGHT Conversation.

*Pf.* xlv. 22. Yea, for thy sake we are KILLED all the Day long: we are counted as Sheep for the Slaughter.

*Pf.* xciv. 3. Lord, how long shall the Wicked, how long shall the Wicked TRIUMPH?

4. How long shall they utter and speak HARD THINGS? and all the Workers of Iniquity BOAST themselves?

5. They BREAK IN PIECES thy People, O Lord, and AFFLICT thine Heritage.

21. They gather themselves together against the SOUL of the RIGHTEOUS, and condemn the INNOCENT BLOOD.

*Pf.* cxix. 86. All thy Commandments are faithful: they PERSECUTE me wrongfully; help thou me.

*Pf.* cxxiii. 3. Have Mercy upon us, O Lord, have Mercy upon us: for we are exceedingly filled with CONTEMPT.

4. Our Soul is exceedingly filled with the SCORNING of those that are at Ease, and with the CONTEMPT of the Proud.

1 *Pst.* iii. 14. But and if ye SUFFER for Righteousness sake, happy are ye: and be not afraid of their TERROR, neither be troubled;

15. But SANCTIFY the Lord God in your Hearts: and be ready always to give an Answer, to every Man that asketh you a Reason of the HOPE that is in you, with Meekness and Fear:

16. Having a good Conscience; that whereas they speak Evil of you, as of Evil Doers, they may be ashamed that FALSELY ACCUSE your good Conversation in *Christ*.

Chap. ii. 19. For this is thank-worthy, if a Man for Conscience towards God endure GRIEF, suffering wrongfully.

20. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God.

Chap. iv. 12. Beloved, think it not strange concerning the fiery TRIAL, which is to try you, as though some strange Thing happened unto you.

13. But rejoice, inasmuch as ye are PARTAKERS of *Christ's* SUFFERINGS; that when his Glory shall be revealed, ye may be glad also with exceeding Joy.

14. If

## 64 CHRIST'S *Sermon on the Mount*:

14. If ye be **REPROACHED** for the Name of *Christ*, happy are ye; for the Spirit of Glory and of God resteth upon you: On their Part he is evil spoken of, but on your Part he is glorified.

2 *Cor.* iv. 8. We are **TROUBLED** on every side, yet not distressed; we are perplexed, but not in Despair;

9. **PERSECUTED**, but not forsaken; **CAST DOWN**, but not destroyed;

10. Always bearing about in the Body, the **DYING** of the Lord *Jesus*, that the **LIFE** also of *Jesus* might be made manifest in our Body.

*Phil.* i. 12. But I would ye should understand, Brethren, that the Things which happened unto me, have fallen out rather unto the **FURTHERANCE** of the Gospel:

13. So that my Bonds in *Christ* are manifest in all the Palace, and in all other Places.

29. For unto you it is given in the **Behalf** of *Christ*, not only to **BELIEVE** on him, but also to **SUFFER** for his sake.

13. Ye (*i*) are the **SALT** of the **Earth**: but if the Salt have lost his **SAVOUR**, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be troden under foot of Men.

(*i*) *Psalms* l. 23. Whoso offereth Praise, glorifieth me: and to him that ordereth his **CONVERSATION** aright, will I shew the **SALVATION** of God.

*Phil.* i. 27. Only let your **CONVERSATION** be as it becometh the Gospel of *Christ*.

Chap. iii. 20. For our **CONVERSATION** is in Heaven, from whence also we look for the Saviour, the Lord *Jesus Christ*.

1 *Pet.* i. 15. But as he which hath called you is **HOLY**, so be ye **HOLY** in all manner of **CONVERSATION**:

18. Forasmuch as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your **VAIN CONVERSATION** received by Tradition from your Fathers, but with the **PRECIOUS BLOOD** of *Christ*.

2 *Pet.* iii. 11. Seeing then that all these Things shall be dissolved, what manner of Persons ought ye to be in all **HOLY CONVERSATION** and Godliness?

14. Ye are the **LIGHT** of the **WORLD**. A City that is set on an Hill, cannot be hid.

15. Neither do Men light a Candle, and put it under a Bushel: but on a Candlestick, and it giveth **LIGHT** to all that are in the House.

16. Let your **LIGHT** so **SHINE** before Men, that they may



## CHRIST'S Sermon on the Mount. 65

may see your GOOD WORKS, and GLORIFY your Father which is in Heaven (k).

(k) *Psalms* xxvi. 9. For with thee is the Fountain of Life : and in thy LIGHT shall we see LIGHT.

*Pf.* xliii. 3. O send out thy LIGHT and thy Truth ; let them lead me, let them bring me into thy holy Hill, and to thy Tabernacles.

*Pf.* xcvi. 11. LIGHT is sown for the Righteous, and Gladness for the UPRIGHT in Heart.

*Pf.* cxii. 4. Unto the UPRIGHT there ariseth LIGHT in the Darkness.

*Pf.* cxix. 105. Thy Word is a LAMP unto my Feet, and a LIGHT unto my Path.

130. The Entrance of thy Words giveth LIGHT : it giveth UNDERSTANDING unto the Simple.

*Isai.* l. 10. Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkness, and hath no LIGHT ? let him trust in the NAME of the Lord, and stay upon his God.

Chap. ix. 1. Arise, shine, for thy LIGHT is come, and the GLORY of the LORD is risen upon thee.

20. Thy Sun shall no more go down, neither shall thy Moon withdraw itself : for the Lord shall be thine EVERLASTING LIGHT, and the Days of thy Mourning shall be ended.

*John* viii. 12. *Jesus* said, I am the LIGHT of the World : he that followeth me shall not walk in Darkness, but shall have the LIGHT of Life.

*Mat.* xiii. 47. For so hath the Lord commanded us, saying, I have set thee to be a LIGHT of the Gentiles, that thou shouldst be for SALVATION unto the Ends of the Earth.

*Rom.* xiii. 12. The Night is far spent, the Day is at hand : let us therefore cast off the Works of Darkness, and let us put on the ARMOUR of LIGHT.

2 *Cor.* iv. 6. For God who commanded the LIGHT to shine out of DARKNESS, hath shined in our Hearts, to give the LIGHT of the Knowledge of the GLORY of God, in the Face of *Jesus Christ*.

*Ephes.* v. 8. For ye were sometimes Darkness, but now are ye LIGHT in the Lord : walk as Children of LIGHT.

*Col.* i. 12. Giving Thanks unto the Father, which hath made us meet to be Partakers of the INHERITANCE of the Saints in LIGHT.

13. Who hath delivered us from the Power of DARKNESS, and hath translated us into the Kingdom of his dear Son.

1 *Thess.* v. 5. Ye are all the Children of LIGHT, and the Children of the DAY : we are not of the NIGHT, nor of DARKNESS.

2 *Tim.* i. 10. But is now made manifest, by the Appearing of our Saviour *Jesus Christ*, who hath abolished Death, and hath brought

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brought LIFE and IMMORTALITY to LIGHT, through the Gospel.

1 *Pet.* ii. 9. But ye are a CHOSEN Generation, a Royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him, who hath called you out of DARKNESS into his marvellous LIGHT.

1 *John* i. 5. This is then the Message which we have heard of him, and declare unto you, That God is LIGHT, and in him is no DARKNESS at all.

6. If we say that we have Fellowship with him, and walk in Darkness, we lye, and do not the Truth:

7. But if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship one with another, and the Blood of *Jesus Christ* his Son cleanseth us from all Sin.

17. Think (*1*) not that I am come to DESTROY the LAW or the PROPHETS: I am not come to DESTROY, but to FULFIL.

18. For verily I say unto you, Till HEAVEN and EARTH pass, one jot or one Tittle shall in no wise pass from the LAW, till all be FULFILLED.

(*1*) *Psalms* xl. 7. Then said I, Lo, I come: in the Volume of the Book it is written of me:

8. I delight to do thy Will, O my God: yea, thy Law is within my Heart: \* by the which WILL we are SANCTIFIED.

*Pf.* lxxxix. 2. For I have said, MERCY shall be built up for ever: thy FAITHFULNESS shalt thou establish in the very Heavens.

*Pf.* cxxxviii. 2. I will worship towards thy holy Temple, and praise thy Name, for thy LOVING KINDNESS, and for thy Truth: for thou hast MAGNIFIED thy WORD above all thy Name.

*Luke* xxiv. 25. Then he said unto them, O Fools, and slow of Heart to believe all that the PROPHETS have spoken!

26. Ought not *Christ* to have suffered these Things, and to enter into his Glory?

27. And beginning at *Moses*, and all the PROPHETS, he EXPOUNDED unto them in all the SCRIPTURES, the Things concerning himself.

*Rom.* xvi. 25. Now to him that is of POWER to stablish you according to my Gospel, and the Preaching of *Jesus Christ* (according to the Revelation of the Mystery which was kept secret since the World began,

26. But now is made manifest, and by the SCRIPTURES of the PROPHETS, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith)

27. To God only wise, be Glory through *Jesus Christ* for ever. Amen.

*Mat. xii. 25.* See that ye REFUSE not him that SPEAKETH : for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven :

26. Whose Voice then shook the Earth : but now he hath promised, saying, Yet once more I shake not the Earth only, but also Heaven.

27. And this Word, Yet once more, signifieth the Removing of those Things that are SHAKEN, as of Things that are made, that those Things which cannot be SHAKEN may remain.

2 *Pet. iii. 1.* This second Epistle, beloved, I now write unto you ; in both which I stir up your pure Minds, by way of remembrance :

2. That ye may be mindful of the WORDS which were spoken before by the HOLY PROPHETS, and of the Commandment of us the Apostles of the Lord and Saviour :

3. Knowing this first, that there shall come in the last Days Scoffers, walking after their own Lusts,

4. And saying, Where is the Promise of his Coming? For since the Fathers fell asleep, all Things continue as they were from the Beginning of the Creation.

5. For this they willingly are ignorant of, that by the Word of God the Heavens were of old, and the Earth standing out of the Water, and in the Water.

6. Whereby the World that then was, being overflowed with Water, perished.

7. But the Heavens and the Earth which are now, by the same WORD are kept in store, reserved unto Fire against the Day of JUDGMENT, and Perdition of UNGODLY Men.

19. Whosoever (*m*) therefore shall break one of these least COMMANDMENTS, and shall teach Men so, he shall be called the least in the Kingdom of HEAVEN : But whosoever shall do, and teach them, the same shall be called Great in the KINGDOM of HEAVEN.

*John xiv. 21.* He that hath my COMMANDMENTS, and KEEPETH them, he it is that LOVETH me : and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.

24. He that loveth me not, keepeth not my SAYINGS : and the Word which you hear, is not mine, but the Father's which sent me.

1 *John ii. 3.* And hereby we know that we KNOW him, if we KEEP his COMMANDMENTS.

4. He that saith, I know him, and keepeth not his COMMANDMENTS, is a LYAR, and the TRUTH is not in him.

**Rev. xii. 14.** Blessed are they that do his **COMMANDMENTS**, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.

20. For (n) I say unto you, That except your **RIGHTEOUSNESS** shall exceed the **RIGHTEOUSNESS** of the Scribes and Pharisees, ye shall in no case enter into the **KINGDOM OF HEAVEN**.

(n) **Isaiab. xxix. 13.** The Lord said, This People **DRAW NEAR** me with their Mouth, and with their Lips do honour me, but have removed their **HEART** far from me; and their **FEAR** towards me is taught by the Precept of Men.

**Jer. vii. 3.** Thus saith the **LORD** of Hosts, Amend your **WAYS** and your **DOINGS**, and I will cause you to dwell in this Place.

4. Trust ye not in lying Words, saying, The Temple of the **LORD**, the Temple of the **LORD**, the Temple of the **LORD** are these.

8. Behold, ye **TRUST** in **LYING WORDS**, that cannot profit.

9. Will ye steal, murder, and commit Adultery, and swear falsely?

10. And come and stand before me in this House, which is called by my Name, and say, We are delivered to do all these **ABOMINATIONS**?

**Ezek. xxxiii. 12.** Therefore thou Son of Man, say unto the Children of thy People, The **RIGHTEOUSNESS** of the **RIGHTEOUS** shall not deliver him in the Day of his **TRANSGRESSION**: as for the Wickedness of the Wicked, he shall not fall thereby in the Day that he **TURNETH** from his Wickedness; neither shall the Righteous be able to **LIVE** for his Righteousness, in the Day that he **SINNETH**.

31. And they come unto thee as the People cometh, and they sit before thee as my People, and they **HEAR** thy Words, but they will not do them: for with their Mouth they shew much Love, but their **HEART** goeth after their Covetousness.

**Rom. ii. 17.** Behold, thou art called a  **Jew**, and reatest in the Law, and makest thy Boast of **GOD**;

18. And knowest his Will, and approveest the Things that are more excellent, being instructed out of the Law.

22. Thou that sayst a Man should not commit Adultery, dost thou commit Adultery? Thou that abhorrest Idols, dost thou commit Sacrilege?

23. Thou that makest thy Boast of the Law, through breaking the Law, dishonourest thou **GOD**?

**Chap. viii. 13.** For if ye **LIVE** after the **Flesh**, ye shall **DIE**: but if ye through the Spirit do **MORTIFY** the Deeds of the Body, ye shall **LIVE**.

14. For as many as are led by the SPIRIT of GOD, they are the SONS of GOD.

Chap. x. 1. Brethren, my Heart's Desire and Prayer to God for *Israel* is, that they might be SAVED.

2. For I bear them record, that they have a ZEAL of GOD, but not according to Knowledge.

3. For they being ignorant of GOD's RIGHTEOUSNESS, and going about to establish their own RIGHTEOUSNESS, have not submitted themselves to the Righteousness of GOD.

Chap. xii. 1. I beseech you therefore, Brethren, by the MERCIES of GOD, that ye present your Bodies a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable Service.

2. And be not conformed to this World, but be ye transformed by the RENEWING of your MIND, that ye may prove what is that good, and acceptable, and perfect WILL of GOD.

*Phil.* iii. 8. I count all Things but Loss, for the Excellency of the Knowledge of *Christ Jesus* my Lord: for whom I have suffered the Loss of all Things, and do count them but Dung that I may win *Christ*,

9. And be found in him, not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of *Christ*, the RIGHTEOUSNESS which is of GOD by Faith.

2 *Tim.* iii. 5. Having a Form of Godliness, but denying the Power thereof: From such turn away.

8. Now as *Jannes* and *Jambres* withstood *Moses*, so do these also resist the Truth: Men of corrupt Minds, reprobate concerning the FAITH.

*Titus* i. 16. They profess that they know GOD; but in Works they DENY him, being abominable and disobedient, and unto every good Work reprobate.

21. Ye have heard, that it was said by them of old Time, Thou shalt not KILL: and whosoever shall KILL, shall be in Danger of the JUDGMENT.

22. But I say unto you, That whosoever is angry with his Brother without a Cause, shall be in danger of the JUDGMENT: and whosoever shall say to his Brother, *Raca*, shall be in danger of the COUNCIL: but whosoever shall say, Thou Fool, shall be in danger of HELL FIRE.

23. Therefore if thou bring thy Gift to the Altar, and there rememberest that thy Brother hath ought against thee;

24. Leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.

25. Agree with thine Adversary quickly, whiles thou art in the Way with him: lest at any time the Adversary deliver

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deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison.

26. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost Farthing (o).

(o) *Exod. xxi. 12.* He that smiteth a Man so that he DIE, shall be surely put to Death.

*Prov. vi. 16.* These six Things doth the Lord hate; yea, seven are an Abomination to him:

17. A proud Look, a lying Tongue, and Hands that shed INNOCENT BLOOD,

18. An Heart that deviseth wicked Imaginations, Feet that be swift in running to Mischief,

19. A false Witness that speaketh Lyes, and him that soweth Discord among Brethren.

*Hos. iv. 2.* By SWEARING, and LYING, and KILLING, and STEALING, and committing ADULTERY, they break out, and Blood toucheth Blood.

3. Therefore shall the Land mourn, and every one that dwelleth therein shall languish.

*Ephes. iv. 31.* Let all BITTERNESS, and WRATH, and ANGER, and CLAMOUR, and EVIL-SPEAKING, be put away from you, with all MALICE.

32. And be ye kind one to another, tender-hearted, FORGIVING one another, even as God for *Christs* sake hath FORGIVEN you.

*Titus iii. 3.* For we our selves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in MALICE and ENVY, hateful, and hating one another.

*James iv. 11.* Speak not EVIL one of another, Brethren. He that speaketh Evil of his Brother, and judgeth his Brother, speaketh Evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a Doer of the Law, but a Judge.

12. There is one LAWGIVER, who is able to save, and to destroy: Who art thou that JUDGEST another?

1 *Pet. ii. 1.* Wherefore laying aside all MALICE, and all Guile, and Hypocrisies, and ENVIES, and all EVIL-SPEAKINGS,

2. As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby.

1 *John iii. 15.* Whosoever hateth his Brother is a MURDERER: and ye know that no Murderer hath ETERNAL LIFE abiding in him.

Chap. v. 19. And we know that we are of GOD, and the whole World lieth in Wickedness.

27. Ye have heard that it was said by them of old Time, Thou shalt not COMMIT ADULTERY.

28. But I say unto you, That whosoever looketh on a Woman

Woman to lust after her, hath committed ADULTERY with her already in his (p) Heart \*.

(p) *Matt.* xv. 19. For out of the Heart proceed EVIL Thoughts, MURDERS, ADULTERIES, FORNICATIONS, THEFTS, FALSE WITNESSES, BLASPHEMIES:

20. These are the Things which defile a Man.

*Rom.* xiii. 13. Let us walk honestly as in the Day, not in RIOTING and DRUNKENNESS, not in CHAMBERING and WANTONNESS, not in STRIFE and ENVYING.

14. But put ye on the Lord *Jesus Christ*, and make not Provision for the Flesh, to FULFIL the LUSTS thereof.

1 *Cor.* vi. 9. Know ye not that the Unrighteous shall not inherit the Kingdom of God? Be not deceived: neither FORNICATORS, nor IDOLATERS, nor ADULTERERS, nor Effeminate, nor Abusers of themselves with Mankind,

10. Nor THIEVES, nor COVETOUS, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God.

18. Flee FORNICATION: he that committeth Fornication, sineth against his own Body.

*Ephes.* v. 3. But FORNICATION, and all Uncleanness or Covetousness, let it not be once named among you, as becometh Saints.

5. For this ye know, that no WHOREMONGER, nor unclean Person, nor covetous Man who is an IDOLATER, hath any Inheritance in the Kingdom of *Christ*, and of God.

6. Let no Man deceive you with vain Words: for because of these Things cometh the Wrath of God upon the Children of Disobedience.

1 *Theff.* iv. 3. This is the Will of God, even your SANCTIFICATION, that ye should abstain from FORNICATION.

4. That every one of you should know how to possess his Vessel in Sanctification and Honour;

5. Not in the Lust of Concupiscence, even as the *Gentiles* which know not God.

7. God hath not called us unto UNCLEANNESS, but unto HOLINESS.

*Heb.* xiii. 4. WHOREMONGERS and ADULTERERS God will judge.

*Col.* iii. 18. Put filthy COMMUNICATION out of your Mouth.

*Rev.* xxii. 15. Without are Dogs, and Sorcerers, and WHOREMONGERS, and MURDERERS, and IDOLATERS, and whosoever loveth and maketh a Lye.

29. And

\* See the Story of *Joseph's* being tempted by his Mistress, *Gen.* xxxix. 7. and the References thereto.

29. And (q) if thy right Eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee, that one of thy Members should PERISH, and not that thy whole Body should be cast into HELL,

30. And if thy right Hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy Members should PERISH, and not that thy whole Body should be cast into HELL.

(q) Rom. viii. 13. For if ye live after the Flesh, ye shall die: but if ye through the Spirit do MORTIFY the Deeds of the Body, ye shall live.

1 Cor. ix. 26. I therefore so run, not as uncertainly: so FIGHT I, not as one that beateth the Air:

27. But I keep under my BODY, and bring it into SUBJECTION.

Col. iii. 5. MORTIFY therefore your Members which are upon the Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is IDOLATRY:

6. For which Things ſake the Wrath of God cometh upon the Children of Diſobedience.

James i. 13. Let no Man ſay when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man.

14. But every Man is tempted when he is drawn away of his own Luſt, and enticed.

15. Then when Luſt hath conceived, it bringeth forth SIN: and SIN, when it is finiſhed, bringeth forth DEATH.

2 Pet. ii. 9. The Lord knoweth how to deliver the GODLY out of TEMPTATIONS, and to reſerve the UNJUST unto the Day of JUDGMENT to be puniſhed:

10. But chiefly them that walk after the Fleſh, in the Luſt of Uncleanneſs, and deſpiſe Government: preſumptuous are they, ſelf-willed, they are not afraid to ſpeak Evil of Dignities.

31. It (r) hath been ſaid, Whoſoever ſhall put away his Wife, let him give her a Writing of Divorcement:

32. But I ſay unto you, That whoſoever ſhall put away his Wife, ſave for the Cauſe of Fornication, cauſeth her to COMMIT ADULTERY: and whoſoever ſhall marry her that is divorced, COMMITTETH ADULTERY.

(r) Mal. ii. 13. And this have ye done again, covering the Altar of the Lord with Tears, with weeping, and with crying out, inſomuch that he regardeth not the OFFERING any more, or receiveth it with Good-will at your Hand:



14. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the Wife of thy Youth, against whom thou hast dealt treacherously: yet is she thy COMPANION; and the Wife of thy Covenant.

15. And did not he make one? Yet had he the Residue of the Spirit: And wherefore one? That he might seek a godly Seed: Therefore take heed to your Spirit, and let none deal treacherously against the Wife of his Youth:

16. For the Lord the God of *Israel* saith, that he hateth putting away: for one covereth Violence with his Garment, saith the Lord of Hosts: therefore take heed to your Spirit, that you deal not treacherously.

Col. iii. 18. WIVES, submit your selves unto your own HUSBANDS, as it is fit in the Lord.

19. Husbands, love your Wives, and be not bitter against them.

33. Ye (s) have heard that it hath been said by them of old Time, Thou shalt not FORSWEAR thy self, but shalt perform unto the Lord thine Oaths.

34. But I say unto you, SWEAR not at all; neither by HEAVEN, for it is GOD'S THRONE:

35. Nor by the EARTH, for it is his Footstool: neither by *Jerusalem*, for it is the City of the great King.

36. Neither shalt thou swear by thy Head, because thou canst not make one Hair white or black.

37. But let your COMMUNICATION be, Yea, yea; Nay, nay: For whatsoever is more than these, cometh of EVIL.

(s) *Jer. xxiii. 10.* Because of SWEARING, the Land mourneth.

*Zech. viii. 16.* These are the Things that ye shall do, SPEAK ye every Man the TRUTH to his Neighbour; execute the Judgment of Truth and Peace in your Gates.

17. And let none of you imagine Evil in your Hearts against his Neighbour, and love no FALSE OATH: For all these are Things that I HATE, saith the Lord.

*James v. 12.* Above all Things, my Brethren, SWEAR not, neither by Heaven, neither by the Earth, neither by any other OATH: but let your yea, be yea, and your nay, nay; lest ye fall into CONDEMNATION.

38. Ye have heard that it hath been said, An EYE for an EYE, and a TOOTH for a TOOTH.

39. But I say unto you, That ye RESIST not Evil: but whosoever shall smite thee on the right Cheek, turn to him the other also.

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40. And if any Man will sue thee at the Law, and take away thy Coat, let him have thy Cloke also.

41. And whosoever shall compel thee to go a Mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

43. Ye have heard that it hath been said, Thou shalt LOVE thy NEIGHBOUR, and HATE thine ENEMY.

44. But I say unto you, LOVE your ENEMIES, BLESS them that CURSE you, DO GOOD to them that HATE you, and PRAY for them which SPITEFULLY use you, and PERSECUTE you.

45. That ye may be the Children of your Father which is in Heaven; for he maketh his Sun to rise on the EVIL and on the GOOD, and sendeth Rain on the JUST, and on the UNJUST.

46. For if ye love them which love you, what Reward have ye? Do not even the Publicans the same?

47. And if ye salute your Brethren only, what do you more than others? Do not even the Publicans (t) so?

(t) *Rom. xii. 10.* Be kindly AFFECTIONED one to another: with brotherly Love, in Honour preferring one another.

14. BLESS them which persecute you: BLESS, and curse not.

16. Be of the same Mind one towards another.

17. Recompence to no Man Evil for Evil. Provide Things honest in the Sight of all Men.

18. If it be possible, as much as lieth in you, live PEACEABLY with all Men.

19. Avenge not your selves, but rather give place unto Wrath; for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine ENEMY hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap Coals of Fire on his Head.

21. Be not overcome of EVIL, but overcome Evil with Good.

1 *Cor. xiii. 4.* Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not itself; is not puffed up,

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no EVIL,

6. Rejoiceth not in Iniquity, but rejoiceth in the Truth:

7. BEARETH all Things, believeth all Things, hopeth all Things, endureth all Things.

*Gal. v. 19.* Now the Works of the FLESH are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness,

20. Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies,

21. Envyings, Murders, Drunkenness, Revellings, and such like : of the which I tell you before, as I have also told you in time past, that they which do such Things, shall not inherit the KINGDOM of GOD.

22. But the FRUIT of the SPIRIT is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith,

23. Meekness, Temperance : Against such there is no Law.

1 *Thess.* v. 14. Now we exhort you, Brethren, warn them that are UNRULY, comfort the FREEBLE-MINDED, support the WEAK, be PATIENT toward ALL Men.

15. See that none RENDER EVIL for EVIL unto any Man : but ever follow that which is good, both among your selves and to all Men.

1 *Pet.* iii. 8. Finally, be ye all of one Mind, having Compassion one of another, love as Brethren, be PITIFUL, be COURTEOUS :

9. Not rendring EVIL for EVIL, or Railing for Railing : but contrariwise, BLESSING.

48. Be (u) ye therefore PERFECT, even as your Father which is in Heaven is PERFECT.

(u) *Psalms* xxxvii. 37. Mark the PERFECT Man, and behold the UPRIGHT : for the End of that Man is PEACE.

2 *Cor.* vii. 1. Having therefore these Promises (dearly beloved) let us cleanse our selves from all filthiness of the Flesh and Spirit, perfecting HOLINESS in the Fear of God.

*Col.* i. 27. To whom God would make known what is the Riches of the Glory of this Mytery among the *Gentiles* ; which is *Christ* in you, the Hope of Glory ;

28. Whom we preach, warning every Man, and teaching every Man in all Wisdom ; that we may present every Man PERFECT in *Christ Jesus* :

29. Whereunto I also labour, striving according to his working, which worketh in me mightily.

2 *Tim.* iii. 16. All Scripture is given by INSPIRATION of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness :

17. That the Man of God may be PERFECT, thoroughly furnished unto all good Works.

*James* i. 17. Every GOOD GIFT, and every PERFECT GIFT is from above, and cometh down from the Father of Lights, with whom is no Variableness, neither Shadow of turning.

## Of A L M S.

*Matt.* **TAKE** (*w*) heed that you do not your ALMS  
vi. 1. before Men, to be seen of them : otherwise ye  
have no Reward of your Father which is in Heaven.

2. Therefore when thou dost thine ALMS, do not sound  
a Trumpet before thee, as the HYPOCRITES do, in the  
Synagogues and in the Streets, that they may have GLORY  
of Men. Verily I say unto you, they have their Reward.

3. But thou, when thou dost ALMS, let not thy left  
Hand know what thy right Hand doth.

4. That thine ALMS may be in secret : and thy Father  
which seeth in secret, himself shall reward thee openly.

(*w*) *Prov.* xxi. 2. Every Way of a Man is right in his own Eyes:  
but the Lord PONDERETH the HEARTS.

*Chap.* xxviii. 27. He that GIVETH unto the POOR, shall not  
lack.

*Job* xxxi. 16. If I have withheld the POOR from their DESIRE,  
or have caused the Eyes of the WIDOW to fail :

17. Or have eaten my Morfel my self alone, and the Fatherless  
hath not eaten thereof :

19. If I have seen any perish for want of CLOATHING, or any  
POOR without Covering :

20. If his Loins have not blessed me, and if he were not warm-  
ed with the Fleece of my Sheep :

22. Then let mine Arm fall from my Shoulder-blade, and mine  
Arm be broken from the Bone.

*Psalms* xxxvii. 21. The Wicked borroweth, and payeth not again :  
but the RIGHTEOUS sheweth MERCY, and GIVETH.

26. He is ever MERCIFUL, and LENDETH : and his Seed is  
blessed.

*Pf.* xli. 1. BLESSED is he that considereth the POOR ; the Lord  
will deliver him in Time of Trouble.

*Prov.* xiv. 21. He that hath MERCY on the POOR, happy is he.

31. He that oppresseth the POOR, reproacheth his Maker : but  
he that honoureth him, hath MERCY on the POOR.

*Chap.* xix. 17. He that hath PITY upon the POOR, lendeth  
unto the Lord ; and that which he hath given, he will pay him  
again.

*Luke* xviii. 22. Sell all that thou hast, and DISTRIBUTE to the  
POOR, and thou shalt have TREASURE in Heaven.

*Matt.* xx. 35. I have shewed you all Things, how that so la-  
bouring, ye ought to support the WEAK, and to remember the  
Words

## CHRIST'S Sermon on the Mount. 77

Words of the Lord *Jesus*, how he said, It is more BLESSED to GIVE, than to receive.

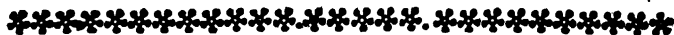
2 *Cor.* ix. 6. But this I say, He which SOWETH sparingly; shall REAP also sparingly; and he which soweth bountifully, shall reap also bountifully.

7. Every Man according as he purposeth in his Heart, so let him GIVE; not grudgingly, or of Necessity: for God loveth a CHEARFUL GIVEN.

8. And God is able to make all GRACE abound towards you; that ye always having All-sufficiency in all Things, may abound to every good Work.

9. (As it is written, He hath dispersed abroad; he hath GIVEN to the POOR: his Righteousness remaineth for ever)

1 *John* iii. 17. Whoso hath this World's Good, and seeth his Brother have NEED, and shutteth up his Bowels of COMPASSION from him, how dwelleth the Love of God in him?



## Of P R A Y E R.

*Ver.* 5. **A**ND when thou PRAYEST, thou shalt not be as the HYPOCRITES are: for they love to PRAY standing in the Synagogues, and in the Corner of the Streets, that they may be SEEN of Men. Verily I say unto you, they have their Reward.

6. But thou when thou PRAYEST, enter into thy Closet, and when thou hast shut thy Door, PRAY to thy FATHER which is in secret, and thy Father which seeth in secret, shall REWARD thee openly.

7. But when ye PRAY, use not VAIN REPETITIONS, as the Heathen do: for they think they shall be HEARD for their much SPEAKING.

8. Be not ye therefore like unto them; for your FATHER knoweth what Things ye have NEED of, before ye ask him.

9. After \* this manner therefore PRAY ye: *Our Father, which art in Heaven, hallowed be thy Name.*

10. *Thy Kingdom come. Thy Will be done on Earth as it is in Heaven.*

11. *Give us this-Day our daily Bread.*

12. *And*

\* See of PRAYER in general, its Necessity, Efficacy, and Use, in the Harmony of the PSALMS, pag. lxxiii.

## 78 CHRIST'S Sermon on the Mount.

12. *And forgive us our Debts, as we forgive our Debtors.*

13. *And lead us not into Temptation, but deliver us from Evil: for thine is the Kingdom, and the Power, and the Glory, for ever. Amen.*

14. For, (x) if ye FORGIVE Men their TRESPASSES, your heavenly Father will also FORGIVE yours.

15. But if ye FORGIVE not Men their TRESPASSES, neither will your Father FORGIVE your Trespases.

(x) *Ephes. iv. 31.* Let all BITTERNESS, and WRATH, and ANGER, and CLAMOUR, and EVIL-SPEAKING be put away from you, with all MALICE.

32. And be ye KIND one to another, TENDER-HEARTED, FORGIVING one another, even as God for *Christ's* sake hath FORGIVEN you.

*Col. iii. 12.* Put on therefore (as the Elect of God, holy and beloved) Bowels of MERCIES, Kindness, humbleness of Mind, Meekness, Long-suffering;

13. Forbearing one another, and FORGIVING one another, if any Man have a Quarrel against any: even as *Christ* FORGAVE you, so also do ye.

14. And above all these Things put on CHARITY, which is the Bond of PERFECTNESS.



## Of F A S T I N G.

*Ver. 16.* **M**OREOVER, (y) when ye FAST, be not as the Hypocrites, of a sad Countenance: for they disfigure their Faces, that they may appear unto Men to FAST. Verily I say unto you, they have their Reward.

17. But thou, when thou FASTEST, anoint thine Head, and wash thy Face:

18. That thou appear not unto Men to FAST, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

(y) *Isai. lviii. 4.* Behold, ye FAST for Strife and Debate, and to smite with the Fist of Wickedness; ye shall not FAST as ye do this Day, to make your Voice to be heard on high.

5. Is it such a FAST that I have chosen? a Day for a Man to AFFLICT his Soul? Is it to bow down his Head as a Bullrush, and

and to spread Sackcloth and Ashes under him? Wilt thou call this a FAST, and an acceptable Day to the Lord?

6. Is not this the FAST that I have chosen? to loose the Bands of Wickedness, to undo the heavy Burden, and to let the Oppressed go free, and that ye break every Yoke?

7. Is it not to deal thy Bread to the HUNGRY, and that thou bring the POOR that are cast out to thy House? When thou seest the NAKED, that thou cover him: and that thou hide not thy self from thine own Flesh?

8. Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: and thy Righteousness shall go before thee, the GLORY of the Lord shall be thy Rere-ward.

*Jos. ii. 12.* Therefore also now saith the LORD, TURN ye even to me with all your HEART, and with Fasting, and with WEeping, and with MOURNING.

13. And rent your HEARTS, and not your Garments, and turn unto the LORD your GOD: for he is Gracious and Merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.

\*\*\*\*\*

## *Of Heavenly-mindedness, and against Covetousness and anxious Cares.*

*Ver. 19.* **L**AY (z) not up for your selves TREASURES upon Earth, where Moth and Rust doth corrupt, and where Thieves break through and steal.

20. But lay up for your selves TREASURES in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through nor steal.

21. For where you Treasure is, there will your HEART be also.

22. The Light of the Body is the Eye: if therefore thine Eye be single, thy whole Body shall be full of Light.

23. But if thine Eye be evil, thy whole Body shall be full of Darkness. If therefore the Light that is in thee be Darkness, how great is that Darkness!

(z) *Prov. xxiii. 4.* Labour not to be RICH: Cease from thine own Wisdom.

*Psal. iv. 6.* There be many that say, Who will shew us any good? Lord, lift up the Light of thy Countenance upon us.

7. Thou hast put Gladness in my Heart, more than in the Time that their Corn and their Wine increased.

*Pf.*

## 80 CHRIST'S Sermon on the Mount.

*Pf.* xvi. 5. The LORD is the PORTION of mine Inheritance, and of my Cup: thou maintainest my Lot.

*Pf.* lxxiii. 25. Whom have I in Heaven but thee? and there is none upon Earth that I DESIRE besides thee.

26. My Flesh and my Heart faileth: but GOD is the Strength of my Heart, and my PORTION for ever.

*Matt.* xvi. 26. What is a Man profited, if he shall gain the whole World, and lose his own Soul? or what shall a Man give in exchange for his Soul?

*Luke* xii. 16. And he spake a Parable unto them, saying, The Ground of a certain RICH Man brought forth plentifully.

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my Fruits?

18. And he said, This will I do: I will pull down my Barns, and build greater; and there will I bestow all my Fruits, and my Goods.

19. And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine Ease, eat, drink, and be merry.

20. But GOD said unto him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those Things be which thou hast provided?

21. So is he that layeth up TREASURE for himself, and is not RICH towards GOD.

*Chap.* xxi. 34. And take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting and Drunkenness, and CARES of this LIFE, and so that Day come upon you unawares.

1 *Cor.* vii. 31. For the Fashion of this World passeth away.

1 *Tim.* vi. 6. But GODLINESS with Contentment is great Gain.

7. For we brought nothing into this World, and it is certain we can carry nothing out.

8. And having FOOD and RAIMENT, let us be therewith content.

9. But they that will be RICH, fall into TEMPTATION, and a SNARE, and into many foolish and hurtful Lusts, which drown Men in DESTRUCTION and PERDITION.

10. For the LOVE of MONEY is the Root of all Evil; which while some COVETED after, they have erred from the FAITH, and pierced themselves through with many Sorrows.

11. But thou, O Man of God, flee these Things: and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness.

12. Fight the good FIGHT of FAITH, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good Profession before many Witnesses.

17. Charge them that are RICH in this World, that they be not HIGH-MINDED, nor TRUST in UNCERTAIN Riches, but in the living God, who giveth us richly all Things to enjoy:

18. That they do GOOD, that they be rich in GOOD WORKS, ready to distribute, willing to communicate;

19. Laying up in store for themselves a good Foundation against the Time to come, that they may lay hold on ETERNAL LIFE.

*Heb.*



## CHRIST'S Sermon on the Mount. 81

*Heb. xiii. 5.* Let your Conversation be without COVETOUSNESS; and be CONTENT with such Things as ye have : for he hath said, I will never LEAVE thee, nor FORSAKE thee.

6. So that we may boldly say, The Lord is my HELPER, and I will not fear what Man shall do unto me.

*James v. 1.* Go to now, ye RICH Men, weep, and howl for your Miseries that shall come upon you.

2. Your RICHES are corrupted, and your Garments are Moth-eaten.

3. Your Gold and Silver is cankered; and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire : ye have heaped Treasure together for the last Days.

1 *John ii. 15.* LOVE not the WORLD, neither the Things that are in the World : If any Man love the World, the Love of the Father is not in him.

*Col. iii. 1.* If ye then be risen with *Christ*, SEEK those THINGS which are ABOVE, where *Christ* sitteth on the right Hand of God :

2. Set your AFFECTION on Things ABOVE, not on Things on the Earth.

3. For ye are dead, and your LIFE is hid with *Christ* in God.

4. When *Christ* who is our LIFE shall appear, then shall ye also appear with him in GLORY.

*Heb. xi. 13.* These all died in FAITH, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were STRANGERS and PILGRIMS on the Earth.

14. For they that say such Things, declare plainly that they seek a COUNTRY, that is, an HEAVENLY.

16. Wherefore GOD is not ashamed to be called their GOD, for he hath prepared for them a CITY.

24. No (a) Man can serve two MASTERS : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

(a) *Jer. ii. 12.* Be astonished, O ye Heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord.

13. For my People have committed two EVILS : they have FORSAKEN me, the FOUNTAIN of LIVING WATERS, and hewed them out Cisterns, broken Cisterns that can hold no Water.

*James i. 8.* A DOUBLE-MINDED Man is unstable in all his Ways.

Chap. iv. 4. Ye Adulterers, and Adulteresses, know ye not that the Friendship of the World is Enmity with God ? whosoever therefore will be a Friend of the World, is the Enemy of God.

25. Therefore (*b*) I say unto you, Take no THOUGHT for your Life, what ye shall EAT, or what ye shall DRINK; nor yet for your Body, what ye shall put on: Is not the LIFE more than Meat, and the Body than Raiment?

26. Behold the Fowls of the Air: for they sow not, neither do they reap, nor gather into Barns; yet your HEAVENLY FATHER feedeth them. Are ye not much better than they?

27. Which of you by TAKING THOUGHT can add one Cubit unto his Stature?

28. And why take ye Thought for Raiment? Consider the Lilies of the Field, how they grow; they toil not, neither do they spin.

29. And yet I say unto you, that even Solomon in all his Glory, was not arrayed like one of these.

30. Wherefore if GOD so clothe the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more clothe you, O ye of little Faith?

31. Wherefore take no Thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed?

32. (For after all these Things do the *Gentiles* seek) for your heavenly Father knoweth that ye have need of all these Things.

(*b*) *Psalms* xxxvii. 5. COMMIT thy way unto the Lord: TRUST also in him, and he shall bring it to pass.

*Pf.* lv. 22. Cast thy Burden upon the Lord, and he shall sustain thee: he shall never suffer the Righteous to be moved.

*Prov.* xvi. 3. COMMIT thy WORKS unto the Lord, and thy THOUGHTS shall be established.

*Pf.* lxii. 10. TRUST not in Oppression, and become not vain in Robbery: if RICHES increase, set not your Heart upon them.

1 *Cor.* vii. 29. But this I say, Brethren, the Time is short.

31. They that use this World, should not abuse it: For the FASHION of this World passeth away.

*Phil.* iv. 6. Be CAREFUL for NOTHING: but in every thing by PRAYER and SUPPLICATION with THANKSGIVING, let your Requests be made known unto God.

*James* i. 11. For the Sun is no sooner risen with a burning Heat, but it withereth the Grass, and the Flower thereof falleth, and the Grace of the Fashion of it perisheth: So also shall the RICH Man fade away in his Ways.

Chap. iv. 13. Go to now, ye that say, To day, or to morrow we will go into such a City, and continue there a Year, and buy, and sell, and get Gain:

14. Whereas ye know not what shall be on the Morrow: For what is your LIFE? It is even a VAPOUR that appeareth for a little time, and then vanisheth away.

15. For that ye ought to say, If the Lord will, we shall live, and do this, or that.

1 *Pet.* v. 6. HUMBLE your selves therefore under the mighty Hand of God, that he may EXALT you in due time.

7. Casting all your CARE upon him, for he careth for you.

*Ephes.* v. 3. But Fornication, and all Uncleaness or COVETOUSNESS, let it not be once named amongst you, as becometh Saints.

33. But (c) SEEK ye first the KINGDOM of God, and his \* RIGHTEOUSNESS, and all these Things shall be added unto you.

34. Take therefore no thought for the Morrow: for the Morrow shall take Thought for the Things of itself: sufficient unto the Day is the EVIL thereof †.

(c) *Psalms* lxxi. 16. I will go in the Strength of the Lord God: I will make mention of thy RIGHTEOUSNESS, even of thine only.

*Phil.* i. i. 8. I count all Things but Loss, for the Excellency of the Knowledge of *Christ Jesus* my Lord: for whom I have suffered the Loss of all Things, and do count them but Dung, that I may win *Christ*,

9. And be found in him, not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of *Christ*, the RIGHTEOUSNESS which is of God by Faith.

Chap. iv. 6. Be CAREFUL for nothing: but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.

1 *Pet.* v. 7. Casting all your CARE upon him, for he CARETH for you.

\*\*\*\*\*)

## Against rash Judging.

*Matt.* JUDGE not, that ye be not JUDGED.

vii. 1. 2. For with what JUDGMENT. ye judge, ye shall be judged: and with what Measure ye mete, it shall be measured to you again.

3. And why beholdest thou the MOTTE that is in thy

M 2

Brother's

\* See Page xxvii. Of Imputed Righteousness, in the APOLOGY to the Harmony of the P S A L M S.

† See *Luke* xii. 22, to 35.

## 84 CHRIST'S Sermon on the Mount.

Brother's Eye, but confidereſt not the BEAM that is in thine own Eye ?

4. Or how wilt thou ſay to thy Brother, Let me pull out the Mote out of thine Eye ; and behold, a Beam is in thine own Eye ?

5. Thou Hypocrite, firſt caſt out the Beam out of thine own Eye ; and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brother's Eye (d).

(d) *Pſalm* i. 19. Thou givelt thy Mouth to EVIL, and thy Tongue frameth DECEIT.

20. Thou fitteſt and ſpeakeſt againſt thy Brother, thou SLANDEREST thine own Mother's Son.

21. Theſe Things haſt thou done, and I kept Silence : Thou thoughteſt that I was altogether ſuch an one as thy ſelf : but I will reprove thee, and ſet them in order before thine Eyes.

*Rom.* ii. 1. Therefore thou art inexcusable, O Man, whoſoever thou art that JUDGEſt : for wherein thou JUDGEſt another, thou CONDEMNEST thy ſelf ; for thou that JUDGEſt, doſt the ſame Things.

2. But we are ſure that the JUDGMENT of GOD is according to TRUTH, againſt them which commit ſuch Things.

3. And thinkeſt thou this, O Man that JUDGEſt them which do ſuch Things, and doſt the ſame, that thou ſhalt eſcape the JUDGMENT of GOD ?

6. Who will render to every Man according to his DEEDS.

11. For there is no reſpect of Perſons with GOD.

1 *Cor.* iv. 5. Therefore JUDGE nothing before the Time, until the Lord come, who both will bring to LIGHT the hidden Things of Darkneſs, and will make MANIFEST the COUNSELS of the HEARTS : and then ſhall every Man have Praise of GOD.

7. For who maketh thee to DIFFER from another ? and what haſt thou that thou diſt not RECEIVE ? Now if thou diſt receive it, why doſt thou GLORY as if thou haſt not received it ?

20. For the KINGDOM of GOD is not in WORD, but in POWER.

*Titus* iii. 1. Put them in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to be ready to every good Work,

2. To ſpeak EVIL of no Man, to be no Brawlers, but GENTLE, ſhewing all Meekneſs unto Men.

3. For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers LUSTS and PLEASURES, living in MALICE and ENVY, hateful, and hating one another.

*James* iv. 11. Speak not EVIL one of another, Brethren. He that ſpeaketh Evil of his Brother, and judgeth his Brother, ſpeaketh Evil of the Law, and judgeth the Law : but if thou judge the Law, thou art not a Doer of the Law, but a Judge.

12. There is one LAWGIVER, who is able to ſave, and to deſtroy : Who art thou that JUDGEſt another ?

*Holy*

## Holy Things not to be exposed to the Contempt of the Profane.

**Ver. 6.** **G**IVE (e) not that which is HOLY unto the DOGS, neither cast ye your PEARLS before SWINE, lest they trample them under their Feet, and turn again and rent you.

(e) *Prov.* xxiii. 9. Speak not in the Ears of a FOOL; for he will DESPISE the WISDOM of thy Words.

*Mat.* xiii. 40. Beware therefore, lest that come upon you which is spoken of in the Prophets,

41. Behold, ye DESPISERS, and wonder, and perish: for I work a work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.

45. But when the *Jews* saw the Multitudes, they were filled with Envy, and spake against those Things which were spoken by *Paul*, CONTRADICTING and BLASPHEMING.

46. Then *Paul* and *Barnabas* waxed bold, and said, It was necessary that the WORD of God should first have been spoken to you: but seeing ye put it from you, and judge your selves UNWORTHY of EVERLASTING LIFE, lo, we turn to the *Gentiles*.

2 *Pet.* iii. 3. There shall come, in the last Days SCOFFERS, walking after their own Lusts.

*Jude* 10. But these speak EVIL of those Things which they know not: But what they know naturally, as brute Beasts; in those Things they corrupt themselves.

*Rev.* xxii. 15. For without are DOGS, and SORCERERS, and WHOREMONGERS, and MURDERERS, and IDOLATERS, and who-soever loveth and maketh a Lye.

*Luke* xi. 5. And he said unto them, Which of you shall have a Friend, and shall go unto him at Midnight, and say unto him, Friend, lend me three Loaves;

6. For a Friend of mine in his Journey is come to me, and I have nothing to set before him:

7. And he from within shall answer and say, Trouble me not: the Door is now shut, and my Children are with me in Bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him because he is his Friend: yet because of his Importunity, he will rise and give him as many as he needeth.

*Matt.*

## 36 CHRIST'S Sermon on the Mount.

*Matt.* vii. 7. Ask, (f) and it shall be given you : seek, and ye shall find : knock, and it shall be opened unto you.

8. For every one that asketh, receiveth : and he that seeketh, findeth : and to him that knocketh, it shall be opened.

9. Or what Man is there of you, whom if his Son ask Bread, will he give him a Stone ?

10. Or if he ask a Fish, will he give him a Serpent ?

11. If ye then being Evil, know how to give good GIFTS unto your Children, how much more shall your Father which is in Heaven give \* GOOD THINGS to them that ask him ?

(f) See Page lxxiii. Of Prayer in general, its Necessity, Efficacy, and Use, in the *Harmony of the PSALMS*.

\* THE HOLY SPIRIT.

12. Therefore (g) all Things whatsoever ye would that Men should do to you, do ye even so to them : for this is the LAW and the PROPHETS.

(g) *Acts* xxiv. 16. And herein do I exercise my self, to have always a CONSCIENCE void of OFFENCE toward God, and toward Men.

*Rom.* xiii. 7. Render therefore to all their Dues : Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

1 *Theff.* v. 15. See that none render EVIL for EVIL unto any Man : but ever follow that which is GOOD, both among your selves, and to all Men.

Chap. iv. 6. That no Man go beyond and DEFRAUD his Brother in any Matter : because that the Lord is the AVENGER of all such, as we also have forewarned you, and testified.

13. Enter (h) ye in at the strait Gate : for wide is the Gate, and broad is the Way that leadeth to DESTRUCTION, and many there be which go in thereat :

14. Because strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it.

(h) 1 *Cor.* ix. 24. Know ye not that they which run in a Race, run all, but one receiveth the PRIZE ? So RUN that ye may OBTAIN.

25. And every Man that striveth for the Mastery, is TEMPERATE in all Things : Now, they do it to obtain a corruptible Crown, but we an INCORRUPTIBLE.

26. I therefore so run, not as uncertainly : so FIGHT I, not as one that beateth the Air :

27. But I keep under my BODY, and bring it into SUBJECTION : lest that by any means, when I have preached to others, I myself should be a Cast-away.

*Pbil.* iii. 13. Brethren, I count not myself to have apprehended : but this one Thing I do, FORGETTING those Things which are behind, and REACHING forth unto those Things which are before ;

14. I press toward the MARK, for the PRIZE of the HIGH CALLING of God in *Christ Jesus*.

1 *Tim.* vi. 12. Fight the good Fight of FAITH, lay hold on ETERNAL LIFE, whereunto thou art also called, and hast professed a good Profession before many Witnesses.

*Rev.* iii. 21 To him that OVERCOMETH will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

*Gal.* vi. 9. Let us not be weary in Well-doing ; for in due Season we shall reap, if we faint not.

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## *Of False Prophets and Teachers.*

*Ver.* 15. **B**EWARE (i) of FALSE PROPHETS, which come to you in Sheep's Clothing, but inwardly they are ravening Wolves.

16. Ye shall know them by their Fruits : Do Men gather Grapes of Thorns, or Figs of Thistles ?

17. Even so, every good Tree bringeth forth good Fruit : but a corrupt Tree bringeth forth evil Fruit.

18. A good Tree cannot bring forth evil Fruit : neither can a corrupt Tree bring forth good Fruit.

19. Every Tree that bringeth not forth good Fruit, is hewn down, and cast into the Fire.

20. Wherefore by their Fruits ye shall know them.

(i) *Isaiah* lvi. 10. His WATCHMEN are blind : they are all ignorant, they are all dumb Dogs, they cannot bark, sleeping, lying down, loving to slumber.

11. Yea, they are GREEDY DOGS, which can never have enough, and they are Shepherds that cannot understand : they all look to their own Way, every one for his Gain from his Quarter.

*Jer.* xxiii. 16. Thus saith the Lord of Hosts, Hearken not unto the Words of the PROPHETS that prophesy unto you ; they make you

you vain: they speak a VISION of their OWN HEART, and not out of the Mouth of the LORD.

*Mal. ii. 7.* For the PRIEST'S LIPS should keep KNOWLEDGE, and they should SEEK the LAW at his Mouth: for he is the Messenger of the Lord of Hosts.

8. But ye have departed out of the Way: ye have caused many to stumble at the LAW: ye have corrupted the Covenant of *Levi*, saith the Lord of Hosts.

9. Therefore have I also made you CONTEMPTIBLE and BASE before all the People, according as ye have not kept my Ways, but have been partial in the LAW.

*Acts xx. 28.* Take heed therefore unto your selves, and to all the Flock, over the which the HOLY GHOST hath made you OVERSEERS, to feed the Church of God, which he hath purchased with his own BLOOD.

29. For I know this, that after my departing shall grievous WOLVES enter in among you, not sparing the Flock.

30. Also of your own selves shall Men arise, speaking PERVERSE THINGS to draw away Disciples after them.

*Rom. xvi. 17.* Now I beseech you, Brethren, mark them which cause Divisions and Offences, contrary to the Doctrine which ye have learned; and avoid them.

18. For they that are such, serve not our Lord *Jesus Christ*, but their own Belly; and by good Words and fair Speeches DECEIVE the Hearts of the Simple.

*Col. ii. 8.* Beware lest any Man spoil you through PHILOSOPHY, and VAIN DECIT, after the Tradition of Men, after the RUDIMENTS of the World, and not after *Christ*.

2 *Tim. iv. 3.* For the Time will come when they will not endure SOUND DOCTRINE; but after their own Lusts shall they hearken to themselves TEACHERS, having ITCHING EARS.

4. And they shall turn away their Ears from the TRUTH, and shall be turned unto FABLES.

*Titus i. 16.* They profess that they KNOW GOD; but in Works they DENY him, being abominable and disobedient, and unto every good Work reprobate.

2 *Pet. ii. 1.* But there were FALSE PROPHETS also among the People, even as there shall be FALSE TEACHERS among you, who privily shall bring in damnable HERESIES, even DENYING the LORD that BOUGHT them, and bring upon themselves swift DESTRUCTION.

2. And many shall follow their pernicious Ways, by reason of whom the way of TRUTH shall be evil spoken of.

3. And through COVETOUSNESS shall they with FLEISHED WORDS make MERCHANDISE of you: whose JUDGMENT now of a long time lingreth not, and their DAMNATION slumbreth not.

13. SPOTS they are and BLAMISHES, sporting themselves with their own Deceivings, while they feast with you;

14. Having



14. Having Eyes full of Adultery, and that cannot cease from Sin; beguiling UNSTABLE Souls, an Heart they have exercised with COVETOUS Practices; cursed Children:

15. Which have forsaken the right Way, and are gone astray; following the Way of *Balaam* the Son of *Bojor*, who loved the WAGES of Unrighteousness.

17. These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of DARKNESS is reserved for ever.

21. Not (k) every one that saith unto me, LORD, LORD, shall enter into the Kingdom of Heaven: but he that doth the WILL of my Father which is in Heaven.

22. Many will say to me in that Day, LORD, LORD, have we not prophesied in thy Name? and in thy Name have cast out Devils? and in thy Name done many wonderful Works?

23. And then will I profess unto them, I never knew you: DEPART from me, ye that WORK INIQUITY.

24. Therefore whosoever heareth these Sayings of mine, and doth them, I will liken him unto a wise Man which BUILT his House upon a ROCK:

25. And the Rain descended, and the Floods came, and the Winds blew, and beat upon that House: and it fell not, for it was founded upon a Rock.

26. And every one that heareth these Sayings of mine, and doth them not, shall be likened unto a foolish Man which built his House upon the Sand;

27. And the Rain descended, and the Floods came, and the Winds blew, and beat upon that House: and it fell, and great was the Fall of it.

28. And it came to pass when *Jesus* had ended these Sayings, the People were astonished at his Doctrine.

29. For he taught them as one having Authority, and not as the Scribes.

(k) *Deut. v. 32.* Ye shall observe to do therefore as the Lord your God hath COMMANDED you: you shall not turn aside to the right Hand, or to the left.

1 *Sam. xv. 22.* And *Samuel* said, Hath the Lord as great delight in Burnt-offerings and Sacrifices, as in obeying the Voice of the Lord? Behold, to OBEY is better than Sacrifice; and to hearken, than the Fat of Rams.

*Psal. l. 7.* Hear, O my People, and I will speak; O *Israel*, and I will testify against thee: I am God, even thy God.

14. Offer unto God Thanksgiving, and pay thy Vows unto the most High.

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15. And call upon me in the Day of Trouble; I will deliver thee, and thou shalt glorify me.

16. But unto the WICKED God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my COVENANT in thy Mouth?

22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

23. Whofo offereth PRAISE, glorifieth me: and to him that ordereth his CONVERSATION aright, will I shew the SALVATION of God.

*Pf. cxix.* 5. O that my Ways were directed to keep thy Statutes!

6. Then shall I not be ashamed, when I have respect unto all thy COMMANDMENTS.

7. I will praise thee with UPRIGHTNESS of Heart, when I shall have learned thy righteous Judgments.

*Prov. xxviii.* 9. He that turneth away his Ear from hearing the LAW, even his Prayer shall be Abomination.

*Jer. vii.* 21. Thus saith the LORD of Hosts,

23. Obey my Voice, and I will be your GOD, and ye shall be my People: and WALK ye in all the Ways that I have COMMANDED you, that it may be well unto you.

*Rom. ii.* 13. For not the HEARERS of the LAW are just before God, but the DOERS of the LAW shall be justified.

*James i.* 22. But be ye DOERS of the WORD, and not HEARERS only, deceiving your own selves.

23. For if any be a HEARER of the WORD, and not a DOER, he is like unto a Man beholding his natural Face in a Glas:

24. For he beholdeth himself, and goeth his way, and straitway forgetteth what manner of Man he was.

*1 John ii.* 3. And hereby we do know that we KNOW him; if we keep his COMMANDMENTS.

4. He that saith, I KNOW him, and keepeth not his COMMANDMENTS, is a Lyar, and the Truth is not in him.

5. But whofo KEEPETH his WORD, in him verily is the Love of GOD perfected: hereby know we that we are in him.

*Rev. xxii.* 14. Blessed are they that DO his COMMANDMENTS, that they may have Right to the Tree of Life, and may enter in through the Gates into the City.



CHRIST'S Discourse with Nicodemus,  
*of the Necessity of being born again,  
 by the sanctifying and enlightning In-  
 fluences of the HOLY GHOST.*

To which is annex'd,

*The Description of the NEW COVENANT, or  
 COVENANT of GRACE, in the Old and New  
 Testament.*

*John*  
 iii. 1.  HERE was a Man of the Pharisees,  
 named *Nicodemus*, a Ruler of the *Jews*:

2. The same came to *Jesus* by Night,  
 and said unto him, *Rabbi*, we know  
 that thou art a Teacher come from God:  
 for no Man can do these Miracles which thou doest, except  
 God be with him.

3. *Jesus* answered and said unto him, Verily, verily I  
 say unto thee, Except a Man be born again, he cannot see  
 the Kingdom of God.

4. *Nicodemus* saith unto him, How can a Man be born  
 when he is old? Can he enter the second time into his  
 Mother's Womb, and be born?

5. *Jesus* answered, Verily, verily I say unto thee,  
 Except (a) a Man be born of WATER, and of the SPIRIT,  
 he cannot enter into the KINGDOM of GOD.

6. That

(a) *Deut. xxx. 6.* The Lord thy God will circumcise thine  
 HEART, and the Heart of thy Seed, to LOVE the LORD thy  
 God with all thine HEART, and with all thy SOUL, that thou  
 mayst live.

*Psaln li. 10.* CREATE in me a clean HEART, O God, and RE-  
 NEW a right SPIRIT within me.

11. Cast me not away from thy Presence; and take not thy  
 HOLY SPIRIT from me.

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6. That which is born of the Flesh, is Flesh ; and that which is born of the Spirit, is Spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth ; so is every one that is born of the Spirit.

9. *Nicodemus* answered and said unto him, How can these Things be ?

10. *Jesus* answered and said unto him, Art thou a Master of *Israel*, and knowest not these Things ?

11. Verily, verily I say unto thee, We speak that we do know, and testify that we have seen ; and ye receive not our Witness.

12. If I have told you earthly Things, and ye BELIEVE not, how shall ye believe if I tell you of heavenly Things ?

12. Restore unto me the Joy of thy SALVATION : and uphold me with thy FREE SPIRIT.

*Isai.* xlii. 6. I the Lord have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a COVENANT of the People, for a LIGHT of the *Gentiles*.

7. To open the BLIND Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness out of the Prison-house.

*Ezek.* xi. 19. And I will give them ONE HEART, and I will put a new SPIRIT within you ; and I will take the STONY HEART out of their Flesh, and will give them an Heart of Flesh :

20. That they may WALK in my Statutes, and keep mine Ordinances, and do them : and they shall be my People, and I will be their God.

2 *Cor.* v. 14. For the Love of *Christ* constraineth us, because we thus judge, that if one DYED for all, then were all dead :

15. And that he DIED for all, that they which LIVE, should not henceforth live unto themselves, but unto him which died for them, and rose again.

17. Therefore if any Man be in *Christ*, he is a NEW CREATURE : OLD Things are passed away, behold all Things are become NEW.

*Rom.* vi. 3. Know ye not, that so many of us as were baptized into *Jesus Christ*, were baptized into his Death ?

4. Therefore we are buried with him by BAPTISM into Death : that like as *Christ* was raised up from the Dead by the Glory of the Father, even so we also should walk in NEWNESS of LIFE.

Chap. viii. 1. There is therefore now no Condemnation to them which are in *Christ Jesus*, who walk not after the FLESH, but after the SPIRIT.

## CHRIST'S Discourse with Nicodemus, &c. 93

2. For the Law of the SPIRIT of LIFE, in *Christ Jesus*, hath made me free from the Law of SIN and DEATH.

3. For what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for SIN condemned SIN in the Flesh :

4. That the Righteousness of the Law might be fulfilled in us, who walk not after the FLESH, but after the SPIRIT.

*Gal. vi. 15.* For in *Christ Jesus* neither Circumcision nor Uncircumcision availeth any thing, but a NEW CREATURE.

*Ephes. ii. 4.* But God, who is rich in Mercy, for his great Love wherewith he loved us,

5. Even when we were DEAD in SINS, hath QUICKNED us together with *Christ*, (by GRACE ye are saved)

6. And hath raised us up together, and made us sit together in heavenly Places in *Christ Jesus*.

7. That in the Ages to come he might shew the exceeding RICHES of his GRACE, in his Kindness towards us, thro' *Christ Jesus*.

8. For by GRACE are ye saved, through FAITH : and that not of your selves; it is the GIFT of GOD :

9. Not of WORKS, lest any Man should BOAST :

10. For we are his WORKMANSHIP, created in *Christ Jesus* unto good Works, which God hath before ordained that we should walk in them.

*Titus iii. 4.* But after that the KINDNESS and LOVE of God our Saviour toward Man appeared,

5. Not by Works of RIGHTEOUSNESS, which we have done, but according to his MERCY he saved us by the washing of REGENERATION, and renewing of the HOLY GHOST ;

6. Which he shed on us abundantly, through *Jesus Christ* our Saviour :

7. That being justified by his Grace, we should be made Heirs according to the Hope of Eternal LIFE.

*Jer. xxxi. 31.* Behold, the Days come, saith the Lord, that I will make a NEW COVENANT with the House of *Israel*, and with the House of *Judah*.

*Heb. viii. 6.* But now hath he obtained a more excellent Ministry, by how much also he is the MEDIATOR of a better COVENANT, which was established upon better PROMISES.

7. For if that first Covenant had been faultless, then should no Place have been sought for the second.

10. For this is the COVENANT that I will make with the House of *Israel* after those Days, saith the Lord ; I will PUT my LAWS into their MIND, and WRITE them in their HEARTS : and I will be to them a GOD, and they shall be to me a People.

11. And they shall not teach every Man his Neighbour, and every Man his Brother, saying, KNOW the Lord : for all shall know me, from the least to the greatest.

12. For I will be MERCIFUL to their Unrighteousness, and their SINS and their INIQUITIES will I remember no more.

*Rev.*

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*Rev. xxi. 5, 6.* He that sat upon the Throne said, Behold, I make all Things new, I am ALPHA and OMEGA, the Beginning and the End: I will give to him that is athirst of the Fountain of the Water of LIFE freely.

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*Of the infinite Mercy of GOD, in giving his only Son CHRIST JESUS to be the Redeemer of the World. And of the infinite Love of CHRIST, in becoming the Saviour of all that believe in Him, and obey his Commands.*

*John* **AND** no Man hath ASCENDED up to HEAVEN, *iii. 13.* but he that came down from HEAVEN, even the SON of MAN which is in HEAVEN.

14. And as *Moses* lifted up the Serpent in the Wilderness, even so must the Son of Man be LIFTED UP:

15. That whosoever believeth in him, should not PERISH, but have Eternal LIFE.

16. For (a) GOD so LOVED the World, that he gave his ONLY begotten SON, that whosoever BELIEVETH in him, should not PERISH, but have everlasting LIFE.

17. For God sent not his Son into the World to CONDEMN the World: but that the World through him might be SAVED.

18. He that believeth on him, is not CONDEMNED: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten SON of GOD.

19. And this is the Condemnation, that LIGHT is come into the World, and Men loved DARKNESS rather than Light, because their Deeds were evil.

20. For every one that doth EVIL, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd.

21. But he that doth Truth, cometh to the Light, that his Deeds may be made manifest, that they are wrought in GOD.

(a) *Heb. xii. 1.* Wherefore, seeing we also are compass'd about with so great a Cloud of Witnesses, let us lay aside every Weight, and

and the SIN which doth so easily beset us, and let us run with Patience the Race that is set before us :

2. LOOKING unto *Jesus*, the AUTHOR and FINISHER of our FAITH; who for the Joy that was set before him, endured the CROSS, despising the Shame, and is set down at the right Hand of the Throne of GOD.

3. For consider him that endured such Contradiction of SINNERS against himself, lest ye be wearied, and faint in your Minds.

*Job vii. 17.* What is MAN, that thou shouldst MAGNIFY him? and that thou shouldst set shine Heart upon him?

*Psalms viii. 4.* What is MAN, that thou art MINDFUL of him? and the Son of Man, that thou VISITEST him?

*Pf. lxxxix. 19.* Then thou spakest in Vision to the HOLY ONE, and saidst, I have laid HELP upon one that is Mighty: I have EXALTED one chosen out of the People.

*Isai. lxiii. 5.* And I looked, and there was none to HELP; and I wondered that there was none to UPHOLD: therefore mine own ARM brought SALVATION unto me.

Chap. xlii. 5. Thus saith God the Lord, he that created the Heavens, and stretched them out; he that spread forth the Earth and that which cometh out of it; he that giveth Breath unto the People upon it, and SPIRIT to them that walk therein:

6. I the Lord have CALLED thee in RIGHTEOUSNESS, and will hold thine Hand, and will keep thee, and give thee for a COVENANT of the People, for a LIGHT of the *Gentiles*;

7. To open the BLIND Eyes, to bring out the PRISONERS from the Prison, and them that sit in DARKNESS out of the Prison-house.

8. I am the LORD, that is my NAME, and my GLORY will I not give to another.

10. Sing unto the Lord a new SONG, and his PRAISE from the End of the Earth: ye that go down to the Sea, and all that is therein; the Isles, and the Inhabitants thereof.

12. Let them give GLORY unto the LORD, and declare his PRAISE in the Islands.

*Ezek. xvi. 6.* And when I passed by thee, and saw thee POLLUTED in thine own BLOOD, I said unto thee, when thou wast in thy BLOOD, LIVE: yea, I said unto thee, when thou wast in thy BLOOD, LIVE.

8. Now when I passed by thee, and LOOKED upon thee, behold, thy Time was the Time of LOVE, and I spread my Skirt over thee, and covered thy Nakedness: yea, I sware unto thee, and entered into a COVENANT with thee, saith the Lord God, and thou becamest MINE.

9. Then WASHED I thee with Water: yea, I thoroughly washed away thy BLOOD from thee, and I anointed thee with Oil.

*Jehs vi. 38.* For I came down from Heaven, not to do my own Will, but the Will of him that sent me.

39. And this is the Father's WILL which hath sent me, that of all which he hath given me, I should lose nothing, but should RAISE it up again at the last Day.

40. And

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40. And this is the WILL of him that sent me, that every one which SEETH the SON, and BELIEVETH on him, may have everlasting LIFE : and I will raise him up at the last Day.

*Rom. v. 6.* For when we were yet without STRENGTH, in due time *Christ* died for the UNGOODLY.

7. For scarcely for a righteous Man will one die : yet peradventure for a good Man some would even dare to die.

8. But GOD commendeth his LOVE towards us, in that while we were yet SINNERS, *Christ* died for us.

9. Much more then being now JUSTIFIED by his BLOOD, we shall be saved from WRATH through him.

10. For if when we were ENEMIES, we were RECONCILED to God by the Death of his SON : much more being reconciled, we shall be SAVED by his Life.

11. And not only so, but we also JOY in God, through our Lord *Jesus Christ*, by whom we have now received the ATONEMENT.

Chap. viii. 3. For what the LAW could not do, in that it was WEAK through the FLESH, GOD sending his own SON, in the Likeness of sinful FLESH, and for SIN condemned SIN in the FLESH :

4. That the RIGHTEOUSNESS of the LAW might be fulfilled in us, who walk not after the FLESH, but after the SPIRIT.

31. What shall we then say to these Things? If GOD be FOR us, who can be AGAINST us?

32. He that SPARED not his own SON, but DELIVERED him up for us all, how shall he not with him also freely give us ALL THINGS?

*Ephes. ii. 4.* But God, who is RICH in Mercy, for his GREAT LOVE wherewith he loved us,

5. Even when we were dead in SINS, hath quickned us together with *Christ*, (by Grace ye are saved)

6. And hath raised us up together, and made us sit together in heavenly Places in *Christ Jesus*.

7. That in the Ages to come he might shew the exceeding Riches of his GRACE, in his Kindness towards us through *Christ Jesus*.

8. For by Grace are ye saved, through FAITH : and that not of your selves : it is the GIFT of God.

Chap. iii. 9. And to make all Men see, what is the Fellowship of the MYSTERY, which from the Beginning of the World hath been hid in God, who CREATED all Things by *Jesus Christ* :

10. To the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold WISDOM of God,

11. According to the eternal Purpose which he purposed in *Christ Jesus* our Lord :

12. In whom we have Boldness and Access with Confidence, by the FAITH of him.

*Col. i. 12.* Giving THANKS unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in LIGHT.

13. Who



13. Who hath delivered us from the POWER of DARKNESS, and hath translated us into the KINGDOM of his dear SON :

14. In whom we have REDEMPTION THROUGH his BLOOD, even the FORGIVENESS of Sins.

1 *Pet.* i. 3. Blessed be the God and Father of our Lord *Jesus Christ*, which according to his ABUNDANT MERCY, hath begotten us again unto a lively HOPE, by the Resurrection of *Jesus Christ* from the Dead.

1 *John* iii. 1. Behold, what manner of LOVE the Father hath bestowed upon us, that we should be called the SONS of God : therefore the World knoweth us not, because it knew him not.

2. Beloved, we are the SONS of God, and it doth not yet appear what we shall be : but we know, that when he shall APPEAR, we shall be LIKE him ; for we shall SEE him as he IS.

3. And every Man that hath this HOPE in him, purifieth himself even as he is PURE.

*Of the great Love of Christ Jesus in becoming the SAVIOUR of Mankind, and how the Contemplation thereof should influence and engage all the Affections of the Soul to the Love and Fear of God, which must be express'd by an Obedience to all his Commands.*

*John* xv. 9. As the Father hath LOVED me, so have I LOVED you : continue ye in my LOVE.

10. If ye KEEP my COMMANDMENTS, ye shall abide in my LOVE : even as I have kept my Father's COMMANDMENTS, and abide in his LOVE.

11. These Things have I spoken unto you, that my JOY might remain in you, and that your JOY might be full.

12. This is my Commandment, That ye LOVE one another, as I have loved you.

13. Greater LOVE hath no Man than this, that a Man LAY down his Life for his Friends.

14. Ye are my Friends, if ye do whatsoever I command you.

Chap. x. 15. As the Father knoweth me, even so know I the Father : and I LAY down my Life for the Sheep.

17. Therefore doth my Father love me, because I LAY down my Life, that I might take it again.

18. No Man TAKETH it from me, but I lay it down of my self : I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

*Luke* xii. 50. I have a Baptism to be baptized with, and how am I straitned, till it be accomplished !

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2 Cor. v. 14. But the LOVE of *Christ* constraineth us, because we thus judge, that if one DIED for all, then were all DEAD:

15. And that he died for all, that they which live, should not henceforth LIVE unto themselves, but unto him which died for them, and rose again.

*Matt. xxii. 37.* *Jesus* said unto him, Thou shalt LOVE the Lord thy God with all thy HEART, and with all thy SOUL, and with all thy MIND.

38. This is the first and great Commandment.

39. And the second is like unto it, Thou shalt LOVE thy Neighbour as thy self.

40. On these two Commandments hang all the LAW and the PROPHETS.

*Ephes. iii. 14.* For this Cause I bow my Knees unto the Father of our Lord *Jesus Christ*,

15. Of whom the whole Family in Heaven and Earth is named,

16. That he would grant you according to the Riches of his Glory, to be strengthened with MIGHT, by his SPIRIT in the inner Man;

17. That *Christ* may dwell in your Hearts by FAITH; that ye being rooted and grounded in LOVE.

18. May be able to comprehend with all SAINTS, what is the Breadth, and Length, and Depth, and Height;

19. And to know the LOVE of *Christ*, which passeth Knowledge, that ye might be filled with all the FULNESS of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the POWER that worketh in us,

21. Unto him be Glory in the Church by *Christ Jesus* throughout all Ages, World without End.

1 *John ii. 4.* He that saith, I KNOW him, and keepeth not his COMMANDMENTS, is a Liar, and the Truth is not in him.

5. But who so keepeth his WORD, in him verily is the LOVE of God perfected: hereby know we that we are in him.

6. He that saith he abideth in him, ought himself also so to walk, even as he walked.

15. Love not the WORLD, neither the Things that are in the World. If any Man love the World, the LOVE of the Father is not in him.

16. For all that is in the World, the LUST of the FLESH, and the LUST of the EYES, and the PRIDE of LIFE, is not of the Father, but is of the World.

17. And the World passeth away, and the LUST thereof: but he that doth the WILL of God abideth for ever.

Chap. iii. 16. Hereby perceive we the LOVE of GOD, because he laid down his Life for us.

Chap. iv. 8. He that LOVETH not, knoweth not GOD, for God is LOVE.

9. In this was manifested the LOVE of God towards us, because that

that God sent his only begotten Son into the World, that we might LIVE through him.

10. Herein is LOVE, not that we loved God, but that he loved us, and sent his Son to be the PROPITIATION for our SINS.

11. Beloved, if God so loved us, we ought also to love one another.

16. And we have known and believed the LOVE that God hath to us. God is Love; and he that dwelleth in Love, dwelleth in God, and God in him.

17. Herein is our Love made perfect, that we may have Boldness in the Day of Judgment: because as he is, so are we in this World.

18. There is no Fear in Love; but perfect Love casteth out Fear: because Fear hath Torment: He that feareth, is not made perfect in Love.

19. We love him, because he first loved us:

20. If a Man say, I LOVE God, and hateth his Brother, he is a Liar: for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen?

21. And this Commandment have we from him, that he who loveth God, love his Brother also.

Chap. v. 1. Whosoever believeth that *Jesus* is the *Christ*, is BORN of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2. By this we know that we love the Children of God, when we LOVE God, and KEEP his COMMANDMENTS.

3. For this is the LOVE of God, that we keep his COMMANDMENTS, and his Commandments are not ORIEVOUS.

4. For whatsoever is born of God, OVERCOMETH the World: and this is the VICTORY that overcometh the World, even our FAITH.

*Ephef. v. 25.* *Christ* LOVED the Church, and gave himself for it:

26. That he might SANCTIFY and CLEANSE it with the Washing of Water by the WORD,

27. That he might present it to himself a glorious Church, not having SPOT or WRINKLE, or any such Thing; but that it should be HOLY, and without Blemish.

*Psalme xxxvi. 7.* How excellent is thy LOVING KINDNESS, O God! therefore the Children of Men put their TRUST under the Shadow of thy Wings.

9. For with thee is the Fountain of LIFE: and in thy LIGHT shall we see LIGHT.

*Pf. lxiii. 1.* O God, thou art my God, early will I SEEK thee: my Soul thirsteth for thee, my Flesh longeth for thee in a dry and thirsty Land, where no Water is:

2. To see thy Power and thy Glory, so as I have seen thee in the Sanctuary.

3. Because thy LOVING KINDNESS is better than LIFE: my Lips shall PRAISE thee.

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*Pf.* lxxiii. 25. Whom have I in Heaven but thee? and there is none upon Earth that I DESIRE besides thee.

26. My Flesh and my Heart faileth : but GOD is the Strength of my Heart, and my PORTION for ever.

27. For lo, they that are far from thee shall PERISH :

*Cant.* iii. 1. By Night on my Bed I sought him whom my SOUL LOVETH : I sought him, but found him not.

2. I will rise now, and go about the City, in the Streets and in the Broad-ways I will seek him whom my Soul LOVETH.

*Chap.* viii. 6. Set me as a SEAL upon thine Heart, as a Seal upon thine Arm : For LOVE is STRONG as Death, Jealousy is cruel as the Grave : the Coals thereof are Coals of Fire, which hath a most vehement Flame.

7. Many Waters cannot QUENCH LOVE ; neither can the Floods drown it : If a Man would give all the Substance of his House for LOVE, it would utterly be contemned.

*Isai.* xxvi. 9. With my Soul have I desired thee in the Night, yea, with my SPIRIT within me will I SEEK thee early.

*Rev.* i. 5. *Jesus Christ*, who is the faithful Witness, and the First-begotten of the Dead, and the PRINCE of the Kings of the Earth : unto him that LOVED us, and WASHED us from our SINS in his own BLOOD,

6. And hath made us KINGS and PRIESTS unto GOD and his FATHER ; to him be GLORY and DOMINION for ever and ever. *Amen.*

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*CHRIST comes into Judea, where he baptizes. John the Baptist declares to the Jews that Jesus was the Messiah that came down from Heaven.*

*John* AFTER these Things came *Jesus* and his Disciples into the Land of *Judea*, and there he tarried with them, and baptized.

23. And *John* also was baptizing in *Enon*, near to *Salem*, because there was much Water there : and they came, and were baptized.

24. For *John* was not yet cast into Prison.

25. Then there arose a Dispute between some of *John's* Disciples, and the *Jews*, about purifying.

26. And



## 163 John the Baptist's Imprisonment, &c.

For *John* had said unto *Herod*, It is not lawful for thee to have thy Brother's Wife. Therefore *Herodias* had a Quarrel against him, and would have killed him, but she could not. For *Herod* feared *John*, knowing that he was a just Man, and an holy, and observed him: and when he heard him, he did many Things, and heard him gladly. [M.] And when he would have put him to Death, he feared the Multitude, because they counted him as a PROPHET.

[Mr.] And when a convenient Day was come, that *Herod* on his Birth-day made a Supper to his Lords, high Captains, and chief Estates of *Galilee*; [M.] but when *Herod's* Birth-day was kept, the Daughter of *Herodias* danced before them, and pleased *Herod*: whereupon he promised with an Oath, to give her whatsoever she would ask. [Mr.] And when the Daughter of the said *Herodias* came in and danced, and pleased *Herod*, and them that sat with him, the King said unto the Damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my Kingdom. And she went forth, and said unto her Mother, What shall I ask? And she said, The Head of *John the Baptist*. And she came in straightway with haste unto the King, and asked, saying, I will that thou give me by and by in a Charger the Head of *John the Baptist*. And the King was exceeding sorry. [M.] And she being before instructed of her Mother, said, Give me here *John Baptist's* Head in a Charger. And the King was sorry: nevertheless, for the Oath's sake, and them which sat with him at Meat, [Mr.] he would not reject her, but [M.] commanded it to be given her. [Mr.] And immediately the King sent an Executioner, and commanded his Head to be brought; and he went, [M.] and beheaded *John* in the Prison. And his Head was brought in a Charger, and given to the Damsel: and she brought it, [Mr.] and gave it to her Mother. And when his Disciples heard of it, they came, and took up his Corps, and laid it in a Tomb, [M.] and buried it, and went and told *Jesus*.



## Herod's *Opinion* of CHRIST.

*Matth. xiv. 1. Mark vi. 14. Luke ix. 7.*

[*Mr.*] **A**ND [*M.*] at that Time, King *Herod* the Tetrarch [*M.*] heard of the Fame of *Jesus*, and of all that was done by him, [*Mr.*] (for his Name was spread abroad) and said unto his Servants, This is *John the Baptist*, he is risen from the Dead, and therefore MIGHTY WORKS do shew forth themselves in him. Others said that it was *Elias*. And others said that it is a Prophet, or as one of the Prophets. But when *Herod* heard thereof, he said, It is *John* whom I beheaded, he is risen from the Dead. [*L.*] And he was perplexed, because that it was said of some that *John* was risen from the Dead ; and of some, that *Elias* had appeared : and of others, that one of the old Prophets was risen again. And *Herod* said, *John* have I beheaded : but who is this, of whom I hear such Things ? And he DESIRED to SEE him.





THE  
MIRACLES

Wrought by  
OUR SAVIOUR:

From whence, in many Instances, is represented  
the much greater Things that should be  
effected upon the Souls of those that believe  
in him.

*Most of these MIRACLES were wrought in the Sight  
of Multitudes of People.*



*Water turned into Wine.*

*John*  
ii. 1.



ND the third Day there was a MARRI-  
AGE in *Cana of Galilee*; and the Mother  
of *Jesus* was there.

2. And both *Jesus* was called, and his  
Disciples, to the Marriage.
3. And when they wanted Wine, the Mother of *Jesus*  
saith unto him, They have no Wine.
4. *Jesus* saith unto her, Woman, what have I to do  
with thee? mine Hour is not yet come.
5. His Mother saith unto the Servants, Whatsoever he  
saith unto you, do it.

6. And



6. And there were set there six Water Pots of Stone, after the manner of the Purifying of the Jews, containing two or three Firkins apiece.

7. *Jesus* saith unto them, Fill the Water Pots with Water. And they filled them up to the Brim.

8. And he saith unto them, Draw out now, and bare unto the Governour of the Feast. And they bare it.

9. When the Ruler of the Feast had tasted the Water that was made Wine, and knew not whence it was, (but the Servants which drew the Water knew) the Governour of the Feast calleth the Bridegroom,

10. And saith unto him, Every Man at the Beginning doth set forth good Wine; and when Men have well drunk, then that which is worse: but thou hast kept the good Wine until now.

11. This BEGINNING of MIRACLES did *Jesus* in *Cana of Galilee*, and MANIFESTED forth his GLORY; and his Disciples BELIEVED on him.

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## Dispossessing of Devils.

*Luke* AND he came down to *Capernaum*, a City of iv. 31. *Galilee*, and taught them on the Sabbath Days.

32. And they were ASTONISHED at his DOCTRINE: for his WORD was with POWER.

*How BELIEVERS are deliver'd from the Snares and Power of the Devil \*.*

*Luke* x. 17. And the Seventy returned again with Joy, saying, LORD, (a) even the DEVILS are subject unto us through thy NAME.

18. And he said unto them, I beheld SATAN as Lightning FALL from HEAVEN.

Chap.

(a) Col. i. 12. Giving THANKS unto the Father, which hath made us meet to be Partakers of the INHERITANCE of the Saints in LIGHT:

13. Who hath DELIVERED us from the POWER of DARKNESS, and hath translated us into the Kingdom of his dear Son.

*Ephes.* ii. 1. And you hath he quickned, who were dead in TRESPASSES and SINS,

P

2. Where-

\* See Of Temptations, in the APOLOGY to the Harmony of the PSALMS, pag. xxxiv.

## 106 *Miracles wrought by our Saviour:*

Chap. iv. 33. And in the Synagogue there was a Man which had a SPIRIT of an unclean DEVIL, and cried out with a loud Voice,

34. Saying, Let us alone; what have we to do with thee, thou *Jesus of Nazareth*? Art thou come to destroy us? I know thee who thou art; the HOLY ONE of GOD.

35. And *Jesus* rebuked him, saying, Hold thy Peace, and come out of him. And when the DEVIL had thrown him in the mids, he came out of him, and hurt him not.

36. And they were all amazed, and spake among themselves, saying, What a WORD is this? for with Authority and POWER he commandeth the unclean SPIRITS, and they come out.

37. And the Fame of him went out into every Place of the Country round about.

God, neither he that loveth not his Brother.

*Rev. xx. 1.* And I saw an Angel come down from Heaven, having a Key of the Bottomless Pit, and a great Chain in his Hand.

2. And he laid hold on the DRAGON, that OLD SERPENT, which is the DEVIL and SATAN, and bound him a thousand Years,

3. And cast him into the BOTTOMLESS PIT, and shut him up, and set a Seal upon him, that he should deceive the Nations no more, till the thousand Years should be fulfilled: and after that he must be loosed a little Season.

*Rev. xii. 10.* And I heard a loud Voice, saying in Heaven, Now is come SALVATION and STRENGTH, and the Kingdom of our God, and the Power of his *Christ*: for the ACCUSER of our Brethren is cast down, which ACCUSED them before our God Day and Night.

11. And they OVERCAME him by the BLOOD of the LAMB, and by the WORD of their Testimony; and they loved not their Lives unto the Death.

2. Wherein in Time past ye walked according to the Course of this World, according to the Prince of the POWER of the AIR, the SPIRIT that now worketh in the Children of Disobedience.

*Heb. ii. 14.* Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that had the Power of Death, that is, the DEVIL;

15. And deliver them, who thro' Fear of Death were all their Lifetime subject to BONDAGE.

1 *Pet. v. 8.* Be SOBER, be VIGILANT; for your Adversary the DEVIL, as a roaring Lion, walketh about seeking whom he may devour.

9. Whom resist, stedfast in the FAITH, knowing that the same AFFLICTIONS are accomplished in your Brethren that are in the World.

1 *John iii. 8.* He that committeth SIN is of the DEVIL; for the DEVIL sinneth from the Beginning. For this Purpose the SON of GOD was manifested, that he might destroy the Works of the DEVIL.

9. Whosoever is BORN of GOD, doth not commit SIN; for his Seed remaineth in him: and he cannot sin, because he is born of God.

10. In this the CHILDREN of GOD are manifest, and the CHILDREN of the DEVIL: whosoever doth not Righteousness, is not of

**CHRIST** *passeth over into the Country of  
the Gergesenes, rebuketh the Winds, &c.*

*Luke viii. 22. Matt. viii. 23. Mark iv. 36.*

[*L.*] **N**OW it came to pass on a certain Day, that he went into a Ship; [*M.*] and when he was entred into a Ship, his Disciples followed: [*L.*] And he said unto them, Let us go over unto the other Side of the Lake. And they launched forth, [*Mr.*] and there were also with him other little Ships. [*L.*] But as they sailed, he fell asleep: [*M.*] And behold there arose a great Tempest in the Sea, [*L.*] and there came down [*M.*] a great Storm of Wind [*L.*] on the Lake, [*Mr.*] and the Waves beat into the Ship, [*M.*] insomuch that the Ship was covered with Waves, [*Mr.*] so that it was now full, [*L.*] and they were filled with Water, and were in Jeopardy: [*Mr.*] and he was in the hinder Part of the Ship, asleep on a Pillow. [*M.*] And his Disciples came unto him, [*L.*] and awoke him, saying, Master, Master, we perish; [*Mr.*] Master, carest thou not that we perish? [*M.*] Lord, save us; we perish. And he saith unto them, Why are ye fearful, O ye of **LITTLE FAITH**? Then he arose, and rebuked the Winds and the Sea, [*L.*] and the raging of the Water, [*Mr.*] and said unto the **SEA**, Peace, be **STILL**: and the Wind **ALLAYED**, [*L.*] and they ceased, [*Mr.*] and there was a great **CALM**. And he said unto them, Why are ye so fearful? how is it that ye have not **FAITH**? [*L.*] where is your **FAITH**? [*Mr.*] And they feared exceedingly. [*M.*] But the Men marvelled, saying [*L.*] one to another, What manner of Man is this? for he commandeth even the **WINDS** and **WATER**, [*M.*] that even the **WINDS** and the **SEA** obey him?



**CHRIST** by his Word having allayed the Winds and Waves, heals the Possessed of Devils in the Country of the Gergesenes.

*Luke viii. 26. Mark ix. 26. Matt. viii. 28.*

[*L.*] **A**ND they sailed, [*Mr.*] and came over unto the other side of the Sea, into the Country of the Gadarenes, [*L.*] which is over against Galilee. [*M.*] And when he was come to the other Side, into the Country of the Gergesenes, [*Mr.*] and when he was come out of the Ship [*L.*] to Land, [*M.*] there met him two possessed with DEVILS, coming out of the Tombs exceeding FIERCE, so that no Man might pass by that Way. And behold they cried out, saying, \* What have we to do with thee, Jesus thou SON of GOD? Art thou come hither to TORMENT us before the TIME? [*Mr.*] Immediately, I say, there met him out of the Tombs, a Man with an unclean SPIRIT, [*L.*] a certain Man out of the City, which had DEVILS long time, and ware no Clothes, neither abode in any House, but [*Mr.*] had his Dwelling among the Tombs; and no Man could bind him, no not with Chains: because that he had been bound with Fetters and Chains, and the Chains had been plucked asunder by him, and the Fetters broken in pieces: neither could any Man tame him. And always Night and Day he was in the Mountains, and in the Tombs, CRYING, and CUTTING himself with Stones. But when he saw Jesus afar off, he came and WORSHIPPED him, and CRIED with a loud Voice, and said, What have I to do with thee, Jesus, thou SON of the MOST HIGH GOD? [*L.*] I beseech thee, [*Mr.*] I adjure thee by God that thou TORMENT me not. [*L.*] For he had commanded the unclean SPIRIT to come out of the Man: [*Mr.*] For he said unto him, Come out of the Man, thou unclean SPIRIT. [*L.*] For oftentimes it had caught him, and he was kept bound with Chains, and in Fetters; and he brake the Bands, and was driven of the DEVIL into the Wildernesse. And Jesus asked him, saying, What is thy Name? [*Mr.*] And he answered, saying, My Name is LEGION; for we are

MANY:

\* Note, The DEVILS acknowledge Christ to be the SON of GOD.

MANY : [L.] because many Devils were entered into him. [Mr.] And he besought him much that he would not send them away out of the Country, and [L.] that he would not command them to go out into the Deep. [M.] And there was a good way off from them, [Mr.] nigh unto the Mountains, a great Herd [M.] of many [L.] Swine feeding on the Mountain : [Mr.] And all the Devils besought him, saying, [M.] If thou cast us out, suffer us to go away into the Herd of Swine. [Mr.] And forthwith *Jesus* gave them Leave; and he said unto them, Go; and the unclean Spirits, *L.* Devils, went out of the Man, [Mr.] and entred into the Swine : [M.] and behold, the whole Herd of Swine ran violently down a steep Place into the Sea, and perished in the Waters. [Mr.] They were about two thousand, and were choked in the Sea. [L.] When they that fed [Mr.] the Swine [L.] saw what was done, they fled, [M.] and went their ways into the City, [Mr.] and told it in the City, and in the Country, [M.] and what was befallen to the Possessed of DEVILS. And behold, the whole City came out to meet *Jesus*, [Mr.] and they went out to see what it was that was done. And they come to *Jesus*, and see him that was possessed with the DEVIL, [L.] and found the Man out of whom the DEVILS were departed, [Mr.] and had the LEGION, sitting, and cloathed, and in his RIGHT MIND, [L.] at the Feet of *Jesus*, [Mr.] and they were afraid. And they that saw it, told them how it befel to him that was possessed with the Devil, [L.] by what Means he was made whole; [Mr.] and also concerning the Swine. [M.] And when they saw him, [L.] then the whole Multitude of the Country of the *Gadarenes* round about, [Mr.] began to pray him, [M.] that he would depart out of their Coasts; [L.] for they were taken with great Fear. And he went up into the Ship, and returned back again : [Mr.] And when he was come into the Ship, he that had been possessed with the Devil, [L.] the Man out of whom the Devils were DEPARTED, besought him that he might be WITH HIM. [Mr.] Howbeit, *Jesus* suffered him not, [L.] but sent him away, saying, Return to thine own House; [Mr.] to thy Friends, and shew how GREAT THINGS the LORD [L.] GOD [Mr.] hath done for thee, and hath had COMPASSION on thee. [L.] And he went his way, and published throughout the whole City, [Mr.] and began to publish in *Decapolis*, how GREAT THINGS *Jesus* had done for him : And all Men did marvel.

*A dumb Man possessed of a Devil, is healed.*

*Matt. ix.* **A**S they went out, behold, they brought to <sup>32, 33.</sup> him a DUMB Man possessed with a Devil. And when the Devil was cast out, the Dumb SPOKE, and the Multitudes marvelled, saying, It was NEVER so SEEN in *Israel*.



*CHRIST casteth a Devil out of a lunatick Man, which the Disciples could not cast out.*

*Luke ix. 37. Mark ix. 14. Matt. xvii. 14.*

[*L.*] **A**ND it came to pass, that on the next Day, when they were come down from the Hill, [*Mr.*] and when he came to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them. And straightway all the People, when they beheld him, were greatly amazed : and [*L.*] much People met him, [*Mr.*] and running to him, saluted him. [*M.*] And when they were come to the Multitude, [*Mr.*] he asked the Scribes, What question ye with them ? [*L.*] And behold, [*M.*] there came to him a certain Man [*L.*] of the Company [*M.*] kneeling down to him, and he [*Mr.*] answered and [*M.*] cried out, saying, [*M.*] Lord, [*Mr.*] Master, I have brought unto thee my Son, which hath a dumb SPIRIT : [*L.*] I beseech thee look upon my Son, for he is mine only Child : [*M.*] Have Mercy on my Son, for he is lunatick, and sore vexed : for oft-times he falleth into the Fire, and oft into the Water ; [*L.*] and lo, a SPIRIT taketh him ; [*Mr.*] and wheresoever he taketh him, [*L.*] he suddenly CRIETH out, and he TEARETH him, that he FOAMETH again ; [*Mr.*] and gnasheth with his Teeth, and pineth away ; [*L.*] and BRUISING him, hardly DEPARTETH from him. [*M.*] And I brought him to thy Disciples, [*L.*] and I fought

fought thy Disciples to cast him out, [Mr.] and I spake to thy Disciples that they should cast him out, and they could not [M.] cure him. Then *Jesus* answered and said, O FAITHLESS and perverse Generation, how long shall I be with you? how long shall I suffer you? Bring him, [L.] thy Son hither [Mr.] unto me. And they brought him unto him: [L.] And as he was yet a coming, [Mr.] and when he saw him, straightway [L.] the Devil threw him down, and tare him; [Mr.] and he fell on the Ground, and wallowed, foaming. And he asked his Father, How long is it ago since this came unto him? And he said, Of a Child: And oft-times it hath cast him into the FIRE, and into the WATERS to DESTROY him. But if thou canst do any thing, have COMPASSION upon us, and help us. *Jesus* said unto him, If thou canst BELIEVE, all Things are POSSIBLE to him that BELIEVETH. And straightway the Father of the Child cried out, Lord, I BELIEVE; help thou mine Unbelief. When *Jesus* saw that the People came running together, he REBUKED the FOUL SPIRIT, saying unto him, Thou dumb and deaf Spirit, I charge thee come out of him, and enter no more into him. And the SPIRIT cried, and BENT him sore, and came out of him: and he was as one DEAD; insomuch that many said, He is dead. But *Jesus* took him by the Hand, and lifted him up, [L.] and healed the Child, [Mr.] and he arose: [M.] and the Child was CURED from that very Hour, [L.] and he delivered him again unto his Father. And they were all AMAZED at the MIGHTY POWER of GOD. [Mr.] And when he was come into the House, [M.] then came [Mr.] his Disciples [M.] to *Jesus* apart, [Mr.] and asked him privately, [M.] and said, Why could not we CAST him out? And *Jesus* said unto them, Because of your UNBELIEF: for verily I say unto you, If you have FAITH as a Grain of Mustard-seed, ye shall say unto this Mountain, Remove hence to yonder Place, and it shall remove; and nothing shall be impossible unto you. Howbeit this Kind [Mr.] can come forth by nothing but by PRAYER and FASTING.



**CHRIST casts out a Devil; and confirms it to be done by a Divine Power.**

*Luke* **A**ND he was casting out a DEVIL, and it was xi. 14. DUMB. And it came to pass when the DEVIL was gone out, the DUMB spake: and the People wondered. But some of them said, He casteth out Devils through *Beelzebub*, the Chief of the Devils. And others tempting him, sought of him a Sign from Heaven. But he KNOWING their THOUGHTS, said unto them, Every Kingdom divided against itself is brought to Desolation: and a House divided against a House, falleth. If SATAN also be divided against himself, how shall his Kingdom stand? Because ye say that I cast out Devils through *Beelzebub*. And if I by *Beelzebub* cast out Devils, by whom do your Sons cast them out? Therefore shall they be your Judges. But if I with the FINGER of GOD cast out Devils, no doubt the KINGDOM of GOD is come upon you. When a strong Man armed keepeth his Palace, his Goods are in Peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his Spoils. He that is not with me, is against me; and he that gathereth not with me, scattereth. (a) When the unclean Spirit is gone out of a Man, he walketh through dry Places, seeking Rest: and finding none, he saith, I will return unto my House whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other Spirits more wicked than himself, and they enter in, and dwell there: And the last State of that Man is worse than the first.

(a) *Mat. vi. 4.* For it is impossible for those who were ONCE ENLIGHTENED, and have TASTED of the heavenly GIFT, and were made PARTAKERS of the HOLY GHOST, 5. And have TASTED the good WORD of God, and the POWERS of the World to come;

6. If they shall FALL away, to renew them again unto REPENTANCE: seeing they CRUCIFY to themselves the Son of God afresh, and put him to an open Shame.

2 *Pet. ii. 20.* For if after they have ESCAPED the POLLUTIONS of the World, through the KNOWLEDGE of the Lord and Saviour *Jesus Christ*, they are again INTANGLED therein, and OVERCOME; the LATTER END is worse with them than the BEGINNING.

21. For it had been better for them not to have KNOWN the Way of RIGHTEOUSNESS, than after they have KNOWN it, to turn from the HOLY COMMANDMENT delivered unto them.



*Our Saviour's Discourse of the BLESSEDNESS of those that hear the Word of God, and keep it; and the Judgment that should come upon the Impenitent, and those that reject the Light of the Gospel.*

**Luke** **A**ND it came to pass as he spake these Things, a xi. 27. certain Woman of the Company lift up her Voice, and said unto him, Blessed is the Womb that bare thee, and the Paps which thou hast sucked. But he said, Yea, rather blessed are they that **HEAR** the **WORD** of God, and keep it. And when the People were gathered thick together, he began to say, This is an evil Generation: they seek a Sign, and there shall no Sign be given it, but the Sign of *Jonas* the Prophet. For as *Jonas* was a Sign unto the *Ninevites*, so shall also the Son of Man be to this Generation. (a) The Queen of the South shall rise up in Judgment with the Men of this Generation, and condemn them: for she came from the utmost Parts of the Earth to hear the Wisdom of *Solomon*; and behold, a greater than *Solomon* is here. The Men of *Nineve* shall rise up in JUDGMENT with this Generation, and shall condemn it: for they **REPENTED** at the Preaching of *Jonas*; and behold, a greater than *Jonas* is here. (b) No Man when he hath lighted a Candle, putteth it in a secret Place, neither under a Bushel; but on a Candlestick, that they which come in may

(a) *Heb. ii. 1.* Therefore we ought to give the more earnest **HEED** to the Things which we have **HEARD**, lest at any time we should let them **SLIP**.

2. For if the **WORD** spoken by **ANGELS** was stedfast, and every **TRANSGRESSION** and **Disobedience** received a **JUST RECOMPENSE** of Reward;

3. How shall we escape if we **NEGLECT** so great **SALVATION**, which at the first began to be spoken by the Lord, and was confirmed unto us by them that **HEARD** him.

(b) *1 John i. 5.* This then is the Message which we have heard of him, and declare unto you, that God is **LIGHT**, and in him is no **DARKNESS** at all.

6. If we say that we have **FELLOWSHIP** with him, and walk in **DARKNESS**, we lye, and do not the Truth:

7. But if we walk in the **LIGHT**, as he is in the **LIGHT**, we have Fellowship one with another, and

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may see the Light. The Light of the Body is the Eye; therefore when thine EYE is single, thy whole Body also is full of LIGHT: but when thine EYE is EVIL, thy Body also is full of DARKNESS. Take heed therefore that the Light which is in thee be not Darkness. If thy whole Body therefore be full of Light, having no part dark, the whole shall be full of Light: as when the bright shining of a Candle doth give thee Light.

the BLOOD of *Jesus Christ* his Son cleanse us from all SIN.

2 *Pet.* i. 5. And besides this, giving all Diligence, add to your FAITH, Virtue; and to VIRTUE, Knowledge;

6. And to KNOWLEDGE, Temperance; and to TEMPERANCE, Patience; and to PATIENCE, Godliness;

7. And to GODLINESS, Brotherly-kindness; and to Brotherly-kindness, CHARITY.

8. For if these Things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the KNOWLEDGE of our Lord *Jesus Christ*.

9. But he that LACKETH these Things, is BLIND, and cannot see far off; and hath forgotten that he was PURGED from his old SINS.

10. Wherefore the rather, Brethren, give Diligence to make your CALLING and Election SURE: for if ye do these Things, ye shall never fall.

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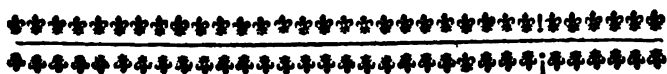
## *The Daughter of the Woman of Canaan vexed with a Devil, healed by Christ.*

*Mark* vii. 24.

*Matt.* xv. 21.

[*Mr.*] AND [*M.*] then *Jesus* went thence, and departed into the Coasts of *Tyre* and *Sidon*, [*Mr.*] and entred into an House, and would have no Man know it, but he could not be hid. For [*M.*] behold, a Woman of *Canaan* came out of the same Coasts, [*Mr.*] whose young Daughter had an unclean SPIRIT, heard of him, and came and fell at his Feet, (the Woman was a *Greek*, a *Syrophœnician* by Nation) and she besought him that he would cast forth the DEVIL out of her Daughter, [*M.*] and cried unto him, saying, Have Mercy on me, O Lord, thou Son of *David*; my Daughter is grievously vexed with a DEVIL. But he answered her not a Word. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost Sheep of the House of *Israel*.

*rael.* Then came she and WORSHIPPED him, saying, Lord help me. But he answered and [*Mr.*] said unto her, Let the Children first be filled: for it is not meet to take the Childrens Bread, and to cast it unto the Dogs. And she answered and said unto him, Yes, [*M.*] Truth, Lord, [*Mr.*] yet the Dogs under the Table eat of the Childrens Crumbs, [*M.*] which fall from their Master's Table. Then *Jesus* answered and said unto her, O Woman, great is thy FAITH: be it unto thee even as thou wilt. [*Mr.*] For this Saying, go thy way; the DEVIL is gone out of thy Daughter. [*M.*] And her Daughter was made WHOLE from that very Hour. [*Mr.*] And when she was come to her House, she found him gone out, and her Daughter laid upon the Bed.



## Healing all manner of Sick- ness and Diseases.

### *He heals the Ruler's Son.*

*John* NOW after two Days he departed thence, and iv. 43. went into *Galilee*. For *Jesus* himself testified, that a Prophet hath no Honour in his own Country. Then when he was come into *Galilee*, the *Galileans* received him, having seen all the Things that he did at *Jerusalem* at the Feast, for they also went unto the Feast. So *Jesus* came again into *Cana of Galilee*, where he made the Water Wine. And there was a certain NOBLEMAN, whose Son was sick at *Capernaum*. When he heard that *Jesus* was come out of *Judea* into *Galilee*, he went unto him, and besought him that he would come down and HEAL his Son: for he was at the Point of DEATH. Then said *Jesus* unto him, Except ye see Signs and Wonders, ye will not BELIEVE. The Nobleman saith unto him, Sir, come down ere my Child die. *Jesus* saith unto him, Go thy way, thy Son liveth. And the Man BELIEVED the WORD

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that *Jesus* had spoken unto him, and he went his way. And as he was now going down, his Servants met him, and told him, saying, Thy Son liveth. Then inquired he of them the Hour when he began to amend: 'And they said unto him, Yesterday at the seventh Hour the FEVER left him. So the Father knew that it was at the same Hour, in the which *Jesus* said unto him, Thy Son LIVETH; and himself BELIEVED, and his whole House. This is again the second Miracle that *Jesus* did when he was come out of *Judea* into *Galilee*,

\*\*\*\*\*!\*\*\*\*\*!\*\*\*\*\*!

### *Peter's Wife's Mother is healed of a Fever.*

*Luke* iv. 38. *Mark* i. 29. *Matt.* viii. 14.

[L.] AND he arose out of the Synagogue, and entred into *Simon's* House; [Mr.] and forthwith when they were come out of the Synagogue, they entred into the House of *Simon* and *Andrew*, with *James* and *John*. But *Simon's* Wife's Mother lay sick, for [L.] she was taken with a great Fever; [Mr.] and anon they tell him of her, [L.] and besought him for her. [M.] And when *Jesus* came into *Peter's* House, he saw his Wife's Mother laid, and sick of a Fever. [Mr.] And he came [M.] and touched her Hand, [Mr.] and took her by the Hand, and lift her up, [L.] and he stood over and rebuked the Fever, [Mr.] and it left her immediately, [L.] and immediately she arose, [M.] and ministred unto them.

\*\*\*\*\*!\*\*\*\*\*!\*\*\*\*\*!

### *Divers sick Persons healed by CHRIST.*

*Matt.* viii. 16. *Mark* i. 32. *Luke* iv. 40.

[M.] WHEN the Even was come, [Mr.] when the Sun was setting, [L.] all they that had any sick with divers DISEASES, brought them unto him; [M.] and many

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many that were POSSESSED with Devils, [Mr.] and all the City was gathered together at the Door, [M.] and he cast out the SPIRITS with his WORD, [Mr.] and healed many that were SICK of divers DISEASES, [L.] and laid his Hands on every one of them, [M.] and healed all that were SICK. That it might be fulfilled which was spoken by *Esaïas* the Prophet, saying, \* Himself (a) took our INFIRMITIES, and bare our SICKNESSES. [Mr.] And he cast out many Devils, which [L.] came out of many, crying out, and saying, Thou art *Christ* the SON of GOD. And he rebuking them, suffered them not to speak, [Mr.] because they KNEW him [L.] that he was the *Christ*.

\* See *Isai.* v. 3. 4.

(a) *Heb.* iv. 15. For we have not an HIGH PRIEST which cannot be TOUCHED with the FEELING of our INFIRMITIES; but was in all Points TEMPTED like as we are, yet without Sin.

16. Let us therefore COME BOLDLY unto the THRONE of GRACE, that we may obtain MERCY, and find GRACE to help in time of need.

Chap. v. 1. For every High Priest taken from among Men, is ordained for Men in Things pertaining to God, that he may offer both

GIFTS and SACRIFICES for Sins:

2. Who can have Compassion on the Ignorant, and on them that are out of the Way; for that he himself also is compassed with INFIRMITY.



*CHRIST went about through all Galilee, preaching the Gospel, and healing all manner of Diseases.*

*Mark* i. 39.

*Matt.* iv. 23.

[Mr.] AND *Jesus* went about all *Galilee*, teaching in their Synagogues, and preaching the Gospel of the KINGDOM [L.] in the Synagogues of *Galilee*, [Mr.] and (a) HEALING all manner of SICKNESS, and all manner of DISEASES among the People, [Mr.] and casting out DEVILS. [M.] And his Fame went throughout all *Syria*: and they brought unto

(a) *Psalms* ciii. 1. BLESS the LORD, O my Soul, and all that is within me, blefs his HOLY NAME.

2. Blefs the LORD, O my Soul, and forget not all his Benefits.

3. Who FORGIVETH all thine INIQUITIES: who healeth all thy DISEASES.

*Isai.* xxxv. 4. Say to them that are of a fearful Heart, Be STRONG, fear not: behold, your God will come

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unto him all **SICK** People, that were taken with divers Diseases, and Torments, and those which were possessed with **DEVILS**, and those which were **LUNATICK**, and those that had the **PALSY**; and he healed them. And there followed him great Multitudes of People from *Galilee*, and from *Decapolis*, and from *Jerusalem*, and from *Judea*, and from beyond *Jordan*.

come with Vengeance, even God with a Recompence, he will come and save you.

5. Then the Eyes of the **BLIND** shall be opened, and the Ears of the **DEAF** shall be unstopped.

6. Then shall the **LAME** Man leap as an Hart, and the Tongue of the **DUMB** sing; for in the Wilderness shall Waters break out, and Streams in the Deserts.

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## **CHRIST** *cureth a Man of the Palsy.*

*Mark* ii. 1. *Luke* v. 18. *Matt.* ix. 2.

[**Mr.**] **A**ND again he entred into *Capernaum*, after some Days, and it was noised that he was in the House. And straitway many were gathered together, insomuch that there was no room to receive them, no not so much as about the Door. [**L.**] And it came to pass on a certain Day, as he was teaching, that there were Pharisees and Doctors of the Law sitting by, which were come out of every Town of *Galilee*, and *Judea*, and *Jerusalem*: [**Mr.**] And he preached the Word unto them, [**L.**] and the Power of the LORD was present to HEAL them. And behold, [**Mr.**] Men come unto him, bringing [**L.**] in a Bed, [**Mr.**] one sick of the Palsy, which was borne of four, [**L.**] which was taken with a Palsy: and they sought Means to bring him in, and to lay him before HIM.

[**Mr.**] And when they could not come nigh unto him for the Press, [**L.**] and could not find by what way they might bring him in, because of the Multitude, they went up on the House-top, [**Mr.**] and uncovered the Roof where he was: and when they had broken it up, they let down, [**L.**] through the Tiling, [**Mr.**] the Bed wherein the sick of the Palsy lay, [**L.**] into the midst before *Jesus*. [**Mr.**] And when *Jesus* saw their FAITH, he said unto the sick of the **PALSY**, Son, [**M.**] be of good cheer, thy SINS be FORGIVEN thee. And behold, [**Mr.**] certain of the Scribes were sitting there, and reasoning in their Hearts, [**M.**] said within



for [L.] his right Hand was withered. And the Scribes and Pharisees watched him, whether he would heal him on the Sabbath, that they might find an ACCUSATION against him, [Mr.] that they might accuse him. [M.] And they asked him, saying, Is it lawful to heal on the Sabbath Days? that they might accuse him. [L.] But he KNEW their THOUGHTS, and said to the Man which had the withered Hand, Rise up, and stand forth in the Mids; and he arose, and stood forth. Then said *Jesus* unto them, I will ask you one Thing, Is it lawful on the Sabbath Days to do GOOD, or to do EVIL? to save LIFE, or to DESTROY it? [M.] But they held their Peace. And he said unto them, [M.] What Man shall there be among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a MAN better than a SHEEP? Wherefore it is lawful to DO WELL on the Sabbath Days. [Mr.] And when he had looked round about them all with Anger, being grieved for the HARDNESS of their HEARTS, [M.] Then saith he to the Man, STRETCH forth thine Hand: [L.] And he did so, [Mr.] and stretched it forth, and his HAND WAS RESTORED whole as the other.



## *A Leper healed in Galilee.*

*Luke* v. 12.      *Mark* i. 40.

[L.] **A**ND it came to pass, when he was in a certain City, behold [L.] a Man full of LEPROSY [M.] came to him, [L.] who seeing *Jesus*, and kneeling down to him, fell on his Face, and besought him, saying unto him, Lord, if thou wilt, thou canst make me CLEAN. [Mr.] And *Jesus*, moved with COMPASSION, put forth his Hand, and touched him, and saith unto him, I WILL be thou clean. And as soon as he had spoken, immediately the Leprosy departed from him, and he was cleansed. And he straitly charged him to tell no Man, and forthwith sent him away; and saith unto him, See thou say nothing to any Man, but go thy way, shew thy self to the Priest, and offer for thy cleansing those Things according as *Moses* commanded, for a Testimony unto them. But he  
went



went out, and began to publish it much, and to blaze abroad the Matter, [L.] and so much the more went there a FAME abroad of him : [Mr.] inſomuch that *Jeſus* could not openly enter into the City, but was without in Deſert Places : And they came to him from every Quarter, [L.] and great Multitudes came together to HEAR, and to be HEALED by him of their INFIRMITIES. And he withdrew himſelf into the Wilderneſs, and prayed.

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## *A Leper healed.*

*Luke vii. 1. Matt. viii. 1.*

[L.] NOW when he had ended all his Sayings in the Audience of the People, and [M.] when he was come down from the Mountain, great MULTITUDES followed him. And behold there came a LEPER and worſhipped him, ſaying, Lord, if thou WILT, thou canſt make me CLEAN. And *Jeſus* put forth his Hand and touched him, ſaying, I will, be thou CLEAN. And immediately his Leproſy was cleaned. And *Jeſus* ſaith unto him, See thou tell no Man, but go thy way, ſhew thy ſelf to the Prieſt, and offer the Gift that *Moſes* commanded, for a Teſtimony unto them.

*How the LEPROSY of SIN is healed and purified.*

*Jerem. xiii. 23.* CAN the *Eſthiopians* change his Skin, or the Leopard his Spots ? Then may ye alſo do Good, that are accuſtomed to do Evil.

*Ephes. v. 25.* *Chriſt* loved the Church, and gave himſelf for it :

26. That he might SANCTIFY and CLEANSE it with the Waſhing of Water, by the Word.

*Heb. ix. 13.* For if the Blood of Bulls, and of Goats, and the Aſhes of an Heifer ſprinkling the UNCLEAN, SANCTIFIETH to the PURIFYING of the Fleſh ;

14. How much more ſhall the Blood of *Chriſt*, who through the Eternal SPIRIT offered himſelf without Spot to God, purge your Conſcience from DEAD Works to ſerve the living God ?

*Job xiv. 1.* Man that is born of a Woman, is of few Days, and full of Trouble.

2. He cometh forth as a Flower, and is cut down : he ſeeth alſo as a Shadow, and continueth not.

3. And doſt thou open thine Eyes upon ſuch an one, and bringeſt me into Judgment with thee ?

4. Who can bring a CLEAN Thing out of an UNCLEAN ? Not one. *Pſal. li. 2.* WASH me thoroughly from mine INIQUITY, and cleanſe me from my SIN.

5. Behold, I was ſhapen in INIQUITY : and in SIN did my Mother conceive me.

7. PURGE me with Hyſſop, and I ſhall be clean : WASH me, and I ſhall be whiter than Snow.

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*Isai. i. 16.* WASH ye, make you CLEAN, put away the EVIL of your Doings from before mine Eyes, cease to do EVIL.

17. Learn to do well, seek JUDGMENT, relieve the Oppressed, judge the Fatherless, plead for the Widow.

18. Come now, and let us reason together, saith the Lord : Though your SINS be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool.

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### CHRIST goes through Samaria into Galilee, and heals ten Lepers by the Way.

*Luke* **A**ND it came to pass, as he went to *Jerusalem*, xvii. 11. that he passed through the midst of *Samaria* and *Galilee*.

12. And as he entred into a certain Village, there met him TEN Men that were LEPERS, which stood afar off.

13. And they lifted up their Voices, and said, *Jesus*, Master, have Mercy on us.

14. And when he saw them, he said unto them, Go shew your selves unto the Priests. And it came to pass that as they went, they were CLEANSED.

15. And one of them, when he saw that he was healed, turned back, and with a loud Voice glorified God,

16. And fell down on his Face at his Feet, giving him Thanks : and he was a *Samaritan*.

17. And *Jesus* answering, said, Were there not Ten cleansed ? But where are the Nine ?

18. There are not found that returned to give GLORY to God, save this Stranger.

19. And he said unto him, Arise, go thy way ; thy FAITH hath made thee whole.



*The Centurion in Capernaum intercedes  
for his Servant, that he might be cured  
of the Palsy.*

*Luke vii. 1.*

*Matt. viii. 5.*

[*L.*] **A**ND he entred into *Capernaum*. And a certain CENTURION's Servant, who was dear unto him, was SICK, and ready to DIE. And when he heard of *Jesus*, he sent unto him the Elders of the *Jews*, beseeching him that he would come and heal his Servant. And when they came to *Jesus*, they besought him instantly, saying, That he was worthy for whom he should do this. For he loveth our Nation, and he hath built us a Synagogue. Then *Jesus* went with them. And when he was now not far from the House, the Centurion sent Friends to him, saying unto him, Lord, trouble not thy self, for I am not WORTHY that thou shouldst enter under my Roof. Wherefore neither thought I MY SELF worthy to come unto thee: but say in a WORD, and my Servant shall be healed. [*M.*] And when *Jesus* was entred into *Capernaum*, there came unto him a Centurion, beseeching him, and saying, Lord, my Servant lieth at home sick of the Palsy, grievously tormented. And *Jesus* saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not WORTHY that thou shouldst come under my Roof: but speak the WORD only, and my Servant shall be healed. [*L.*] For I also am a Man set under Authority, having under me Soldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my Servant, Do this, and he doth it. When *Jesus* heard these Sayings, he marvelled at him, and turned him about, and said unto the People that followed him, Verily I say unto you, I have not found so GREAT FAITH, no, not in *Israel*. [*M.*] And I say unto you, that many shall come from the East and West, and shall sit down with *Abraham*, *Isaac*, and *Jacob*, in the Kingdom of Heaven. But the Children of the Kingdom shall be cast out into outer Darknes, there shall be weeping and gnashing of Teeth. And *Jesus* said unto the Centurion, Go

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thy way, and as thou hast BELIEVED, so be it done unto thee. And his Servant was healed in the self-same Hour. [L.] And they that were sent, returning to the House, found the Servant whole that had been sick.

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## *CHRIST returns to the Sea of Galilee, and cures one that was deaf and dumb.*

*Mark vii. 31.*

*Matt. xv. 29.*

[Mr.] AND again departing from the Coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the Coast of Decapolis. And they bring unto him one that was Deaf, and had an Impediment in his Speech: and they beseech him to put his Hand upon him. And he took him aside from the Multitude, and put his Fingers into his Ears, and he spit, and touched his Tongue. And looking up to Heaven, he sighed, and said unto him, *Ephphatha*, that is, Be opened. And straightway his Ears were opened, and the String of his Tongue was loosed, and he spake plain. And he charged them that they should tell no Man: but the more he charged them, so much the more a great deal they published it. [M.] And he went up into a Mountain, and far down there. And great Multitudes came unto him, having with them those that were LAME, BLIND, DUMB, MAIMED, and many others, and cast them down at Jesus Feet, and he healed them: Insomuch that the Multitude wondered when they saw the DUMB to speak, the MAIMED to be whole, the LAME to walk, and the BLIND to see. [Mr.] And were beyond measure astonished, saying, He hath done all Things well: he maketh both the Deaf to hear, and the Dumb to speak. [M.] And they glorified the God of Israel.



## *An infirm Woman healed on the Sabbath Day.*

**Luke** **A**ND he was teaching in one of the Synagogues **xiii. 10.** on the Sabbath. And behold, there was a Woman which had a SPIRIT of INFIRMITY eighteen Years, and was bowed together, and could in no wise lift up her self. And when *Jesus* saw her, he called her to him, and said unto her, Woman, thou art loosed from thine INFIRMITY. And he laid his Hands on her, and immediately she was made straight, and glorified God. And the Ruler of the Synagogue answered with Indignation, because that *Jesus* had healed on the Sabbath Day, and said unto the People, There are six Days in which Men ought to work : in them therefore come and be healed, and not on the Sabbath Day. The Lord then answered him, and said, Thou HYPOCRITE, doth not each one of you on the Sabbath loose his Ox or his Ass from the Stall, and lead him away to Watering? And ought not this Woman, being a Daughter of *Abraham*, whom SATAN hath bound, lo these eighteen Years, be loosed from this Bond on the Sabbath Day? And when he had said these Things, all his Adversaries were ashamed : And all the People rejoiced for all the GLORIOUS THINGS that were done by him.



## *CHRIST, in the Pharisee's House, heals one of the Dropsy on the Sabbath Day.*

**Luke** **A**ND it came to pass, as he went into the House **xiv. 1.** of one of the chief Pharisees on the Sabbath Day, that they watched him. And behold, there was a certain Man before him which had the DROPSY. And *Jesus* answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to Heal on the Sabbath Day? And they held their Peace. And he took him, and healed him, and let him go : and answered them, saying, Which of you shall

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shall have an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the Sabbath Day? And they could not answer him again to these Things.

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*JESUS on the Sabbath Day cures him that had an Infirmary Thirty eight Years, and lay at the Pool of Bethesda. At which the Jews being enraged, and seeking to kill him, JESUS avows his Deity, that all Judgment was committed to him, and that whosoever believed on him, should have everlasting Life. And that he was the promis'd Messiah, of whom Moses wrote.*

*John* **A**FTER this there was a Feast of the Jews, and  
v. 1. *Jesus* went up to *Jerusalem*.

2. Now there is at *Jerusalem* by the Sheep-Market, a Pool, which is called in the Hebrew Tongue, *Bethesda*, having five Porches.

3. In these lay a great Multitude of Impotent Folk, of Blind, Halt, Withered, waiting for the Moving of the Water.

4. For an Angel went down at a certain Season into the Pool, and troubled the Water: whosoever then first after the Troubling of the Water stepped in, was made whole of whatsoever Disease he had.

5. And a certain Man was there, which had an INFIRMITY THIRTY and EIGHT Years.

6. When *Jesus* saw him lie, and knew that he had been now a long Time in that Case, he saith unto him, Wilt thou be made WHOLE?

7. The IMPOTENT Man answered him, Sir, I have no Man, when the Water is troubled, to put me into the Pool:  
but

but while I am coming, another steppeth down before me.

8. *Jesus* saith unto him, **RISE**, take up thy Bed, and walk.

9. And immediately the Man was made **WHOLE**, and took up his Bed, and walked : and on the same Day was the Sabbath.

10. The *Jews* therefore said unto him that was cured, It is the Sabbath Day ; it is not lawful for thee to carry thy Bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy Bed, and **WALK**.

12. Then asked they him, What Man is that which said unto thee, Take up thy Bed, and walk ?

13. And he that was healed, wist not who it was : for *Jesus* had conveyed himself away, a Multitude being in that Place.

14. Afterward *Jesus* findeth him in the Temple, and said unto him, Behold, thou art made whole : **SIN** no more, lest a **WORSE** THING come upon thee.

15. The Man departed, and told the *Jews* that it was *Jesus* that had made him whole.

16. And therefore did the *Jews* **PERSECUTE** *Jesus*, and sought to **SLAY** him, because he had done these Things on the Sabbath Day.

17. But *Jesus* answered them, My Father worketh hitherto, and I **WORK**.

18. Therefore the *Jews* sought the more to kill him, because he not only had broken the Sabbath, but said also, that God was his **FATHER**, making himself **EQUAL** with God \*.

19. Then answered *Jesus*, and said unto them, Verily, verily I say unto you, The **SON** can do nothing of himself, but what he seeth the Father do : for what Things soever he doth, these also doth the **SON** likewise.

20. For the Father loveth the Son, and sheweth him all Things that himself doth : and he will shew him greater **WORKS** than these, that ye may marvel.

21. For as the Father **RIASETH** up the **DEAD**, and quickneth them : even so the Son quickneth whom he will.

22. For (a) the Father **JUDGETH** no Man ; but hath committed all **JUDGMENT** unto the Son :

(a) *Act* xvii. 31. Because he hath appointed a **DAY** in the which he will **JUDGE** the World in Righteousness, by that **MAN** whom he hath ordained ; whereof he hath given Assurance unto all Men, in that he hath **RAISED** him from the **DEAD**.

23. That

\* See the Proofs of **CHRIST'S** Divinity, page 2.

23. That all Men should **HONOUR** the Son, even as they **HONOUR** the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24. Verily, verily (*b*) I say unto you, He that heareth my **WORD**, and believeth on him that sent me, hath everlasting **LIFE**, and shall not come into **CONDEMNATION**; but is passed from Death unto **LIFE**.

25. Verily, verily I say unto you, (*c*) The Hour is coming, and now is, when the **DEAD** shall hear the Voice of the **SON** of **GOD**; and they that hear, shall **LIVE**.

26. For as the Father hath **LIFE** in himself; so hath he given to the Son to have **LIFE** in himself;

27. And hath given him **AUTHORITY** to execute **JUDGMENT** also, because he is the Son of Man.

28. Marvel not at this: for the Hour is coming, in the which all that are in the Graves shall hear his Voice,

29. And shall come forth, they that have done Good, unto the Resurrection of **LIFE**; and they that have done **EVIL**, unto the Resurrection of **DAMNATION**.

30. I (*d*) can of mine own self do nothing: as I hear, I judge: and my **JUDGMENT** is just; because I seek not mine own Will, but the Will of the Father which hath sent me.

31. If I bear witness of my self,

(*b*) *John* xvii. 1. These Words spake *Jesus*; and lift up his Eyes to Heaven, and said, Father, the Hour is come, **GLORIFY** thy Son, that thy Son also may **GLORIFY** thee.

2. As thou hast given him **POWER** over all Flesh, that he should give **Eternal LIFE** to as many as thou hast given him.

3. And this is **LIFE** Eternal, that they might **KNOW** thee the only true **GOD**, and *Jesus Christ* whom thou hast sent.

2 *Tim.* i. 9. Who hath **SAVED** us, and called us with an **HOLY CALLING**, not according to our Works, but according to his own Purpose and **GRACE** which was given us in *Christ-Jesus*, before the **WORLD** began,

10. But is now made **MANIFEST** by the Appearing of our **SAVIOUR Jesus Christ**, who hath abolished **DEATH**, and hath brought **LIFE** and **IMMORTALITY** to light, through the Gospel.

(*c*) *Ephes.* ii. 1. And you hath he quickned, who were dead in **TRESPASSES** and **SINS**,

2. Wherein in Time past ye walked according to the Course of this World, according to the Prince of the **POWER** of the Air, the **SPIRIT** that now worketh in the Children of Disobedience.

3. Among whom also we all had our Conversation in Times past, in the **LUSTS** of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others.

4. But **GOD**, who is **RICH** in **MERCY**, for his great Love where-with he loved us,

5. Even when we were **DEAD** in **SIN**, hath **QUICKNED** us together with *Christ*, (by **GRACE** ye are saved).

(*d*) *Heb.* x. 30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the **LORD**. And again, The **LORD** shall **JUDGE** his People.



self, my Witness is not true.

32. There is another that beareth witness of me, and I know that the WITNESS which he witnesseth of me, is true.

33. Ye sent unto *John*, and he bare witness unto the Truth.

34. But I receive not Testimony from Man: but these Things I say, that ye might be SAVED.

35. He was a burning and a shining LIGHT: and ye were willing for a Season to rejoice in his Light.

36. But (e) I have greater Witnesses than that of *John*: for the WORKS which the Father hath given me to finish, the same Works that I do, bear WITNESS of me, that the Father hath SENT me.

37. And the Father himself which hath sent me, hath born WITNESS of me. Ye have neither heard his Voice at any time, nor seen his Shape.

38. And ye have not his WORD abiding in you: for whom he hath sent, him ye believe not.

39. SEARCH (f) the Scriptures, for in them ye think ye have ETERNAL LIFE, and they are they which testify of me.

40. And ye will not come to me, that ye might have LIFE.

41. I receive not Honour from Men.

31. It is a fearful Thing to fall into the Hands of the LIVING God.

*Rom. i. 18.* For the WRATH of God is revealed from Heaven against all UNGODLINESS and UN-RIGHTEOUSNESS of Men, who hold the TRUTH in Unrighteousness.

2 *Cor. v. 10.* For we must all appear before the Judgment-seat of *Christ*, that every one may receive the THINGS done in his BODY, according to that he hath done, whether it be GOOD, or BAD.

11. Knowing therefore the Terror of the LORD, we persuade Men.

(e) *Heb. ii. 1.* Therefore we ought to give the more earnest Heed to the THINGS which we have heard, lest at any time we should let them SLIP.

2. For if the Word spoken by ANGELS was STEDFAST, and every Transgression and Disobedience received a JUST Recompence of Reward;

3. How shall we escape, if we neglect so great SALVATION, which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard him;

4. God also bearing them WITNESS, both with SIGNS and WONDERS, and with divers MIRACLES, and GIFTS of the HOLY GHOST, according to his own WILL.

(f) *Psal. xl. 1.* Then said I, Lo, I come: In the VOLUME of the BOOK it is written of me, I delight to do thy Will, O my God.

*Heb. i. 1.* God, who at sundry Times, and in diverse Manners, spake in time past unto the Fathers by the Prophets,

2. Hath in these last Days spoken unto us by his SON.

*Rom. xvi. 25.* Now to him that is of Power to stablish you according to my Gospel and the Preaching of *Jesus Christ* (according to the Revelation of the MYSTERY, which was kept secret since the World began,

26. But is now made manifest, and by the Scriptures of the PROPHETS, according to the COMMANDMENT of the everlasting God, made known to all Nations for the Obedience of FAITH)

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42. But I know you, that ye have not the Love of God in you.

43. I am come in my Father's Name, and ye receive me not: If another shall come in his own Name, him ye will receive.

44. How can ye BELIEVE, which receive HONOUR one of another, and seek not the HONOUR which cometh from God only?

45. Do not think that I will accuse you to the Father: there is one that ACCUSETH you, even *Moses*, in whom ye trust.

46. For (g) had ye believed *Moses*, ye would have believed ME: for he wrote of me.

47. But if ye believe not his WRITINGS, how shall ye believe my WORDS?

(g) *Heb. xii. 25.* See that ye REFUSE not him that speaketh: for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we TURN AWAY from him that speaketh from Heaven.

*Luke xvi. 29.* *Abraham* saith unto him, They have *Moses* and the PROPHETS; let them hear them.

30. And he said, Nay, Father *Abraham*: but if one went unto them from the DEAD, they will REPENT.

31. And he said unto him, If they hear not *Moses* and the PROPHETS,

neither will they be perswaded, though one rose from the Dead.

2 *Pet. i. 19.* We have also a more sure WORD of PROPHECY; whereunto ye do well that ye take heed, as unto a LIGHT that shineth in a dark Place, until the DAY DAWN, and the DAY-STAR arise in your Hearts:

20. Knowing this first, that no PROPHECY of the Scripture is of any PRIVATE Interpretation.

21. For the PROPHECY came not in OLD Time by the WILL of Man: but holy Men of God spake as they were moved by the HOLY GHOST.

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## J O H N VI.

1. *Christ feedeth five thousand.* 19. *Walks upon the Sea, and commands the Winds and the Waves to be still.* 26. *Many are healed by the Touch of his Garment.* 32. *And He reproveth the fleshly Hearers of his Word.* 32. *And declareth himself to be the Bread of Life.*

Ver. 1. **A**FTER these Things, *Jesus* went over the Sea of Galilee, which is the Sea of *Tiberias*.

2. And a great Multitude followed him, because they saw his Miracles which he did on them that were diseased.

3. And *Jesus* went up into a Mountain, and there he sat with his Disciples.

4. And the Passover, a Feast of the *Jews*, was nigh.

5. When

5. When *Jesus* then lift up his Eyes, and saw a great Company come unto him, he saith unto *Philip*, Whence shall we buy Bread that these may eat?

6. (And this he said to prove him: for he himself knew what he would do)

7. *Philip* answered him, 'Two hundred Penny-worth of Bread is not sufficient for them, that every one of them may take a little.

8. One of his Disciples, *Andrew*, *Simon Peter's* Brother, saith unto him,

9. There is a Lad here, which hath five Barley Loaves, and two small Fishes: but what are they among so many?

10. And *Jesus* said, Make the Men sit down. Now there was much Grass in the Place. So the Men sat down, in number about FIVE THOUSAND.

11. And *Jesus* took the Loaves, and when he had given THANKS, he distributed to the Disciples, and the Disciples to them that were set down; and likewise of the Fishes, as much as they would.

12. When they were filled, he said unto his Disciples, Gather up the Fragments that remain, that nothing be lost.

13. Therefore they gathered them together, and filled twelve Baskets with the Fragments of the five Barley Loaves, which remained over and above, unto them that had eaten.

14. Then those Men, when they had seen the Miracle that *Jesus* did, said, This is of a Truth that PROPHET that should come into the World.

15. When *Jesus* therefore perceived that they would come and take him by force, to make him a KING, he departed again into a Mountain by himself alone.

*Matt. xiv. 22.* And straightway *Jesus* constrained his Disciples to get into a Ship, and to go before him unto the other Side, while he sent the Multitudes away.

23. And when he had sent the Multitudes away, he went up into a Mountain apart to pray: and when the Evening was come, he was there alone.

24. But (a) the Ship was now in the midst of the Sea, tossed with Waves: for the Wind was contrary.

(a) *Psal. cvii. 23.* They that go down to the Sea in Ships:

24. These see the WORKS of the Lord, and his WONDERS in the Deep.

25. And in the fourth Watch of the Night, *Jesus* went unto them, WALKING on the Sea.

25. For he commandeth, and raiseth the stormy WIND, which lifteth up the Waves thereof.

26. And when the Disciples saw him WALKING on the

26. Their Soul is melted because of Trouble: they are at their Wits End.

28. Then they cry unto the Lord  
S 2 in

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the SEA, they were troubled, in their Trouble, and he bringeth them out of their Distresses. saying, It is a SPIRIT; and they CRIED out for Fear.

29. He maketh the STORM a CALM, so that the Waves thereof are still.

27. But straightway *Jesus* spake unto them, saying, Be of good cheer, It is I, be not afraid.

28. And *Peter* answered him and said, Lord, if it be thou, bid me come unto thee on the Water.

29. And he said, Come. And when *Peter* was come down out of the Ship, he WALKED on the WATER, to go to *Jesus*.

30. But when he saw the Wind boisterous, he was AFRAID: and beginning to sink, he cried, saying, Lord, save me.

31. And immediately *Jesus* stretched forth his Hand, and caught him, and said unto him, O thou of little FAITH, wherefore didst thou doubt?

32. And when they were come into the Ship, the Wind ceased.

33. Then they that were in the Ship, came and worshipped him, saying, Of a Truth thou art the SON of GOD.

34. And when they were gone over, they came into the Land of *Gennesaret*.

35. And when the Men of that Place had Knowledge of him, they sent out into all that Country round about, and brought unto him all that were DISEASED,

36. And besought him, that they might only TOUCH the Hem of his Garment: and as many as touched were made perfectly WHOLE.

*John vi. 16.* And when Even was now come, his Disciples went down unto the Sea,

17. And entred into a Ship, and went over the Sea towards *Capernaum*: and it was now dark, and *Jesus* was not come to them.

18. And the Sea arose, by reason of a great Wind that blew.

19. So when they had rowed about five and twenty, or thirty Furlongs, they see *Jesus* walking on the Sea, and drawing nigh unto the Ship: and they were afraid.

20. But he saith unto them, It is I, be not afraid.

21. Then they willingly received him into the Ship: and immediately the Ship was at the Land whither they went.

22. The Day following, when the People which stood on the other side of the Sea, saw that there was none other Boat

Boat there, save that one whereinto his Disciples were entered, and that *Jesus* went not with his Disciples into the Boat, but that his Disciples were gone away alone :

23. (Howbeit, there came other Boats from *Tiberias*, nigh unto the Place where they did eat Bread, after that the Lord had given Thanks)

24. When the People therefore saw that *Jesus* was not there, neither his Disciples, they also took Shipping, and came to *Capernaum*, seeking for *Jesus*.

25. And when they had found him on the other side of the Sea, they said unto him, *Rabbi*, when camest thou hither?

*The People that were so miraculously fed, following CHRIST, are instructed not to labour only for the Meat that perisheth; but chiefly for that spiritual Food of Divine Grace, which is compared to the Manna with which the Israelites were for forty Years subsisted in the Wilderness.*

26. *Jesus* answered them and said, Verily, verily I say unto you, ye *SEEK* me, not because ye saw the *MIRACLES*, but because ye did *EAT* of the *LOAVES*, and were filled.

27. *LABOUR* not for the *MEAT* which perisheth, but for that Meat which endureth unto *EVERLASTING LIFE*, which the Son of Man shall give unto you : for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the Works of God ?

29. *Jesus* answered and said unto them, This is the Work of God, that ye \* *BELIEVE* on him whom he hath sent.

30. They said therefore unto him, What Sign shewest thou then, that we may see and *BELIEVE* thee ? What dost thou work ?

31. Our Fathers did eat *Manna* in the Desert ; as it is written, He gave them Bread from Heaven to eat.

32. Then (a) *Jesus* said unto them, Verily, verily I say unto you, *Moses* gave you not

(a) *Deut. viii. 2.* And thou shalt remember all the Way which the Lord thy God led thee .these forty Years in the Wilderness, to *HUMBLE* thee, and to *PROVE* thee, to know what was in thine Heart, whether thou

not that BREAD from Heaven; but my Father giveth you the TRUE BREAD from Heaven.

33. For the BREAD of God is he which cometh down from Heaven, and giveth LIFE unto the World.

34. Then said they unto him, Lord, evermore give us this Bread.

35. And *Jesus* said unto them, I am the BREAD of LIFE: he that COMETH to me, shall never HUNGER; and he that BELIEVETH on me, shall never THIRST.

36. But I said unto you, that ye also have seen me, and believe not.

37. All that the Father giveth me, shall COME to me; and him that cometh to me, I will in no wise CAST OUT.

38. For I came down from Heaven, not to do mine own Will, but the WILL of him that sent me.

39. And this is the Father's WILL which hath sent me, that of all which he hath given me, I should lose nothing, but should RAISE it up again at the LAST DAY.

40. And this is the WILL of him that sent me, that every one which SEETH the Son, and BELIEVETH on him, may have everlasting LIFE: and I will RAISE him up at the LAST DAY.

41. The *Jews* then murmured at him, because he

thou wouldst KEEP his Commandments, or no.

3. And he HUMBLED thee, and suffered thee to hunger, and FED thee with MANNA (which thou knewest not, neither did thy Fathers know) that he might make thee KNOW, that Man doth not LIVE by BREAD only, but by every WORD that proceedeth out of the Mouth of the Lord doth Man LIVE.

*Psal.* xix. 7. The LAW of the Lord is perfect, CONVERTING the SOUL: the Testimony of the Lord is sure, making WISE the simple.

8. The STATUTES of the Lord are right, REJOICING the Heart: the Commandment of the Lord is pure, ENLIGHTNING the EYES.

9. The FEAR of the Lord is clear, enduring for ever: the Judgments of the Lord are true, and righteous altogether.

10. More to be DESIRED are they than Gold, yea, than much fine Gold: sweeter also than HONEY, and the Honey-comb.

*Psal.* cxix. 103. How sweet are thy Words unto my Taste! yea, sweeter than HONEY to my Mouth.

*Prov.* viii. 11. For WISDOM is better than RUBIES; and all the Things that may be desired, are not to be compared to it.

*Isai.* lv. 1. Ho, every one that THIRSTETH, come ye to the Waters, and he that hath no Money; come ye, buy and eat, yea, come buy WINE and MILK without Money, and without Price.

2. Wherefore do ye spend Money for that which is not BREAD? and your Labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your SOUL delight itself in Fatness.

1 *Pet.* ii. 2. As new-born Babes, desire the sincere MILK of the WORD, that ye may grow thereby.

*Rev.* ii. 17. He that hath an Ear, let him hear what the Spirit saith unto the Churches, To him that OVERCOMETH, will I give to eat of the HIDDEN MANNA.

said,

said, I am the Bread which came down from Heaven.

42. And they said, Is not this *Jesus*, the Son of *Joseph*, whose Father and Mother we know? How is it then that he saith, I came down from Heaven?

43. *Jesus* therefore answered and said unto them, Murmur not among yourselves,

44. No Man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last Day.

45. It is written in the Prophets, And they shall be all TAUGHT of GOD. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.

46. Not that any Man hath seen the Father, save he which is of God, he hath seen the Father.

47. Verily, verily (b) I say unto you, He that BELIEVETH on me, hath everlasting LIFE.

48. I am that BREAD of LIFE.

49. Your Fathers did eat MANNA in the Wilderness, and are dead.

50. This is the BREAD which cometh down from Heaven; that a Man may eat thereof, and not die.

51. I am the LIVING BREAD which came down from Heaven: if any Man eat of this Bread, he shall live for ever: and the Bread that I will give is my Flesh, which I will give for the Life of the World.

52. The *Jews* therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat?

53. Then *Jesus* said unto them, Verily, verily I say unto you, Except ye eat the Flesh of the Son of Man, and

(b) 1 *John* ii. 25. And this is the PROMISE that he hath promised us, even ETERNAL LIFE.

Chap. iv. 10. Herein is LOVE, not that we loved God, but that he loved us, and sent his SON to be the PROPITIATION for our SINS.

11. Beloved, if God so loved us, we ought also to love one another.

12. No Man hath seen God at any time. If we love one another, God dwelleth in us, and his Love is perfected in us.

13. Hereby know we that he dwell in him, and he in us, because he hath given us of his Spirit.

1 *Pet.* i. 3. Blessed be the God and Father of our Lord *Jesus Christ*, which according to his ABUNDANT MERCY, hath begotten us again unto a lively Hope, by the Resurrection of *Jesus Christ* from the Dead,

4. To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you,

5. Who are kept by the Power of God, through FAITH unto SALVATION, ready to be revealed in the last Time.

*Rev.* iii. 21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

*Daniel* xii. 2. And many of them that sleep in the Dust of the Earth shall awake, some to everlasting LIFE, and some to Shame and everlasting Contempt.

3. And

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and drink his BLOOD, ye have no Life in you.

54. Whoſo eateth my Fleſh, and drinketh my Blood, hath Eternal LIFE, and I will raiſe him up at the laſt Day.

55. For my Fleſh is Meat indeed, and my Blood is Drink indeed.

56. He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him.

57. As the living Father hath ſent me, and I live by the Father : ſo, he that eateth me, even he ſhall live by me.

58. This is that Bread which came down from Heaven: not as your Fathers did eat MANNA, and are Dead : he that eateth of this Bread,

ſhall live for ever.

59. Theſe Things ſaid he in the Synagogue, as he taught in Capernaum.

60. Many therefore of his Diſciples, when they had heard this, ſaid, This is an hard Saying, who can hear it ?

61. When Jeſus knew in himſelf, that his Diſciples murmured at it, he ſaid unto them, Doth this offend you ?

62. What and if ye ſhould ſee the Son of Man Aſcend up where he was before ?

63. It is the SPIRIT that QUICKENETH, the Fleſh profiteth nothing: the Words that I ſpeak unto you, they are SPIRIT, and they are LIFE.

64. But there are ſome of you that believe not. For Jeſus knew from the Beginning, who they were that believed not, and who ſhould betray him.

65. And he ſaid, Therefore ſaid I unto you, that no Man can come unto me, except it were given him of my Father.

66. From that time, many of his Diſciples went back, and walked no more with him.

67. Then ſaid Jeſus unto the Twelve, Will ye alſo go away ?

3. And they that be wiſe, ſhall ſhine as the Brightneſs of the Firmament, and they that turn many to Righteouſneſs, as the Stars for ever and ever.

Rom. vi. 23. For the Wages of SIN is DEATH : but the GIFT of GOD is Eternal LIFE, through Jeſus Chriſt our Lord.

Col. iii. 3. For ye are dead, and your LIFE is hid with Chriſt in God.

4. When Chriſt, who is our LIFE, ſhall appear, then ſhall ye alſo appear with him in GLORY.

1 Tim. i. 16. Howbeit, for this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long ſuffering, for a Pattern to them which ſhould hereafter BELIEVE in him, to Life everlaſting.

1 John iv. 9. In this was manifeſted the Love of God towards us, becauſe that God ſent his only begotten Son into the World, that we might LIVE through him.

68. Then



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68. Then *Simon Peter* answered him, Lord, to whom shall we go ? Thou hast the Words of Eternal LIFE.

69. And we believe, and are sure that thou art that *Christ*, the Son of the LIVING GOD.

70. *Jesus* answered them, Have not I chosen you twelve, and one of you is a Devil ?

71. He spake of *Judas Iscariot*, the Son of *Simon* : for he it was that should betray him, being one of the Twelve.

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*CHRIST feedeth Four thousand with seven Loaves.*

*Mark* IN those Days the Multitude being very great, and viii. 1. having nothing to eat, *Jesus* called his Disciples unto him, and saith unto them,

2. I have Compassion on the Multitude, because they have now been with me three Days, and have nothing to eat :

3. And if I send them away fasting to their own Houses, they will faint by the Way : for divers of them came from far.

4. And his Disciples answered him, From whence can a Man satisfy these Men with Bread here in the Wilderness ?

5. And he asked them, How many Loaves have ye ? And they said, Seven.

6. And he commanded the People to sit down on the Ground : and he took the seven Loaves, and gave Thanks, and brake, and gave to his Disciples to set before them : and they did set them before the People.

7. And they had a few small Fishes : and he blessed, and commanded to set them also before them.

8. So they did eat, and were filled : and they took up of the broken Meat that was left, seven Baskets.

9. And they that had eaten were about four thousand, and he sent them away.

10. And straightway he entred into a Ship with his Disciples, and came into the Parts of *Dalmanutha*.

11. And the Pharisees came forth, and began to ques-  
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tion with him, seeking of him a Sign from Heaven, tempting him.

12. And he sighed deeply in his Spirit, and saith, Why doth this Generation seek after a Sign? Verily I say unto you, There shall no Sign be given to this Generation.

13. And he left them, and entring into the Ship again, departed to the other side.

14. Now the Disciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf.

15. And he charged them, saying, Take heed, beware of the Leaven of the Pharisees, and of the Leaven of Herod.

16. And they reasoned among themselves, saying, It is because we have no Bread.

17. And when *Jesus* knew it, he saith unto them, Why reason ye, because ye have no Bread? Perceive ye not yet, neither understand? have ye your Heart yet hardened?

18. Having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember?

19. When I brake the five Loaves among five thousand, how many Baskets full of Fragments took ye up? They say unto him, Twelve.

20. And when the seven among four thousand, how many Baskets full of Fragments took ye up? And they said, Seven.

21. And he said unto them, How is it that ye do not understand?

*Matt. xvi. 11.* That I spake it not to you concerning Bread, that ye should beware of the Leaven of the Pharisees, and of the Sadducees?

12. Then understood they how that he bade them not beware of the Leaven of Bread, but of the Doctrine of the Pharisees, and of the Sadducees.



## Giving Sight to the Blind.

*Mat.* **A**ND when *Jesus* ix. 27. departed thence, two BLIND Men followed him, crying, and saying, Thou SON of *David*, have Mercy on us.

28. And when he was come into the House, the blind Men came to him: and *Jesus* saith unto them, BELIEVE ye that I am ABLE to do this? They said unto him, Yea, Lord.

29. Then touched he their EYES, saying, According to your FAITH, be it unto you.

30. And their EYES were OPENED, and *Jesus* straitly charged them, saying, See that no Man know it.

31. But they, when they were departed, spread abroad his Fame in all that Country.

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### *Two blind Men healed at Jericho.*

*Mat.* **A**ND as they de- xx. 29. parted from *Jericho*, a great Multitude followed him.

30. And behold, two blind Men sitting by the Way-side, when they heard that *Jesus* passed by, cried out, saying, Have

*How the Darkness of Sin is dispelled, and the Soul is illuminated by Divine Grace.*

*Job xxxlii.* **H**E looketh upon ver. 27. Men, and if any say, I have SINNED, and perverted that which was right, and it profited me not;

28. He will deliver his Soul from going into the PIT, and his LIFE shall see the LIGHT.

2 *Sam.* xxii. 29. For thou art my LAMP, O Lord: and the Lord will LIGHTEN my DARKNESS.

*Psal.* xix. 8. The Statutes of the Lord are right, rejoicing the Heart: the Commandment of the Lord is pure, ENLIGHTENING the EYES.

*Pf.* xlii. 3. Consider and hear me, O Lord my God: LIGHTEN mine EYES, lest I sleep the Sleep of Death.

*Pf.* xxvii. 1. The Lord is my LIGHT, and my SALVATION, whom shall I fear? The Lord is the Strength of my Life, of whom shall I be afraid?

*Pf.* cxix. 18. OPEN thou mine EYES, that I may behold wondrous Things out of thy LAW.

*Pf.* cxii. 4. Unto the Upright there ariseth LIGHT in the DARKNESS.

*Isai.* ix. 2. The People that walked in DARKNESS, have seen a great LIGHT: they that dwell in the Land of the Shadow of Death, upon them hath the LIGHT shined.

*Luke* i. 76. Thou shalt go before the Face of the Lord, to prepare his Ways;

77. To give KNOWLEDGE of SALVATION unto his People, by the Remission of their SINS,

78. Through the tender Mercy of our God; whereby the DAY-SPRING from on high hath visited us.

79. To give LIGHT to them that sit in Darkness, and in the Shadow of

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HAVE MERCY on us, O Lord, thou Son of *David*.

31. And the Multitude rebuked them, because they should hold their Peace: but they CRIED the more, saying, HAVE MERCY on us, O Lord, thou Son of *David*.

32. And *Jesus* stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our EYES may be OPENED.

34. So *Jesus* had Compassion on them, and TOUCHED their Eyes: and immediately their Eyes received SIGHT, and they followed him.

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### *A blind Man healed at Bethsaida.*

*Mark* **A**ND he cometh viii. 22. to *Bethsaida*, and they bring a BLIND Man unto him, and besought him to touch him.

23. And he took the BLIND Man by the Hand, and led him out of the Town; and when he had spit on his Eyes, and put his Hands upon him, he asked him if he saw ought.

24. And he looked up, and said, I see Men as Trees, walking:

25. After that, he put his Hands again upon his Eyes, and made him look up: and he was RESTORED, and saw every Man CLEARLY.

26. And he sent him away to his House, saying, Neither go into the Town, nor tell it to any in the Town.

of DEATH, to guide our Feet into the Way of Peace.

*John* i. 6. There was a Man sent from God, whose Name was *John*.

7. The same came for a Witness, to bear witness of the LIGHT, that all Men through him might BELIEVE.

8. He was not that LIGHT, but was sent to bear witness of that LIGHT.

9. That was the true LIGHT, which lighteth every Man that cometh into the World.

Chap. iii. 19. And this is the Condemnation, that LIGHT is come into the World, and Men loved DARKNESS rather than Light, because their DEEDS were EVIL.

20. For every one that doth EVIL, hateth the LIGHT, neither cometh to the LIGHT, lest his Deeds should be reproved.

*Isai.* lx. 19. The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee: but the Lord shall be unto thee an everlasting LIGHT, and thy God thy GLORY.

2 *Cor.* iv. 3. But if our GOSPEL be HID, it is HID to them that are LOST:

4. In whom the GOD of this WORLD hath BLINDED the Minds of them which BELIEVE not, lest the LIGHT of the GLORIOUS GOSPEL of *Christ*, who is the Image of God, should SHINE unto them.

See the References against *Matt.* v. 16. Page 65.

*One born blind is healed.*

*John* **A**ND as *Jesus* passed by, he saw a Man which  
ix. 1. **WAS BLIND** from his Birth.

2. And his Disciples asked him, saying, Master, who did sin, this Man, or his Parents, that he was born Blind?

3. *Jesus* answered, Neither hath this Man sinned, nor his Parents: but that the **WORKS** of God should be made **MANIFEST** in him.

4. I must work the **WORKS** of him that sent me, while it is Day: the Night cometh, when no Man can work.

5. As long as I am in the World, I am the **LIGHT** of the World.

6. When he had thus spoken, he spat on the Ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the Clay,

7. And said unto him, Go wash in the Pool of *Siloam* (which is by Interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8. The Neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine Eyes opened?

11. He answered and said, A Man that is called *Jesus*, made Clay, and anointed mine Eyes, and said unto me, Go unto the Pool of *Siloam*, and wash: And I went and washed, and I received **SIGHT**.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that afore time was blind.

14. And it was the Sabbath Day when *Jesus* made the Clay, and opened his Eyes.

15. Then again the Pharisees also asked him how he had received his Sight. He said unto them, He put Clay upon mine Eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This Man is not of God, because he keepeth not the Sabbath Day. Others said, How can a Man that is a Sinner do such Miracles?

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acles? And there was a Division among them.

17. They say unto the blind Man again, What sayst thou of him, that he hath opened thine Eyes? He said, He is a **PROPHET**.

18. But the *Jews* did not believe concerning him, that he had been Blind, and received his Sight, until they called the Parents of him that had received his Sight.

19. And they asked them, saying, Is this your Son, who ye say was born Blind? how then doth he now see?

20. His Parents answered them, and said, We know that this is our Son, and that he was born Blind:

21. But by what Means he now seeth, we know not; or who hath opened his Eyes, we know not: He is of Age, ask him, he shall speak for himself.

22. These Words spake his Parents, because they feared the *Jews*: for the *Jews* had agreed already, that if any Man did confess that he was *Christ*, he should be put out of the Synagogue.

23. Therefore said his Parents, He is of Age, ask him.

24. Then again called they the Man that was Blind, and said unto him, Give God the Praise: we know that this Man is a Sinner.

25. He answered and said, Whether he be a Sinner, or no, I know not: one thing I know, that whereas I was **BLIND**, now I **SEE**.

26. Then said they to him again, What did he to thee? How opened he thine Eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also be his Disciples?

28. Then they reviled him, and said, Thou art his Disciple; but we are *Moses* Disciples.

29. We know that God spake unto *Moses*: as for this Fellow, we know not from whence he is.

30. The Man answered and said unto them, Why, herein is a marvellous Thing, that ye know not from whence he is, and yet he hath opened mine Eyes.

31. Now we know that God heareth not Sinners: but if any Man be a **WORSHIPPER** of God, and **DOETH** his Will, him he **HEARETH**.

32. Since the World began was it not heard, that any Man opened the **EYES** of one that was **BORN BLIND**.

33. If this Man were not of God, he could do **NOTHING**.

34. They

34. They answered and said unto him, Thou wast altogether born in Sins, and dost thou teach us? And they cast him out.

35. *Jesus* heard that they had cast him out: and when he had found him, he said unto him, Dost thou BELIEVE on the SON of GOD?

36. He answered and said, Who is he, Lord, that I might believe on him?

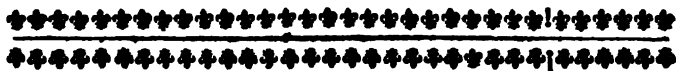
37. And *Jesus* said unto him, Thou hast both seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And *Jesus* said, For JUDGMENT I am come into this World: that they which SEE NOT, might SEE; and that they which SEE, might be made BLIND.

40. And some of the Pharisees which were with him heard these Words, and said unto him, Are we blind also?

41. *Jesus* said unto them, If ye were BLIND, ye should have no Sin: but now ye say, We SEE; therefore your SIN remaineth.



## Raising the Dead.

### *The Widow's Son of Nain raised to Life.*

*Luke* AND it came to pass the Day after, that he vii. 11. went into a City called *Nain*; and many of his Disciples went with him, and much People\*.

12. Now when he came nigh to the Gate of the City, behold, there was a DEAD MAN carried out, the only Son of his Mother, and she was a Widow: and MUCH PEOPLE of the City was with her.

13. And when the Lord saw her, he had COMPASSION on her, and said unto her, Weep not.

14. And he came and touched the Bier, (and they that bare him stood still) and he said, Young Man, I say unto thee, *ARISE*.

15. And

\* See the References against *John* xi. 25. Page 147.

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15. And he that was DEAD sat up, and began to SPEAK : and he delivered him to his Mother.

16. And there came a Fear on all, and they GLORIFIED God, saying, That a great PROPHET is risen up among us : and, That God hath VISITED his People.

17. And this RUMOUR of him went forth throughout all Judea, and throughout all the Region round about.

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### *CHRIST raiseth from Death the Daughter of Jairus, and heals a Woman of her bloody Issue.*

*Matt. ix. 18. Luke viii. 41. Mark v. 22.*

[M.] WHILE he spake these Things unto them, [L.] behold there came a Man named *Jairus*, and he was a RULER of the Synagogue : [Mr.] and when he saw him, [L.] he fell down at *Jesus* Feet, and besought him that he would come into his House. For he had one ONLY Daughter, about twelve Years of Age, and she lay a dying : [Mr.] and he besought him greatly, saying, My little Daughter lieth at the POINT of DEATH, I pray thee, come, and lay thy Hands on her, that she may be healed ; and she shall live : [M.] And *Jesus* arose and followed him, and so did his Disciples ; [Mr.] and *Jesus* went with him, and much People followed him.

[L.] But as he went, the People thronged him, [Mr.] and pressed him, [M.] and behold, [Mr.] a certain Woman [M.] which was diseased with an Issue of Blood TWELVE Years, [Mr.] and had suffered many Things of many Physicians, and [L.] which had spent all her Living upon PHYSICIANS, [Mr.] and was nothing BETTERED, but rather grew worse, when she had heard of *Jesus*, came in the Press behind, and TOUCHED his Garment. [M.] For she said within herself, If I may but TOUCH his Garment, I shall be whole. [Mr.] And straightway the Fountain of her Blood was dried up, and she FELT in her Body that she was HEALED of that PLAGUE. And *Jesus* immediately KNOWING in himself that VIRTUE had gone



gone out of him, turned him about in the Press; [L.] and *Jesus* said, Who touched me? When all denied, *Peter*, and they that were with him, said, Master, the Multitude THROG thee, and press thee, and sayst thou, Who touched me? And *Jesus* said, Some Body hath TOUCHED me, for I perceive that VIRTUE is gone out of me. [Mr.] And he looked round about, to see her that had done this Thing: [M.] and when he saw her, he said, Daughter, be of good Comfort. [L.] And when the Woman saw that she was not HID, [Mr.] fearing and trembling, knowing what was done in her, she came, [L.] and falling down before him, she DECLARED unto him before all the People, for what Cause she had touched him, [Mr.] and told him all the Truth, [L.] and how she was HEALED immediately. And he said unto her, Daughter, be of good Comfort; thy FAITH hath made thee WHOLE, [Mr.] Go in PEACE, and be WHOLE of thy PLAGUE: [M.] and the Woman was made whole from that Hour. [Mr.] While he yet spake, there came from the RULER of the Synagogue's House certain which said, Thy Daughter is dead; why troublest thou the Master any farther? [L.] But [Mr.] as soon as *Jesus* heard the Word that was spoken, he saith unto the Ruler of the Synagogue, Be not afraid; only BELIEVE, [L.] and she shall be made whole. [Mr.] And he suffered no Man to follow him, save *Peter* and *James*, and *John* the Brother of *James*. And he cometh to the House of the Ruler of the Synagogue, [L.] and all wept and bewailed her. [M.] And when *Jesus* came into the Ruler's House, and saw the Minstrels, and the People making a Noise, [Mr.] and them that WEPT and WAILED greatly; and when he was come in, he saith unto them, Why make ye this ado, and weep? [M.] Give Place, [L.] weep not; [M.] for the Maid is not dead, but sleepeth. [L.] And they laughed him to scorn, knowing that she was DEAD. [Mr.] But when he had put them all out, he taketh the Father and Mother of the Damsel, and entreth in where the Damsel was lying. And he took the Damsel by the Hand, and [L.] called [Mr.] and said unto her *Talitha-cumi*; which is, being interpreted, Damsel, (I say unto thee) ARISE. [L.] And her SPIRIT came again, [Mr.] and straightway the Damsel arose and WALKED, for she was of the Age of twelve Years. [L.] And her PARENTS were ASTONISHED [Mr.] with a great Astonishment. And

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he charged them straitly that no Man should know it, and [L.] that they should tell no Man what was done, [Mr.] and commanded that something should be given her to eat. [M.] And the Fame hereof went abroad into all that Land.



## J O H N XI.

1. Christ raiseth Lazarus. 45. Many Jews believe. 47. The Chief Priests and Pharisees gather a Council against Christ. 49. Caiaphas prophesieth.

Ver. 1. **N**OW a certain Man was sick, named *Lazarus* of *Bethany*, the Town of *Mary*, and her Sister *Martha*.

2. (It was that *Mary* which anointed the Lord with Ointment, and wiped his Feet with her Hair, whose Brother *Lazarus* was sick)

3. Therefore his Sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When *Jesus* heard that, he said, This Sickness is not unto Death, but for the GLORY of God, that the Son of God might be GLORIFIED thereby.

5. Now *Jesus* loved *Martha*, and her Sister, and *Lazarus*.

6. When he had heard therefore that he was sick, he abode two Days still in the same Place where he was.

7. Then after that, saith he to his Disciples, Let us go into *Judea* again.

8. His Disciples say unto him, Master, the *Jews* of late sought to stone thee; and goest thou thither again?

9. *Jesus* answered, Are there not twelve Hours in the Day? If any Man walk in the Day, he stumbleth not, because he seeth the Light of this World.

10. But if a Man walk in the Night, he stumbleth, because there is no Light in him.

11. These Things said he: and after that, he saith unto them, Our Friend *Lazarus* sleepeth; but I go, that I may AWAKE him out of Sleep.

12. Then said his Disciples, Lord, if he sleep, he shall do well.

13. How-

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13. Howbeit, *Jesus* spake of his **DEATH** : but they thought that he had spoken of taking of Rest in Sleep.

14. Then said *Jesus* unto them plainly, *Lazarus* is **DEAD**.

15. And I am glad for your sakes that I was not there, (to the Intent ye may believe) nevertheless, let us go unto him.

16. Then said *Thomas*, which is called *Didymus*, unto his Fellow-Disciples, Let us also go, that we may die with him.

17. Then when *Jesus* came, he found that he had lien in the **GRAVE** FOUR Days already.

18. (Now *Bethany* was nigh unto *Jerusalem*, about fifteen Furlongs off)

19. And **MANY** of the *Jews* came to *Martha* and *Mary*, to COMFORT them concerning their Brother.

20. Then *Martha*, as soon as she heard that *Jesus* was coming, went and met him: but *Mary* sat still in the House.

21. Then said *Martha* unto *Jesus*, Lord, if thou hadst been here, my Brother had NOT DIED.

22. But I know, that even now whatsoever thou wilt ask of God, God will give it thee.

23. *Jesus* said unto her, Thy Brother shall **RISE** again.

24. *Martha* said unto him, I know that he shall **RISE** again in the **RESURRECTION** at the last Day.

25. *Jesus* said unto her, I (a) am the **RESURRECTION** and the **LIFE** : he that believeth in me, though he were **DEAD**, yet shall he **LIVE**.

26. And whosoever **LIVETH**, and believeth in me, shall never **DIE**. Believest thou this ?

27. She saith unto him, Yea, Lord : I **BELIEVE** that thou art the *Christ*, the **SON** of **GOD**, which should come into the World.

28. And

*How the Souls of BELIEVERS are raised from the DEATH of SIN, to a Spiritual and Divine LIFE.*

(a) *Ephes.* ii. 1. And you hath he QUICKNED, who were dead in **TRESPASSES** and **SINS**,

4. But **GOD**, who is **RICH** in **MERCY**, for his great Love where-with he loved us,

5. Even when we were **DEAD** in **SINS**, hath QUICKNED us together with *Christ*, (by **GRACE** ye are saved).

6. And hath RAISED us up together, and made us **SIT** together in heavenly Places, in *Christ Jesus*.

*Rom.* iv. 3. For what saith the Scripture? *Abraham* **BELIEVED** **GOD**, and it was counted unto him for Righteousness.

17. (As it is written, I have made thee

28. And when she had so said, she went her way, and called *Mary* her Sister secretly, saying, The Master is come, and calleth for thee.

29. As soon as she heard that, she arose quickly, and came unto him.

30. Now *Jesus* was not yet come into the Town, but was in that Place where *Martha* met him.

31. The *Jews* then which were with her in the House, and comforted her, when they saw *Mary*, that she rose up hastily, and went out, followed her, saying, She goeth unto the Grave, to weep there.

32. Then when *Mary* was come where *Jesus* was, and saw him, she fell down at his Feet, saying unto him, Lord, if thou hadst been here, my Brother had not DIED.

33. When *Jesus* therefore saw her WEEPING, and the *Jews* also WEEPING which came with her, he groaned in the Spirit, and was troubled,

34. And said, Where have ye laid him? They say unto him, Lord, come and see.

35. *Jesus* WEPT.

36. Then said the *Jews*, Behold, how he LOVED him.

37. And some of them said, Could not this Man, which opened the EYES of the BLIND, have caused that even this Man should NOT have DIED?

thee a Father of many Nations) before him whom he BELIEVED, even God who QUICKENETH the DEAD, and calleth those Things which be not, as though they were.

19. And being not weak in Faith, he considered not his own Body now dead, when he was about an hundred Years old, neither yet the Deadness of *Sarah's* Womb.

20. He staggered not at the Promise of God through Unbelief; but was strong in FAITH, giving Glory to God.

21. And being fully PERSWADED, that what he had promised, he was able also to perform.

22. And therefore it was imputed to him for Righteousness.

Chap. v. 6. For when we were yet without STRENGTH, in due time *Christ* DIED for the UNGODLY.

8. But God commendeth his Love towards us, in that while we were yet Sinners, *Christ* died for us.

10. For if when we were Enemies, we were reconciled to God by the DEATH of his Son: much more being reconciled, we shall be saved by his LIFE.

2 Cor. i. 9. But we had the Sentence of DEATH in our selves, that we should not trust in our selves, but in God which RAISETH the DEAD.

Rom. vii. 24. O wretched Man that I am, who shall deliver me from this BODY of SIN and DEATH!

25. I THANK God, through *Jesus Christ* our Lord.

Chap. viii. 10. And if *Christ* be in you, the BODY is DEAD because of SIN; but the SPIRIT is LIFE, because of Righteousness.

Col. ii. 9. For in him dwelleth all the Fulness of the Godhead bodily.

10. And ye are compleat in him, which is the Head of all Principality and Power.

12. Buried with him in BAPTISM, wherein also you are RISEN with him, through the FAITH of the Operation of God, who hath RAISED him from the Dead.

13. And you being DEAD in your SINS, and the Uncircumcision of your Flesh, hath he QUICKENED together with him, having forgiven you all TRESPASSES.

38. *Jesus* therefore again groaning in himself, cometh to the Grave. It was a Cave, and a Stone lay upon it.

39. *Jesus* said, Take ye away the Stone. *Martha*, the Sister of him that was dead, saith unto him, Lord, by this time he STINKETH : for he hath been dead FOUR Days.

40. *Jesus* saith unto her, Said I not unto thee, that if thou wouldst BELIEVE, thou shouldst see the GLORY of God ?

41. Then they took away the Stone from the Place where the DEAD was laid. And *Jesus* LIFT up his EYES, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always : but because of the People which stand by, I said it, that they may BELIEVE that thou hast SENT me.

43. And when he thus had spoken, he cried with a loud Voice, *Lazarus*, COME FORTH.

44. And he that was DEAD came forth, bound Hand and Foot with Grave-clothes : and his Face was bound about with a Napkin. *Jesus* saith unto them, Loose him, and let him go.

45. Then many of the *Jews* which came to *Mary*, and had seen the Things which *Jesus* did, BELIEVED on him.

46. But some of them went their ways to the PHARISEES, and told them what Things *Jesus* had done.

47. Then (a) gathered the Chief Priests and the Pharisees a COUNCIL, and said, What do we? for this Man doth many MIRACLES.

(a) *Psal.* ii. 1. Why do the Hea-then RAGE, and the People imagine a VAIN THING ?

2. The Kings of the Earth set themselves, and the Rulers take COUNSEL together, against the LORD, and against his ANOINTED.

48. If we let him thus alone, all Men will BELIEVE on him ; and the *Romans* shall come, and take away both our Place and Nation.

49. And one of them named *Caiaphas*, being the HIGH PRIEST that same Year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one MAN should DIE for the People, and that the whole Nation perish not.

51. And this spake he not of HIMSELF : but being HIGH PRIEST that Year, he prophesied that *Jesus* should die for that Nation :

52. And not for that NATION only, but that also he should gather together in one, the Children of God that were SCATTERED abroad.

53. Then

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53. Then from that Day forth, they took COUNSEL together for to put him to Death.

54. *Jesus* therefore walked no more openly among the *Jews*; but went thence unto a Country near to the Wilderness, into a City called *Ephraim*, and there continued with his Disciples.

55. And the *Jews* Passover was nigh at hand: and many went out of the Country up to *Jerusalem* before the Passover, to purify themselves.

56. Then sought they for *Jesus*, and spake among themselves, as they stood in the Temple, What think ye, that he will not come to the Feast?

57. Now both the Chief Priests and the Pharisees had given a Commandment, that if any Man knew where he were, he should shew it, that they might TAKE him.



CHRIST,




## CHRIST, by divers PARABLES, represents the spiritual Nature of his Kingdom :

Many of which are explained, and applied to their just and spiritual Meaning, by Our SAVIOUR himself, and to which many Places in the NEW TESTAMENT refer.



### CHRIST'S *Parabolical Sermon to the Multitude by the Sea-side, of the Sower of Seed, with the Explanation of it.*

*Matt. xiii. 1. Mark iv. 1. Luke viii. 4.*

[*M.*]  HE same Day went *Jesus* out of the House, and sat by the Sea-side. [*L.*] And when much People were gathered together, and were come to him out of every City, [*Mr.*] he began again to teach by the Sea-side, [*M.*] and great Multitudes were gathered together unto him, so that he went into a Ship, and the whole Multitude stood on the Shore, [*Mr.*] and was by the Sea on the Land. [*M.*] And he spake unto them, [*Mr.*] and taught them many things

things by PARABLES, and said unto them, [L.] by a PARABLE, [Mr.] hearken, Behold, there went out a Sower to sow [L.] his Seed : [Mr.] And it came to pass as he sowed, some fell on the WAY-SIDE, [L.] and it was troden down, [Mr.] and the Fowls of the Air came and devoured it up. And some fell upon STONY GROUND, where it had not much Earth ; and immediately it sprang up, because it had not depth of Earth : [L.] and as soon as it was sprung up [M.] it was scorched, [L.] because it lacked Moisture ; [Mr.] and because it had no Root, it withered away. [L.] And some fell among THORNS, and the Thorns sprang up with it, and choked it, [Mr.] and it yielded no Fruit. [L.] And other fell on GOOD GROUND, and sprang up, and bare Fruit, [Mr.] that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. [L.] And when he had said these Things, he cried, and said unto them, He that hath Ears to hear, let him hear. And when he was alone, [M.] the Disciples came, and said unto him, Why speakest thou unto them in Parables ? [Mr.] And they that were about him, with the Twelve, asked him of the Parable, [L.] saying, What might this Parable be ? [M.] And he answered and said unto them, because it is given unto you to know the MYSTERIES of the Kingdom of Heaven ; but to them it is not given. [Mr.] But all these Things are done in Parables, that seeing, they may see, and not perceive ; and hearing, they may hear, and not understand : lest at any time they should be converted, and their Sins should be forgiven. [M.] For whosoever hath, to him shall be given, and he shall have more Abundance : but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in Parables : because they SEEING, SEE not ; and HEARING, they HEAR not, neither do they UNDERSTAND. And in them is fulfilled the Prophecy in *Esaias*, which saith, By Hearing, ye shall hear, and shall not understand : and Seeing, ye shall see, and shall not perceive. For this Peoples Heart is waxed gross, and their Ears are dull of hearing : and their Eyes they have closed ; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. But blessed are your Eyes, for they see ; and your Ears, for they hear. For verily I say unto you, that many PROPHETS and RIGHTEOUS Men have desired



desired to see those Things which ye see, and have not seen them ; and to hear those Things which ye hear, and have not heard them. [Mr.]

And he said unto them, Know ye not this PARABLE ?

and how then will ye know all Parables ? [M.] Hear ye therefore the Parable of the Sower. [L.] Now the Pa-

rable is this : [Mr.] The Sower soweth the WORD. [L.] The (a) Seed is the

WORD of God. [Mr.] And these are they by the Way-

side, [L.] that hear, [Mr.] where the WORD is sown :

but when they have heard, SATAN cometh immediately,

and taketh away the Word that was sown in their Hearts,

[L.] out of their Hearts, lest they should BELIEVE and

be SAVED. [M.] When any one heareth the Word of the

Kingdom, and understandeth it not, then cometh the

WICKED ONE, and catcheth away that which was sown

in his Heart : This is he which received Seed by the

Way-side. [Mr.] And these are they likewise [M.] that

received the Seed in stony Places ; [Mr.] who when

they have heard the Word, immediately they receive it

with Gladness : and have no ROOT in themselves, and so

ENDURE but for a Time, [L.] which for a while believe :

[Mr.] Afterward, when AFFLICTION (b) or Persecution

arise for the Word's sake, immediately they are offend-

ed,

(a) Psal. xix. 7. The LAW of the Lord is perfect, CONVERTING the SOUL : the Testimony of the Lord is sure, making WISE the simple.

8. The STATUTES of the Lord are right, REJOICING the Heart : the Commandment of the Lord is pure, ENLIGHTNING the EYES.

Pf. cxix. 9. Wherewith shall a young Man CLEANSE his Way ? By taking heed thereto, according to thy WORD.

11. Thy WORD have I hid in my HEART, that I might not SIN against thee.

105. Thy WORD is a LAMP unto my Feet, and a LIGHT unto my PATH.

Heb. iv. 1. Let us therefore FEAR, lest a PROMISE being left us of entering into his REST, any of you should seem to come SHORT of it.

2. For unto us was the GOSPEL preached, as well as unto them : but the WORD preached did not profit them, not being MIXED with FAITH in them that heard it.

11. Let us LABOUR therefore to enter into that REST, lest any Man FALL after the same Example of UNBELIEF.

12. For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of SOUL and Spirit, and of the Joints and Marrow, and is a DISCERNER of the THOUGHTS and INTENTS of the Heart.

13. Neither is there any CREATURE that is not MANIFEST in his Sight : but all Things are NAKED, and opened unto the Eyes of him with whom we have to do.

1 Pet. ii. 1. Wherefore laying aside all MALICE, and all GUILLE, and Hypocrisies, and Envy, and Evil-speakings,

2. As new-born Babies, desire the sincere MILK of the WORD, that ye may grow thereby :

3. If so be ye have tasted that the Lord is gracious.

(b) 1 Pet. ii. 20. For what Glory is it, if when ye be buffeted for your

ed, [L.] and in the Time of TEMPTATION FALL away.

[Mr.] And these are they which [M.] received Seed among the Thorns, [L.] and when they have heard [Mr.] the Word, go forth, [M.] and the (c) CARES of this WORLD, and the Deceitfulness of RICHES, [L.] and the PLEASURES of this Life, [Mr.] and the LUSTS of OTHER THINGS entring in, choke the Word, and it become unfruitful, [L.] and they bring no Fruit to Perfection. [Mr.] And these are they which [M.] received Seed into the good Ground, [Mr.] such as hear the Word, and receive it, and [L.] in an honest and good Heart, having heard the WORD, KEEP it, [M.] and understand it, [L.] and bring forth FRUIT with PATIENCE, [Mr.] some thirty fold, some sixty, and some an hundred. [M.] And he said unto them, Is a Candle brought to be put under a Bushel, or under a Bed? and not to be set on a Candlestick? [L.] No Man when he hath lighted a Candle, covereth it with a Vessel, or putteth it under a Bed; but setteth it on a Candlestick, that they which enter in may see the Light. [Mr.] For there is nothing hid, which shall not be manifested: neither any thing kept secret, [L.] that shall not be known and come abroad. [Mr.] If any Man have Ears to hear, let him hear. And he said unto them, [L.] Take heed therefore [Mr.] WHAT

your FAULTS, ye shall take it patiently? But if when ye DO WELL, and SUFFER for it, ye take it patiently; this is acceptable with GOD.

21. For even hereunto were ye called: because *Christ* also SUFFERED for us, leaving us an EXAMPLE, that we should FOLLOW his Steps:

22. Who did no SIN, neither was Guile found in his Mouth.

*Heb. x. 26.* For if we SIN WILLFULLY after that we have received the KNOWLEDGE of the Truth, there REMAINETH no more SACRIFICE for Sins,

27. But a certain FEARFUL looking for of Judgment, and fiery indignation, which shall DEVOUR the Adversaries.

(c) 1 *Tim. vi. 6.* But GODLINESS with Contentment is great GAIN.

7. For we brought NOTHING into this World, and it is certain we can carry NOTHING out.

8. And having FOOD and RAIMENT, let us be therewith content.

9. But they that will be RICH, fall into TEMPTATION and a Snare, and into many foolish and hurtful LUSTS, which drown Men in Destruction and Perdition.

1 *John ii. 15.* LOVE not the World, neither the THINGS that are in the WORLD. If any Man love the World, the LOVE of the Father is not in him.

16. For all that is in the World, the LUST of the FLESH, and the LUST of the EYES, and the Pride of Life, is not of the Father, but is of the World.

17. And the World PASSETH away, and the LUST thereof: but he that doth the WILL of GOD, abideth for ever.

and

and [L.] HOW (f) ye HEAR. [Mr.] With what Measure you meet, it shall be measured to you : and unto you that hear, shall more be given. [L.] For whosoever hath, to him shall be GIVEN : and whosoever hath not, from him shall be taken even that he seemeth to have. [Mr.] And he said, So is the Kingdom of God, as if a Man should cast SEED into the Ground, and should sleep, and rise Night and Day, and the Seed should spring and grow up, he knoweth not how. For the Earth bringeth forth Fruit of her self ; first the Blade, then the Ear, after that the full Corn in the Ear. But when the Fruit is brought forth, immediately he putteth in the Sickle, because the Harvest is come.

[M.] Another Parable put he forth unto them, saying, The KINGDOM of Heaven is likened unto a Man which sowed good SEED in his Field : But while he slept, his ENEMY came and sowed TARES among the WHEAT, and went his Way. But when the Blade was sprung up, and brought forth Fruit, then appeareth the Tares also. So the Servants of the Householder came, and said unto him, Sir, didst not thou sow good Seed in thy Field ? from whence then hath it Tares ? He said unto them, An Enemy

(f) James i. 13. Let no Man say when he is tempted, I am tempted of God : for God cannot be tempted with EVIL, neither tempteth he any Man.

14. But every Man is TEMPTED, when he is drawn away of his own LUST, and enticed.

15. Then when LUST hath conceived, it bringeth forth SIN : and Sin when it is finished, bringeth forth DEATH.

16. Do not err, my beloved Brethren,

17. Every good GIFT, and every perfect GIFT is from above, and cometh down from the Father of Lights, with whom is no Variableness, neither Shadow of turning.

18. Of his own Will begat he us with the Word of Truth, that we should be a kind of FIRST-FRUIT of his Creatures.

19. Wherefore, my beloved Brethren, let every Man be swift to HEAR, slow to speak, slow to Wrath,

20. For the Wrath of Man worketh not the Righteousness of God.

21. Wherefore lay apart all Filthiness, and superfluity of Naughtiness, and receive with MEEKNESS the ingrafted WORD, which is able to save your Souls.

22. But be ye DOERS of the WORD, and not HEARERS only, deceiving your own selves.

23. For if any be a Hearer of the Word, and not a Doer, he is like unto a Man beholding his natural Face in a Glass ;

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of Man he was.

25. But whoso looketh into the perfect LAW of LIBERTY, and continueth therein, he being not a FORGETFUL HEARER, but a Doer of the Word, this Man shall be blessed in his Deed.

Heb. ii. 1. Therefore we ought to give the more earnest Heed to the THINGS which we have heard, lest at any time we should let them SLIP.

2. For if the Word spoken by ANGELS was STEDFAST, and every Transgression and Disobedience received

my hath done this. The Servants said unto him, Wilt thou then that we go, and gather them up? But he said, Nay; lest while ye gather up the Tares, ye root up also the Wheat with them.

Let both grow together until the HARVEST: and in the Time of Harvest I will say to the Reapers, Gather ye together first the Tares, and bind them in Bundles to burn them: but gather the Wheat into my Barn.

Another Parable put he forth unto them, [Mr.] and said, Whereunto shall I liken the Kingdom of God? or with what Comparifon shall we compare it? [M.] The Kingdom of Heaven is like to a Grain of Mustard-feed, which a Man took, and sowed in his Field; [Mr.] which when it was sown in the Earth, is less than all the Seeds that be in the Earth: But when it is sown, 'it groweth up; [M.] and when it is grown, [Mr.] it becometh greater than all Herbs, [M.] and becometh a Tree, [Mr.] and shooteth out great Branches, [M.] so that the Birds of the Air come and [Mr.] lodge under the Shadow of it, [M.] and in the Branches thereof.

Another Parable spake he unto them, The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened.

All these Things spake *Jesus* unto the Multitude in Parables. [Mr.] And with many such Parables spake he the Word unto them, as they were able to hear it: But without a Parable spake he not unto them. And when they were alone, he expounded all Things to his Disciples: [M.] That it might be fulfilled which was spoken by the

Prophet, saying, (g) I will open my Mouth in Parables, I will utter Things which have been kept secret from the Foundation of the World.

my Heart shall be of Understanding.

4. I will incline mine EAR to a PARABLE; I will open my dark Saying upon the Harp.

ceived a JUST RECOMPENCE of Reward;

3. How shall we escape, if we neglect so great SALVATION, which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard him;

(g) *Psalms lxxviii.* 1. Give Ear, O my People, to my Law: incline your Ears to the WORDS of my Mouth.

2. I will open my Mouth in a PARABLE: and will utter dark Sayings of old.

*Pf. xlix.* 3. My Mouth shall speak of WISDOM: and the Meditation of

*Of the Tares, and others.*

**Mass.** **T**HEN *Jesus* sent the Multitude away, and  
xiii. 36. went into the House, and his Disciples came  
unto him, saying, Declare unto us the Parable of the Tares  
of the Field.

37. He answered and said unto them, He that soweth  
the good Seed, is the SON of MAN:

38. The Field is the WORLD: the good Seed are the  
CHILDREN of the Kingdom: but the TARES are the  
Children of the Wicked One.

39. The (a) ENEMY that  
sowed them, is the DEVIL:  
The HARVEST is the End  
of the WORLD, and the  
REAPERS are the ANGELS.

40. As therefore the TARES  
are gathered and BURNED  
in the Fire; so shall it be in  
the End of this World.

41. The Son of Man shall  
send forth his Angels, and  
they shall gather out of his  
KINGDOM all Things that  
OFFEND, and them which do  
INIQUITY;

42. And shall cast them  
into a Furnace of FIRE:  
there shall be wailing and  
gnashing of Teeth.

43. Then (b) shall the  
Righteous SHINE forth as the  
SUN in the Kingdom of their  
Father. Who hath Ears to  
hear, let him hear.

44. Again, the Kingdom  
of Heaven is like unto Treas-  
ure hid in a Field: the  
which when a Man hath  
found, he hideth, and for Joy  
thereof,

(a) *Rev. xiv. 15.* And another  
ANGEL came out of the Temple,  
crying with a loud Voice to him  
that sat on the Cloud, Thrust in thy  
Sickle, and REAP: for the Time is  
come for thee to REAP; for the  
Harvest of the Earth is ripe.

16. And he that sat on the Cloud,  
thrust in his Sickle on the Earth;  
and the Earth was reaped.

17. And another Angel came out  
of the Temple, which is in Hea-  
ven, he also having a sharp Sickle.

18. And another Angel came out  
from the Altar, which had Power  
over Fire; and cried with a loud  
Voice to him that had the SHARP  
SICKLE, saying, Thrust in thy sharp  
Sickle, and gather the Clusters of  
the Vine of the Earth; for her  
Grapes are fully ripe.

19. And the Angel thrust in his  
Sickle into the Earth, and gathered  
the Vine of the Earth, and cast it  
into the great Wine-press of the  
Wrath of God.

(b) *Dan. xii. 3.* They that be  
WISE, shall SHINE as the Bright-  
ness of the Firmament; and they  
that turn many to Righteousness, as  
the STARS for ever and ever.

*Psal. iv. 6.* There be many that  
say, Who will shew us any Good?  
Lord, lift thou up the Light of thy  
Countenance upon us.

*Phil. iii. 8.* I count all Things  
but Loss, for the Excellency of the  
Knowledge of *Christ Jesus* my Lord:  
for whom I have suffered the Loss  
of all Things, and do count them  
but

thereof, goeth and selleth all that he hath, and buyeth that Field.

45. Again, (c) the KINGDOM of Heaven is like unto a Merchantman seeking goodly PEARLS :

46. Who when he had found one PEARL of great Price, he went and SOLD all that he had, and bought it.

47. Again, the KINGDOM of Heaven is like unto a Net that was cast into the Sea, and gathered of every Kind.

48. Which, when it was full, they drew to Shore, and sat down, and gathered the Good into Vessels, but cast the Bad away.

49. So shall it be at the End of the World : the Angels shall come forth, and sever the Wicked from among the Just ;

50. And shall cast them into the Furnace of FIRE : there shall be wailing and gnashing of Teeth.

5. Who are kept by the Power of God, through FAITH unto SALVATION, ready to be revealed in the last Time.

1 Cor. ix. 24. Know ye not that they which run in a Race, run all, but one receiveth the PRIZE ? So run, that ye may OBTAIN.

25. And every Man that striveth for the Mastery, is temperate in all Things : Now they do it to obtain a CORRUPTIBLE Crown, but we an INCORRUPTIBLE.

but DUNG, that I may WIN *Christ*, 9. And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the FAITH of *Christ*, the Righteousness which is of God by FAITH.

(c) *Psal.* lxxiii. 25. Whom have I in Heaven but thee ? and there is none upon Earth I desire beside thee.

26. My Flesh and my Heart faileth : but God is the Strength of my Heart, and my Portion for ever.

1 Cor. ii. 9. But as it is written, EYE hath not seen, nor EAR heard, neither have entred into the Heart of Man, the THINGS which God hath prepared for them that LOVE him.

*Heb.* xi. 13. These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were STRANGERS and PILGRIMS on the Earth.

14. For they that say such Things, declare plainly that they seek a Country (that is, an heavenly)

16. Wherefore God is not ashamed to be called their God : for he hath prepared for them a CITY.

1 Pet. i. 3. Blessed be the God and Father of our Lord *Jesus Christ*, which according to his ABUNDANT MERCY, hath begotten us again unto a lively Hope, by the Resurrection of *Jesus Christ* from the Dead,

4. To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you,



# *Of the Children playing in the Market-place.*

**Luke** **A**ND the Lord said, Whereunto shall I liken the vii. 31. Men of this Generation? and to what are they like?

32. They are like unto Children sitting in the Market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not wept.

33. For *John the Baptist* came neither eating Bread, nor drinking Wine; and ye say, He hath a Devil.

34. The Son of Man is come eating and drinking; and ye say, Behold, a gluttonous Man, and a Wine-bibber, a Friend of Publicans and Sinners.

35. But Wisdom is justified of all her Children.

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## *Parable of the Fig-tree.*

**Luke** **H**E spake also this Parable: A certain Man had xiii. 6. a Fig-tree planted in his Vineyard, and he came and sought Fruit thereon, and found none.

7. Then said he unto the Dresser of his Vineyard, Behold, these three Years I come seeking Fruit on this Fig-tree, and find none: cut it down, why cumbereth it the Ground?

8. And he answering, said unto him, Lord, let it alone this Year also, till I shall dig about it, and dung it:

9. And if it (a) bear Fruit, well: and if not, then after that thou shalt cut it down.

(a) *Luke* iii. 8. Bring forth therefore FRUITS worthy of Repentance.

9. And now also the Ax is laid unto the Root of the Trees: every Tree therefore which bringeth not forth GOOD FRUIT, is hewn down, and cast into the Fire.

*Rom.* ii. 4. Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not

knowing that the Goodness of God leadeth thee to Repentance?

5. But after thy Hardness and impenitent Heart, treasurest up unto thy self WRATH against the Day of Wrath, and Revelation of the righteous Judgment of God;

6. Who

6. Who will render to every Man according to his Deeds :
7. To them who by patient Continuance in WELL-DOING, seek for Glory, and Honour, and Immortality ; Eternal Life :
8. But unto them that are contentious, and do not obey the TRUTH, but obey UNRIGHTEOUSNESS ; Indignation and Wrath ;
9. Tribulation and Anguish upon every Soul of Man that doth EVIL.
10. But Glory, Honour, and Peace, to every Man that worketh Good, to the Jew first, and also to the Gentile.
11. For there is no respect of Persons with God.



## *Of the Feast, and of the great Supper.*

**Luke** **A**ND he put forth a Parable to those which were xiv. 7. bidden, when he marked how they chose out the chief Rooms ; saying unto them,

8. When thou art bidden of any Man to a Wedding, sit not down in the highest Room, lest a more honourable Man than thou be bidden of him ;

9. And he that bade thee and him, come and say to thee, Give this Man place ; and thou begin with Shame to take the lowest Room.

10. But when thou art bidden, go and sit down in the lowest Room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : Then shalt thou have Worship in the Presence of them that sit at Meat with thee.

11. For whosoever EXALTETH himself, shall be ABASED ; and he that HUMBLETH himself, shall be EXALTED.

12. Then said he also to him that bade him, When thou makest a Dinner or a Supper, call not thy Friends, nor thy Brethren, neither thy Kinsmen, nor thy rich Neighbours ; lest they also bid thee again, and a Recompenſe be made thee.

13. But when thou makest a Feast, call the Poor, the Maimed, the Lame, the Blind :

14. And thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the Resurrection of the Just.

15. And when one of them that sat at Meat with him, heard these Things, he said unto him, Blessed is he that shall eat Bread in the Kingdom of God.

16. Then



16. Then said he unto him,  
(a) A certain Man made a great Supper, and bade many :

17. And sent his Servant at Supper-time to say to them that were bidden, Come, for all things are now ready.

18. And they all with one Consent began to make Excuse. The first said unto him, I have BOUGHT a Piece of Ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have BOUGHT five Yoke of Oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have MARRIED a Wife, and therefore I cannot come.

21. So that Servant came, and shewed his Lord these Things. Then the Master of the House being angry, said unto his Servant, Go out quickly into the Streets and Lanes of the City, and bring in hither the POOR, and the MAIMED, and the HALT, and the BLIND.

22. And the Servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said unto the Servant, Go out into the Highways and Hedges, and COMPEL them to come in, that my House may be filled.

24. For

(a) *Prov. i. 20.* WISDOM crieth without, she uttereth her VOICE in the Streets;

21. She crieth in the chief Place of Concourse, in the Openings of the Gates: in the City she uttereth her Words, saying,

22. How long, ye simple Ones, will ye LOVE SIMPLICITY? and the Scorners delight in their SCORNING, and FOOLS HATE Knowledge?

23. TURN you at my Reproof: Behold, I will pour out my SPIRIT unto you, I will make known my Words unto you.

24. Because I have called, and ye refused: I have stretched out my Hand, and no Man regarded:

25. But ye have SET at NAUGHT all my COUNSEL, and would none of my Reproof:

26. I also will laugh at your Calamity, I will mock when your Fear cometh;

27. When your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind; when Distresses and Anguish cometh upon you.

28. Then shall they CALL upon me, but I will not ANSWER; they shall SEEK me early, but they shall not FIND me:

29. For that they HATED Knowledge, and did not choose the Fear of the LORD.

30. They would none of my COUNSEL: they despised all my REPROOF.

31. Therefore shall they eat of the Fruit of their OWN WAY, and be filled with their OWN DEVICES.

32. For the TURNING AWAY of the Simple shall slay them, and the Prosperity of Fools shall destroy them.

33. But who so hearkeneth unto me, shall dwell SAFELY, and shall be QUIET from Fear of EVIL.

*Isaiah xxv. 1.* O Lord, thou art my God, I will EXALT thee, I will PRAISE thy Name; for thou hast done wonderful THINGS; thy Counsels of old are FAITHFULNESS and TRUTH.

6. And in this Mountain shall the Lord of Hosts make unto all People a Feast of FAT THINGS, a

Y

Feast

## 162 *The Parables of our Saviour.*

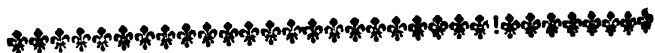
24. For I say unto you, that none of those Men which were BIDDEN, shall taste of my SUPPER.

Feast of Wines on the Lees, of far Things full of MARROW, of Wines on the Lees well refined.

7. And he will destroy in this Mountain the Face of the COVERING cast over all People, and the Veil that is spread over all Nations.

Chap. lv. 1. Ho, every one that thirsteth, come ye to the Waters, and he that hath no Money: Come ye, BUY and EAT, yea, come buy Wine and Milk without Money, and without Price.

2. Wherefore do ye spend Money for that which is NOT BREAD? and your Labour for that which satisfieth not? Hearken diligently unto me, and EAT ye that which is GOOD, and let your Soul DELIGHT itself in FATNESS.



### *Of the Lost Sheep. Of the Piece of Silver. Of the Prodigal Son.*

**L**uke **T**HEN drew near unto him all the Publicans and Sinners, for to hear him.

2. And the Pharisees and Scribes murmured, saying, This Man receiveth Sinners, and eateth with them.

3. And he spake this Parable unto them, saying,

4. What Man (a) of you having an hundred Sheep, if he lose one of them, doth not leave the ninety and nine in the Wilderness, and go after that which was lost, until he find it?

(a) Ps. cxix. 176. I have gone ASTRAY like a LOST SHEEP, seek thy Servant, for I do not forget thy Commandments.

5. And when he hath found it, he layeth it on his Shoulders, rejoicing.

6. And when he cometh home, he calleth together his Friends and Neighbours, saying unto them, Rejoice with me, for I have found my Sheep which was lost.

7. I say unto you, that likewise Joy shall be in Heaven over one Sinner that REPENTETH, more than over ninety and nine just Persons, which need no REPENTANCE.

8. Either what Woman having ten Pieces of Silver, if she lose one Piece, doth not light a Candle, and sweep the House, and seek diligently till she find it?

9. And

9. And when she hath found it, she calleth her Friends and her Neighbours together, saying, Rejoice with me, for I have found the Piece which I had lost.

10. Likewise I say unto you, There is Joy in the Presence of the ANGELS of God, over one SINNER that REPENTETH.

11. And he said, A certain Man had two Sons :

12. And the younger of them said to his Father, Father, give me the Portion of Goods that falleth to me. And he divided unto them his Living.

13. And not many Days after, the younger Son gathered all together, and took his Journey into a far Country, and there wasted his Substance with RIOTOUS LIVING.

14. And when he had spent all, there arose a mighty Famine in that Land, and he began to be in WANT.

15. And he went and joined himself to a Citizen of that Country ; and he sent him into his Fields to feed SWINE.

16. And he would fain have filled his Belly with the HUSKS that the Swine did eat : and no Man gave unto him.

17. And when he came to himself, he said, How many hired Servants of my Father's have Bread enough and to spare, and I perish with Hunger.

18. I will arise (b) and go to my Father, and say unto him, Father, I have sinned against Heaven, and before thee,

19. And am no more worthy to be called thy Son : make me as one of thy hired Servants.

20. And he arose, and came to his Father. But when he was yet a great way off, his FATHER saw him, and had COMPASSION, and ran, and fell on his Neck, and kissed him.

21. And the Son said unto him, Father, I have sinned against

(b) *Exod.* xxxiv. 6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, Long-suffering, and abundant in GOODNESS and TRUTH.

7. Keeping MERCY for thousands, FORGIVING INIQUITY, and Transgression, and Sin ; and that will by no means clear the GUILTY ; visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and fourth Generation.

*Psal.* cxxx. 3. If thou, Lord, shouldst mark INIQUITIES : O Lord, who shall stand ?

4. But there is Forgiveness with thee ; that thou mayst be feared.

*Isai.* i. 18. Come now, and let us reason together, saith the Lord : though your SINS be as Scarlet, they shall be as white as Snow : though they be red like Crimson, they shall be as Wool.

*Chap.* xliii. 25. I, even I am he that blottereth out thy Transgressions for

against H E A V E N, and in thy Sight, and am no more worthy to be called thy SON.

22. But the Father said to his Servants, Bring forth the best Robe, and put it on him, and put a Ring on his Hand, and Shoes on his Feet.

23. And bring hither the fatted Calf, and kill it; and let us eat and be merry.

24. For this my SON was DEAD, and is ALIVE again; he was LOST, and is FOUND. And they began to be merry.

25. Now his elder Son was in the Field: and as he came and drew nigh to the House, he heard Musick and Dancing.

26. And he called one of the Servants, and asked what these Things meant.

27. And he said unto him, Thy Brother is come; and thy Father has killed the fatted Calf, because he hath received him safe and found.

28. And he was angry, and would not go in: therefore came his Father out, and entreated him.

29. And he answering, said to his Father, Lo, these many Years do I serve thee, neither transgressed I at any time thy Commandment, and yet thou never gavest me a Kid, that I might make merry with my Friends.

30. But as soon as this thy Son was come, which hath devoured thy Living with Harlots, thou hast killed for him the fatted Calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

for mine own sake, and will not remember thy Sins.

Chap. lv. 6. Seek ye the Lord while he may be FOUND, call ye upon him while he is near.

7. Let the Wicked forsake his WAY, and the Unrighteous Man his THOUGHTS: and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.

Exek. xxxiii. 14. When I say unto the Wicked, thou shalt surely die: if he turn from his SIN, and do that which is lawful and right;

16. None of his SINS that he hath committed shall be MENTIONED unto him: he hath done that which is lawful and right; he shall surely live.

John iii. 16. For God so loved the World, that he gave his only begotten SON, that whosoever BELIEVETH on him, should not PERISH, but have everlasting LIFE.

17. For God sent not his Son into the World to condemn the World; but that the World through him might be saved.

2 Cor. v. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

21. For he hath made him to be SIN for us, who knew no Sin; that we might be made the Righteousness of God in him.

Eph. ii. 4. But God, who is RICH in MERCY, for his great Love wherewith he loved us,

5. Even when we were dead in SINS, hath quickned us together with Christ, (by Grace ye are saved)

1 John ii. 1. My little Children, these Things write I unto you, that ye SIN NOT; and if any Man SIN, we have an Advocate with the Father, Jesus Christ the Righteous:

2. And he is the PROPITIATION for our SINS; and not for ours only, but also for the SINS of the whole WORLD.

32. It was meet that we should make merry and be glad : for this thy Brother was DEAD, and is ALIVE again ; and was LOST, and is FOUND.

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## *Of the Unjust Steward.*

*Luke* **A**ND he said also unto his Disciples, There was xvi. 1. a certain rich Man which had a Steward ; and the same was accused unto him that he had wasted his Goods.

2. And (a) he called him, and said unto him, How is it that I hear this of thee ? Give an Account of thy Stewardship : for thou mayst be no longer Steward.

(a) 2 Cor. v. 9. Wherefore we LABOUR, that whether present or absent we may be accepted of him.

10. For we must all appear before the Judgment-seat of *Christ*, that every one may receive the Things DONE in his BODY, according to that he hath done, whether it be GOOD or BAD.

3. Then the Steward said within himself, What shall I do ? for my Lord taketh away from me the Stewardship : I cannot dig, to beg I am ashamed.

4. I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their Houses.

5. So he called every one of his Lord's Debtors unto him, and said unto the first, How much owest thou unto my Lord ?

6. And he said, An hundred Measures of Oil. And he said unto him, Take thy Bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou ? And he said, An hundred Measures of Wheat. And he said unto him, Take thy Bill, and write fourscore.

8. And the Lord commended the unjust Steward, because he had done wisely : for the Children of this World are in their Generation wiser than the Children of Light.

9. And I say unto you, Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Habitations.

10. He that is faithful in that which is least, is faithful also in much : and he that is unjust in the least, is unjust also in much.

11. If therefore ye have not been faithful in the Unrighteous Mammon, who will commit to your Trust the true Riches?

12. And if ye have not been faithful in that which is another Man's, who shall give you that which is your own?

13. No Servant can serve two Masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

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## *Of the rich Glutton and Lazarus.*

*Luke* **T**HERE <sup>(a)</sup> was  
xvi. 19. a certain RICH  
Man, which was cloathed in  
Purple and fine Linen, and  
fared sumptuously every Day.

20. And

<sup>(a)</sup> *Psal.* xlix. 6. They that trust  
in their WEALTH, and boast them-  
selves in the Multitude of their  
RICHES:

7. None of them can by any  
Means redeem his Brother, nor give  
to God a RANSOM for him:

8. (For the Redemption of their  
SOUL is precious, and it ceaseth for  
ever)

9. That he should still LIVE for ever, and not see Corruption.

10. For he seeth that WISE Men die, likewise the FOOL and the brutish Person perish, and leave their WEALTH to others.

11. Their inward THOUGHT is, that their Houses shall continue for ever, and their Dwelling-places to all Generations; they call their Lands after their own Names.

12. Nevertheless, Man being in HONOUR abideth not, he is like the Beasts that perish.

13. This their Way is their FOLLY; yet their Posterity approve their SAYINGS.

14. Like Sheep they are laid in the Grave, Death shall feed on them; and the Upright shall have Dominion over them in the Morning, and their Beauty shall consume in the Grave, from their Dwelling.

15. But God will redeem my SOUL from the Power of the Grave; for he shall receive me.

16. Be not thou AFRAID when one is made RICH, when the Glory of his House is increased.

17. For when he dieth, he shall carry NOTHING away: his GLORY shall not descend after him.

18. Though whiles he lived, he blessed his SOUL: and Men will praise thee, when thou dost well to thy self.

19. He shall go to the Generation of his Fathers, they shall never see LIGHT.

20. Man that is in Honour, and understandeth not, is like the Beasts that perish.

*James* v. 1. Go to now, ye RICH Men, WEEP and HOWL for the Miserie that shall come upon you.

2. Your

2. Your Riches are corrupted, and your Garments are Moth-eaten.  
 3. Your Gold and Silver is cankered; and the Rust of them shall be a Witness against you, and shall eat your Flesh as it were Fire: ye have heaped Treasure together for the LAST DAYS.

4. Behold, the Hire of the Labourers which have reaped down your Fields, which is of you kept back by Fraud, crieth; and the Cries of them which have reaped, are entered into the Ears of the LORD of SA-  
 BAOTH.

5. Ye have lived in Pleasure on the Earth, and been wanton; ye have nourished your Hearts, as in a Day of Slaughter.

6. Ye have condemned and killed the JUST; and he doth not resist you.

*Job* xxi. 1. But *Job* answered and said,

2. Hear diligently my Speech, and let this be your Consolations.

7. Wherefore do the WICKED live, become old, yea, are MIGHTY in POWER?

13. They spend their Days in Wealth, and in a Moment go down to the Grave.

14. Therefore they say unto GOD, Depart from us; for we desire not the KNOWLEDGE of thy WAYS.

15. What is the Almighty, that we should serve him? and what Profit should we have, if we PRAY unto him?

17. How oft is the CANDLE of the Wicked PUT OUT? and how oft cometh their Destruction upon them? GOD distributeth Sorrows in his Anger.

18. They are as STUBBLE before the Wind, and as CHAFF that the Storm carrieth away.

19. GOD layeth up his INIQUITY for his Children: he rewardeth him, and he shall know it.

20. His Eyes shall see his DESTRUCTION, and he shall drink of the Wrath of the ALMIGHTY.

21. For what Pleasure hath he in his House after him, when the Number of his Months is cut off in the midst?

22. Shall any teach GOD Knowledge? seeing he JUDGETH those that are HIGH.

26. They shall lie down alike in the DUST, and the WORMS shall cover them.

29. Have ye not asked them that go by the Way? and do ye not know their Tokens?

30. That the Wicked is reserved to the DAY of DESTRUCTION; they shall be brought forth to the DAY of WRATH.

*Isai.* xxx. 33. For TOPHET is ordained of old: yea, for the King it is prepared, he hath made it deep and large: the PILE thereof is Fire, and much Wood; the Breath of the Lord, like a Stream of Brimstone, doth kindle it.

Chap. xxxiii. 14. The Sinners in ZION are afraid, Fearfulness hath surprized the HYPOCRITES: Who among us shall dwell with the devouring Fire? Who amongst us shall dwell with everlasting BURNINGS?

Chap. lxvi. 24. And they shall go forth, and look upon the Carcasses of the Men that have transgressed against me: for their Worm shall not die, neither shall their Fire be quenched, and they shall be an abhorring unto all Flesh.

*Matt.* xvi. 26. What shall it profit a Man to GAIN the whole World, and LOSE his own SOUL! Or what shall a Man give in EXCHANGE for his SOUL!

20. And there was a certain Beggar named *Lazarus*, which was laid at his Gate, full of Sores,

21. And desiring to be fed with the Crumbs which fell from the RICH Man's Table: Moreover, the Dogs came and licked his Sores.

22. And (b) it came to pass that the Beggar died, and was carried by the ANGELS into *Abraham's Bosom*: The rich Man also died, and was buried.

23. And in Hell he lift up his Eyes, being in Torments, and seeth *Abraham* afar off, and *Lazarus* in his Bosom.

24. And he cried, and said, Father *Abraham*, have Mercy on me, and send *Lazarus*, that he may dip the Tip of his Finger in Water, and cool my Tongue; for I am tormented in this Flame.

25. But *Abraham* said, Son, remember that thou in thy Life-time receivedst thy GOOD THINGS, and likewise *Lazarus* EVIL THINGS: but now he is comforted, and thou art tormented.

26. And besides all this, between us and you there is a great Gulph fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence.

27. Then he said, I pray thee therefore, Father, that thou wouldst send him to my Father's House:

28. For I have five Brethren; that he may testify unto them, lest they also come into this Place of Torment.

(b) *Psalms* x. 14. The POOR committeth himself unto thee; thou art the Helper of the Fatherless.

*Pf.* xxxiv. 6. This POOR MAN cried, and the Lord heard him; and saved him out of all his Troubles.

7. The ANGEL of the Lord encampeth round about them that fear him, and delivereth them.

*Pf.* lxxix. 29. But I am POOR, and sorrowful; let thy SALVATION, O God, set me up on high.

33. For the Lord heareth the POOR, and despiseth not his Prisoners.

*Pf.* lxxii. 12. For he shall deliver the NEEDY when he crieth: the POOR also, and him that hath no Helper.

13. He shall spare the POOR and Needy, and shall save the SOULS of the Needy.

14. He shall redeem their SOUL from Deceit and Violence: and precious shall their BLOOD be in his Sight.

*Pf.* cvii. 41. Yet setteth he the POOR on high from AFFLICTION.

*Prov.* xxii. 2. The RICH and POOR meet together: the Lord is the Maker of them ALL.

*Isai.* xi. 4. But with RIGHTE-  
OUSNESS shall he JUDGE the POOR, and reprove with EQUITY, for the Meek of the Earth.

*Chap.* xxy. 4. For thou hast been a Strength to the POOR, a Strength to the Needy in his Distress.

*Jer.* xx. 13. Sing unto the Lord, praise ye the Lord: for he hath delivered the SOUL of the POOR from the Hand of Evil-doers.

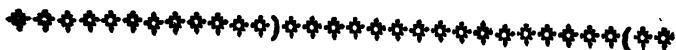
*James* ii. 5. Hearken, my beloved Brethren, Hath not God chosen the POOR of this World, rich in FAITH, and Heirs of the KINGDOM which he hath promised to them that love him?



29. *Abraham* saith unto him, They have *Moses* and the **PROPHETS**; let them hear them.

30. And he said, Nay, Father *Abraham*: but if one went unto them from the Dead, they will repent.

31. And he said unto him, If they hear not *Moses* and the **PROPHETS**, neither will they be perswaded, though one rose from the **DEAD**.



## *Of the Unjust Judge.*

*Luke* **A**ND he spake a Parable unto them, to this end,  
xviii. 1. that Men ought **ALWAYS** to **PRAY**, and not to **FAINT**;

2. Saying, There was in a City a Judge, which feared not God, neither regarded Man.

3. And there was a Widow in that City, and she came unto him, saying, Avenge me of mine Adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard Man;

5. Yet because this Widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. And the Lord said, Hear what the unjust Judge saith.

7. And shall not God avenge his own Elect, which cry Day and Night unto him, though he bear long with them?

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?



## *Of the Pharisee and Publican.*

*Ver.* 9. **A**ND he spake this Parable unto certain which trusted in themselves that they were **RIGHTE-  
OUS**, and despised others:

10. Two Men went up into the Temple to **PRAY**; the one a Pharisee, and the other a Publican.

11. The Pharisee stood and prayed thus with himself,  
Z God,

*Of the Labourers in the Vineyard.*

**Matt.** **F**OR the Kingdom of Heaven, is like unto a Man  
xx. 1. that is an Housholder, which went out early in the Morning to hire Labourers into his Vineyard.

2. And when he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard.

3. And he went out about the third Hour, and saw others standing idle in the Market-place,

4. And said unto them, Go ye also into the Vineyard, and whatsoever is right, I will give you. And they went their way.

5. Again he went out about the sixth and ninth Hour, and did likewise.

6. And about the eleventh Hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the Day idle ?

7. They say unto him, Because no Man hath hired us. He saith unto them, Go ye also into the Vineyard, and whatsoever is right, that shall ye receive.

8. So when Even was come, the Lord of the Vineyard saith unto his Steward, Call the Labourers, and give them their Hire, beginning from the last unto the first.

9. And when they came that were hired about the eleventh Hour, they received every Man a Penny.

10. But when the first came, they supposed that they should have received more, and they likewise received every Man a Penny.

11. And when they had received it, they murmured against the good Man of the House,

12. Saying, These last have wrought but one Hour, and thou hast made them equal unto us, which have born the Burden and Heat of the Day.

13. But he answered one of them, and said, Friend, I do thee no wrong : Didst not thou agree with me for a Penny ?

14. Take that thine is, and go thy way : I will give unto this last, even as unto thee.

15. Is it not lawful for me to do what I will with mine own ? Is thine Eye evil, because I am good ?

16. So the last shall be first, and the first last : for many be called, but few chosen.

*Of*

*Of the two Sons that were commanded to go into the Vineyard.*

*Mat.* **B**UT what think you? A certain Man had two *xxi. 28.* Sons, and he came to the first, and said, Son, go work to-day in my Vineyard.

29. He answered and said, I will not: but afterward he repented and went.

30. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not.

31. Whether of them twain did the Will of his Father? They say unto him, The first. *Jesus* saith unto them, Verily I say unto you, That the Publicans and the Harlots go into the Kingdom of God before you.

32. For *John* came unto you in the way of Righteousness, and ye believed him not: but the Publicans and the Harlots believed him. And ye, when ye had seen it, repented not afterward, that ye might believe him.



*Of the Vineyard let out to Husbandmen.*

*Ver. 33.* **H**EAR another Parable: There was a certain Householder which planted a (a) Vineyard, and hedged it round about, and digged a Wine-press in it, and built a Tower, and let it out to Husbandmen, and went into a far Country.

34. And when the Time of the Fruit drew near, he sent his Servants to the Husbandmen, that they might receive the Fruits of it.

35. And the Husbandmen took his Servants, and beat one,

*This Parable relates to the Rejection of the Jews for their Unbelief, and crucifying the Lord of Glory.*

(a) *Isai.* **N**OW will I sing to *v. 1.* my Well-loved, a Song of my Beloved touching his VINEYARD: My Well-loved hath a Vineyard in a very fruitful Hill.

2. And he fenced it, and gathered out the Stones thereof, and planted it with the choicest Vine, and built a Tower in the midst of it, and also made a Wine-press therein: and he looked that it should bring forth Grapes, and it brought forth wild Grapes.

3. And

one, and killed another, and stoned another.

36. Again, he sent other Servants, mo than the first: and they did unto them likewise.

37. But last of all, he sent unto them his Son, saying, They will reverence my Son.

38. But when the Husbandmen saw the Son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his Inheritance.

39. And they caught him, and cast him out of the Vineyard, and slew him.

40. When the Lord therefore of the Vineyard cometh, what will he do unto those Husbandmen?

41. They say unto him, He will miserably destroy those wicked Men, and will let out his Vineyard unto other Husbandmen, who shall render him the Fruits in their Seasons.

42. *Jesus* saith unto them, Did ye never read in the Scriptures, The Stone which the Builders rejected, the same is become the Head of the Corner: This is the Lord's doing, and it is marvellous in our Eyes?

43. Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof.

44. And whosoever shall fall on this Stone, shall be broken:

3. And now, O Inhabitants of *Jerusalem*, and Men of *Judah*, judge, I pray you, betwixt me and my Vineyard.

4. What could have been done more to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth GRAPES, brought it forth WILD GRAPES.

5. And now go to; I will tell you what I will do to my VINEYARD; I will take away the Hedge thereof, and it shall be eaten up: and break down the Wall thereof, and it shall be trodden down.

6. And I will lay it WASTE: it shall not be pruned, nor digged, but there shall come up Briers and Thorns: I will also command the Clouds, that they rain no Rain upon it.

7. For the VINEYARD of the Lord of Hosts is the House of *Israel*, and the Men of *Judah* his pleasant Plant: and he looked for JUDGMENT, but behold OPPRESSION; for RIGHTEOUSNESS, but behold a CRY.

*Psalms* lxxx. 8. Thou hast brought a Vine out of *Egypt*: thou hast cast out the Heathen, and planted it.

9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the Land.

10. The Hills were covered with the Shadow of it, and the Boughs thereof were like the goodly Cedars.

11. She sent out her Boughs unto the Sea, and her Branches unto the River.

12. Why hast thou then BROKEN down her HEDGES, so that all they which pass by the Way, do pluck her?

13. The Boar out of the Wood doth waste it, and the wild Beast of the Field doth devour it.

14. Return, we beseech thee, O God of Hosts; look down from Heaven, and behold, and visit this VINE;

15. And the VINEYARD which thy right Hand hath PLANTED, and the Branch that thou madest strong for thy self:

16. It is burnt with Fire, it is cut

broken : but on whomsoever it shall FALL, it will GRIND him to POWDER.

45. And when the Chief Priests and Pharisees had heard his PARABLES, they perceived that he SPAKE of them.

46. But when they sought to lay Hands on him, they feared the Multitude, because they took him for a PROPHET.

cut down : they perish at the Rebuke of thy Countenance.

17. Let thy Hand be upon the MAN of thy RIGHT HAND, upon the SON of MAN whom thou madest STRONG for thy self.

18. So will not we go back from thee : QUICKEN us, and we will CALL upon thy Name.

19. TURN us again, O Lord God of Hosts, cause thy FACE to shine, and we shall be SAVED.



## *Of the Marriage of the King's Son, and of the Wedding Garment.*

*Mat. xxii. 1.* **AND** Jesus answered and spake unto them again by Parables, and said,

2. The Kingdom of Heaven is like unto a certain King which (a) made a Marriage for his Son,

3. And sent forth his Servants to call them that were bidden to the Wedding: and they would not come.

4. Again he sent forth other Servants, saying, Tell them which are bidden, Behold, I have prepared my Dinner: my Oxen and my Fatlings are killed, and all Things are ready: come unto the Marriage.

5. But they made light of it, and went their ways, one to his Farm, another to his Merchandise:

6. And the Remnant took his

(a) *Heb. iv. 1.* Let us therefore FEAR, lest a PROMISE being left us of entering into his REST, any of you should seem to come SHORT of it.

2. For unto us was the GOSPEL preached, as well as unto them: but the WORD preached did not profit them, not being MIXED with FAITH in them that heard it.

*Rev. xix. 7.* Let us be glad and rejoice, and give honour to him: for the MARRIAGE of the LAMB is come, and his Wife hath made her self ready.

8. And to her was granted, that she should be arrayed in fine Linen, clean and white: for the fine Linen is the RIGHTEOUSNESS of Saints.

9. And he saith unto me, write, Blessed are they which are called unto the MARRIAGE-SUPPER of the LAMB. And he saith unto me, These are the true Sayings of God.

Chap.

his Servants, and entreated them spitefully, and slew them.

7. But when the King heard thereof, he was wroth: and sent forth his Armies, and destroyed those Murderers, and burnt up their City.

8. Then saith he to his Servants, The Wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the Highways, and as many as ye shall find, bid to the MARRIAGE.

10. So those Servants went out into the Highways, and gathered together all as many as they found, both bad and good: and the Wedding was furnished with Guests.

11. And (b) when the King came in to see the Guests, he saw there a Man which had not on a Wedding-Garment:

12. And he saith unto him, Friend, how camest thou in hither, not having a Wedding-Garment? And he was speechless.

13. Then said the King to the Servants, Bind him Hand and Foot, and take him away, and cast him into outer Darkness: there shall be weeping and gnashing of Teeth.

14. For many are called, but few are chosen.

Chap. xxii. 17. And the SPIRIT and the BRIDE say, Come. And let him that heareth, say, Come: And let him that is athirst, come. And whosoever will, let him take the WATER of LIFE freely.

(b) Rev. iii. 17. Because thou sayst, I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art WRETCHED, and MISERABLE, and POOR, and BLIND, and NAKED:

18. I counsel thee to BUY of me Gold, tried in the Fire, that thou mayst be rich; and WHITE RAIMENT, that thou mayst be clothed, and that the Shame of thy Nakedness do not appear; and anoint thine Eyes with Eye-salve, that thou mayst see.

Phil. iii. 8. I count all Things but Loss, for the Excellency of the Knowledge of *Christ Jesus* my Lord: for whom I have suffered the Loss of all Things, and do count them but DUNG, that I may WIN *Christ*,

9. And be found in him, not having mine own Righteousness, which is of the Law, but that which is through the FAITH of *Christ*, the Righteousness which is of God by FAITH.

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## *Of the Ten Virgins.*

*Matt.* **T**HEN shall the Kingdom of Heaven be likened unto ten VIRGINS, which took their Lamps, and went forth to meet the Bridegroom.

1. And five of them were WISE, and five were FOOLISH.

3. They

3. They that were foolish, took their Lamps, and took no Oil with them :

4. But the Wise took Oil in their Vessels, with their Lamps.

5. While the BRIDEGROOM tarried, they all SLUMBERED and SLEPT.

6. And at Midnight there was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.

7. Then all those Virgins arose, and trimmed their Lamps.

8. And the Foolish said unto the Wife, Give us of your Oil, for our Lamps are gone out.

9. But the Wife answered, saying, Not so; lest there be not enough for us and you: But go ye rather to them that sell, and buy for your selves.

10. And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the Door was shut.

11. Afterward came also the other Virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. WATCH (a) therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh.

(a) Rev. iii. 2. Be WATCHFUL; and STRENGTHEN the Things which remain, that are ready to DIE: for I have not found thy Works PERFECT before GOD.

3. Remember therefore how thou hast received and heard, and HOLD FAST, and REPENT. If therefore thou shalt not WATCH, I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee.

**Pf. cxxx. 6. My Soul WAIT-ETH for the LORD, more than they that WATCH for the Morning: I say, more than they that WATCH for the Morning.**

**Mark xiii. 33. Take ye heed, watch and pray: for ye know not when the Time is.**

34. For the Son of Man is as a Man taking a far Journey, who left his House, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to WATCH.

35. WATCH ye therefore, (for ye know not when the MASTER of the House cometh; at Even, or at

A 2 Mid-

### *Of the Talents.*

**Ver. 14.** **F**OR the Kingdom of Heaven is as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods:

15. And unto one he gave five Talents, to another two, and to another one, to every Man according to his several Ability, and straightway took his Journey.

**16. Then**

16. Then he that had received the five Talents, went and traded with the same, and made them other five Talents.

17. And likewise he that had received two, he also gained other two.

18. But he that had received one, went and digged in the Earth, and hid his Lord's Money.

19. After a long time, the Lord of those Servants cometh, and reckoneth with them.

20. And so he that had received five Talents, came and brought other five Talents, saying, Lord, thou deliveredst unto me five Talents: behold, I have gained besides them five Talents more.

21. His Lord said unto him, (b) Well done, thou good and faithful Servant; thou hast been FAITHFUL over a few Things, \* I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

22. He also that had received two Talents, came and said, Lord, thou deliveredst unto me two Talents: behold, I have gained two other Talents besides them.

23. His Lord said unto him, Well done, good and faithful Servant; thou hast been FAITHFUL over a few Things, I will make thee Ruler over many Things: enter thou into the Joy of thy Lord.

24. Then he which had received the one Talent, came and said, Lord, I knew thee that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not sowed:

25. And I was afraid, and went and hid thy Talent in the Earth: lo, there thou hast that is thine.

26. His Lord answered and said unto him, Thou wicked and slothful Servant, thou knewest that I reap where I sowed

Midnight, or at the Cock crowing, or in the Morning)

36. Lest coming SUDDENLY, he find you SLEEPING.

37. And what I say unto you, I say unto all, WATCH.

1 Cor. xvi. 13. WATCH ye, stand fast in the FAITH, quit you like Men, be STRONG.

Col. iv. 2. Continue in Prayer, and WATCH in the same with Thanksgiving.

1 Thess. v. 6. Therefore let us not sleep, as do others; but let us watch, and be SOBER.

1 Pet. iv. 7. But the End of all Things is at hand: be ye therefore sober, and WATCH unto Prayer.

Chap. v. 8. Be sober, be VIGILANT; because your Adversary the DEVIL, as a roaring Lion, walketh about seeking whom he may devour.

Rev. xvi. 15. Behold, I come as a Thief; blessed is he that WATCHETH, and keepeth his Garments, lest he walk naked, and they see his Shame.

(b) Rev. ii. 10. Be thou FAITHFUL unto Death, and I will give thee a Crown of Life.

\* See the References against the Parable of the Ten Pieces. Page 170.



sowed not, and gather where I have not strawed :

27. Thou oughtest therefore to have put my Money to the Exchangers, and then at my coming I should have received mine own with Usury.


28. Take therefore the Talent from him, and give it unto him which hath ten Talents.

29. For unto every one that hath shall be given, and he shall have Abundance : but from him that hath not, shall be taken away even that which he hath.

30. And cast ye the UNPROFITABLE Servant into outer Darkness : there shall be weeping and gnashing of Teeth.



*CHRIST'S Discourse with the Woman of Samaria, of the Living Water ; of Divine Grace ; and of the Spiritual Worship.*

*John*  **W** HEN therefore the Lord knew how the Pharisees had heard that *Jesus* made and baptized more Disciples than *John*,

iv. 1.

2. (Though *Jesus* himself baptized not, but his Disciples)

3. He left *Judea*, and departed again into *Galilee*.

4. And he must needs go through *Samaria*.

5. Then cometh he to a City of *Samaria*, which is called *Sychar*, near to the Parcel of Ground that *Jacob* gave to his Son *Joseph*.

6. Now *Jacob's* Well was there. *Jesus* therefore being wearied with his Journey, sat thus on the Well : And it was about the sixth Hour.

7. There cometh a Woman of *Samaria*, to draw Water : *Jesus* saith unto her, Give me to drink.

8. For his Disciples were gone away unto the City, to buy Meat.

9. Then saith the Woman of *Samaria* unto him, How is it that thou being a *Jew*, askest Drink of me, which

am a Woman of *Samaria*? For the *Jews* have no Dealings with the *Samaritans*.

10. *Jesus* answered and said unto her, (a) If thou knewest the GIFT of GOD, and who it is that saith unto thee, Give me to drink; thou wouldest have ASKED of him, and he would have given thee LIVING WATER:

11. The Woman saith unto him, Sir, thou hast nothing to draw with, and the Well is deep: from whence then hast thou that LIVING WATER?

12. Art thou greater than our Father *Jacob*, which gave us the Well, and drank thereof himself, and his Children, and his Cattel?

13. *Jesus* answered and said unto her, Whosoever drinketh of this Water shall thirst again:

14. But whosoever drinketh of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water, springing up into everlasting Life.

15. The Woman saith unto him, Sir, give me this Water, that I thirst not, neither come hither to draw.

16. *Jesus* saith unto her, Go, call thy Husband, and come hither.

17. The Woman answered and said, I have no Husband.

*Jesus* said unto her, Thou hast well said, I have no Husband:

18. For thou hast had five Husbands, and he whom thou

(a) *Isai.* xliv. 3. I will pour WATER upon him that is THIRSTY, and FLOODS upon the DRY Ground: I will pour my SPIRIT upon thy Seed, and my Blessing upon thine Offspring.

Chap. lv. 1. Ho, every one that THIRSTETH, come ye to the Waters, and he that hath no Money: Come ye, BUY and EAT, yea, come buy Wine and Milk without Money, and without Price.

Chap. xxvii. 3. I the Lord do keep it, I will WATER it every Moment; lest any hurt it, I will keep it Night and Day.

*Psal.* xlii. 1. As the Hart panteth after the Water-Brooks, so panteth my Soul after thee, O God.

*Pf.* xxvi. 8. Thou shalt make them drink of the RIVER of thy PLEASURES.

9. For with thee is the FOUNTAIN OF LIFE.

*John* iii. 5. *Jesus* answered, Verily, verily I say unto thee, Except a Man be born of WATER and of the SPIRIT, he cannot enter into the Kingdom of God.

*Ephes.* v. 26. That he might sanctify and cleanse it, with the WASHING of WATER by the Word.

*Rev.* vii. 17. The LAMB which is in the midst of the Throne, shall feed them, and shall lead them unto LIVING FOUNTAINS of WATERS: and God shall wipe away all Tears from their Eyes.

Chap. xxi. 6. And he said unto me, It is done. I am ALPHA and OMEGA, the Beginning and the End: I will give unto him that is ATHIRST, of the FOUNTAIN of the WATER of LIFE freely.

Chap. xxii. 17. And the SPIRIT and the BRIDE say, Come. And let him that heareth, say, Come. And let him that is athirst, come: And whosoever will, let him take the WATER of LIFE freely.

thou now hast is not thy Husband: in that saidst thou truly.

19. The Woman saith unto him, Sir, I perceive that thou art a Prophet.

20. Our Fathers worshipped in this Mountain; and ye say, that in *Jerusalem* is the Place where Men ought to worship.

21. *Jesus* saith unto her, Woman, believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at *Jerusalem*, worship the Father.

22. Ye worship ye know not what: we know what we worship: for SALVATION is of the *Jews*.

### Of Spiritual Worship.

23. But (b) the HOUR cometh, and now is, when the true Worshipers shall WORSHIP the Father in SPIRIT and in TRUTH: for the Father seeketh such to WORSHIP him.

24. GOD is a SPIRIT, and they that worship him, must worship him in SPIRIT and in TRUTH.

25. The Woman saith unto him, I know that *Messias* cometh, which is called *Christ*: when he is come, he will tell us all things.

26. *Jesus* saith unto her, I that speak unto thee, am he.

27. And upon this came his Disciples, and marvelled that he talked with the Woman: yet no Man said, What seekest thou? or why talkest thou with her?

28. The Woman then left her Water-Pot, and went her way

(b) *Levit. x. 1.* And *Nadab* and *Abihu*, the Sons of *Aaron*, took either of them his Censer, and put Fire therein, and put Incense thereon, and offered STRANGE FIRE before the Lord, which he commanded them not.

2. And there went out Fire from the Lord, and DEVoured them, and they died before the Lord.

3. Then *Moses* said unto *Aaron*, This is it that the Lord spake, saying, I will be SANCTIFIED in them that COME NIGH me, and before all the People I will be GLO-RIFIED.

*Deut. x. 12.* And now, *Israel*, what doth the Lord thy God require of thee, but to FEAR the Lord thy God, to WALK in all his Ways, and to LOVE him, and to SERVE the Lord thy God with all thy Heart, and with all thy Soul.

*Psal. ii. 11.* Serve the LORD with Fear, and rejoice with trembling.

*Pf. v. 7.* But as for me, I will come into thy House in the Multitude of thy Mercies: and in thy Fear will I worship toward thy holy Temple.

*Pf. xxix. 2.* Give unto the Lord the GLORY due unto his Name; worship the Lord in the Beauty of HOLINESS.

way into the City, and saith to the Men,

29. Come, see a Man which told me all Things that ever I did: Is not this the *Christ*?

30. Then they went out of the City, and came unto him.

31. In the mean while his Disciples prayed him, saying, Master, eat.

32. But he said unto them, I have Meat to eat that ye know not of.

33. Therefore said the Disciples one to another, Hath any Man brought him ought to eat?

34. *Jesus* saith unto them, My MEAT is to do the WILL of him that sent me, and to finish his Work.

35. Say not ye, There are yet four Months, and then cometh Harvest? Behold, I say unto you, Lift up your Eyes, and look on the Fields; for they are white already to Harvest.

36. And he that REAPETH receiveth WAGES, and gathereth FRUIT unto LIFE ETERNAL: that both he that soweth, and he that reapeth, may REJOICE together.

37. And herein is that Saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no Labour: other Men laboured, and ye are entred into their Labours.

39. And many of the *Samaritans*

*Pf.* xcvi. 2. Sing unto the Lord, bleis his Name: shew forth his SALVATION from Day to Day.

4. For the Lord is great, and greatly to be PRAISED: he is to FEARED above all Gods.

6. HONOUR and MAJESTY are before him: STRENGTH and BEAUTY are in his Sanctuary.

8. Give unto the Lord the GLORY due unto his Name: bring an Offering, and come into his Courts.

9. O WORSHIP the Lord in the Beauty of Holiness: FEAR before him all the Earth.

*Pf.* xlv. 11. So shall the King greatly desire thy Beauty: for he is thy Lord, and WORSHIP thou him.

*Pf.* lxxxvi. 8. Among the Gods there is none LIKE unto thee, O Lord, neither are there any Works like unto thy Works.

9. All NATIONS whom thou hast made, shall come and WORSHIP before thee, O Lord: and shall glorify thy Name.

10. For thou art GREAT, and dost wondrous THINGS: thou art God alone.

*Pf.* xcv. 1. O come, let us sing unto the Lord: let us make a joyful Noise to the ROCK of our SALVATION.

2. Let us come before his Presence with THANKSGIVING, and make a joyful Noise unto him with PSALMS.

3. For the Lord is a great God, and a great KING above all Gods.

6. O come, let us WORSHIP and bow down: let us KNEEL before the Lord our Maker.

*Pf.* xcix. 5. EXALT ye the Lord our God, and WORSHIP at his Footstool: for he is HOLY.

9. EXALT ye the Lord our God, and WORSHIP at his holy Hill: for the Lord our God is HOLY.

*Pf.* cxxxviii. 2. I will WORSHIP towards thy holy Temple, and praise thy Name, for thy loving Kindness, and for thy Truth: for thou hast MAGNIFIED thy WORD above all thy NAME.

*Ecclef.* v. 1. Keep thy Foot when thou goest to the HOUSE of God, and be more ready to hear, than to give

*maritans* of that City BELIEVED on him, for the Saying of the Woman, which testified, He told me all that ever I did.

40. So when the *Samaritans* were come unto him, they besought him that he would tarry with them: and he abode there two Days.

41. And many more BELIEVED, because of his own Word:

42. And said unto the Woman, Now we believe, not because of thy Saying: for we have heard him our selves, and know that this is indeed the *Christ*, the SAVIOUR of the World.

give the Sacrifice of Fools: for they consider not that they do EVIL.

2. Be not RASH with thy Mouth, and let not thine Heart be HASTY to utter any thing before GOD: for GOD is in Heaven, and thou upon Earth: therefore let thy Words be few.

*Malachi* i. 6. A Son honoureth his Father, and a Servant his Master: If then I be a Father, where is my HONOUR? and if I be a Master, where is my FEAR? saith the Lord of Hosts unto you, O Priests, that despise my Name: and ye say, Wherein have we despised thy Name?

7. Ye offer polluted Bread upon mine Altar; and ye say, Wherein have we polluted thee? In that ye say, The Table of the Lord is contemptible.

8. And if ye offer the BLIND for Sacrifice, is it not EVIL? And if ye offer the LAME and SICK, is it not EVIL? Offer it now unto thy Governor, will he be pleased with thee, or accept thy Person? saith the Lord of Hosts.

9. And now, I pray you, beseech GOD, that he will be gracious unto us: this hath been by your Means: Will he regard your Persons? saith the LORD of HOSTS.

10. Who is there even among you, that would SHUT the Doors for NOUGHT? Neither do ye kindle Fire on mine Altar for nought. I have no Pleasure in you, saith the LORD of HOSTS, neither will I accept an Offering at your Hand.

11. For from the RISING of the SUN, even unto the GOING DOWN of the same, my NAME shall be great among the *Gentiles*; and in every Place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Heathen, saith the Lord of Hosts.

12. But ye have profaned it, in that ye say, The TABLE of the Lord is POLLUTED, and the Fruit thereof, even his Meat, is contemptible.

Chap. ii. 1. And now, O ye Priests, this COMMANDMENT is for you:

3. Behold, I will corrupt your Seed, and spread DUNG upon your Faces, even the DUNG of your solemn FEASTS.

7. For the Priest's LIPS should keep KNOWLEDGE, and they should seek the LAW at his Mouth: for he is the Messenger of the Lord of Hosts.

8. But ye are departed out of the WAY: ye have caused many to stumble at the LAW: ye have corrupted the COVENANT of *Levi*, saith the Lord of Hosts.

9. Therefore have I also made you CONTEMPTIBLE and BASE before all the People, according as ye have not kept my WAYS, but have been partial in the LAW.

*Matt.* xv. 8. This People draweth NIGH unto me with their Mouth, and HONOURETH me with their Lips: but their Heart is far from me.

9. But in vain they do WORSHIP me, teaching for Doctrines the Commandments of Men.

*Act* xvii. 23. As I passed by, and beheld your Devotions, I found an Altar with this Inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly WORSHIP, him declare I unto you.

24. God that made the WORLD, and all THINGS therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands:

25. Neither is WORSHIPPED with Meas HANDS, as though he needed any thing, seeing he giveth to all LIFE, and BREATH, and all Things.

*Phil.* iii. 3. We are the CIRCUMCISION, which WORSHIP GOD in the SPIRIT, and rejoice in *Christ Jesus*, and have no Confidence in the FLESH.

*Heb.* i. 6. And again, when he bringeth in the First-begotten into the World, he saith, And let all the ANGELS of GOD worship him.

Chap. xii. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have GRACE, whereby we may serve GOD acceptably, with Reverence and GODLY Fear.

29. For our GOD is a CONSUMING FIRE.

1 *Pet.* iii. 15. SANCTIFY the LORD GOD in your Hearts: and be ready always to give an Answer to every Man that asketh you a Reason of the HOPE that is in you, with MEEKNESS and FEAR.

Chap. ii. 5. Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual SACRIFICES, acceptable to GOD by *Jesus Christ*.

*Rev.* xiv. 7. Saying with a loud Voice, Fear GOD, and give Glory to him, for the Hour of his JUDGMENT is come: and WORSHIP him that made Heaven and Earth, and the Sea, and the Fountains of Waters.

Chap. xv. 4. Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy: for all Nations shall come and worship before thee; for thy judgments are made manifest.

Chap. iv. 8. And the four Beasts had each of them six Wings about him, and they were full of Eyes within; and they rest not Day and Night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

10. The four and twenty Elders fall down before him that sat on the Throne, and WORSHIP him that liveth for ever and ever, and cast their Crowns before the Throne, saying,

11. Thou art worthy, O Lord, to receive GLORY, and HONOUR, and POWER: for thou hast created all Things, and for thy Pleasure, they are and were created.



*The Nature of true Charity, represented  
in the Parable of the Good Samaritan.*

**Luke** **A**ND behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit Eternal Life?

26. He said unto him, What is written in the Law? how readest thou?

27. And he answering, said, Thou shalt love the LORD thy God with all thy Heart, and with all thy Soul, and with all thy Strength, and with all thy Mind; and thy NEIGHBOUR as thy self.

28. And he said unto him, Thou hast answered right: This do, and thou shalt LIVE.

29. But he willing to justify himself, said unto Jesus, And who is my Neighbour?

30. And Jesus answering, said, A certain Man went down from Jerusalem to Jericho, and fell among Thieves, which stripped him of his Raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain PRIEST that way; and when he saw him, he passed by on the other side.

32. And likewise a LEVITE, when he was at the Place, came and looked on him,

**Exod** **I**F thou meet thine ENEMY's Ox or his Ass going astray, thou shalt surely bring it back to him again.

**Deut.** xxii. 1. Thou shalt not see thy Brother's Ox or his Sheep go astray, and hide thy self from them: thou shalt in any case bring them again unto thy Brother.

2. And if thy Brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own House, and it shall be with thee until thy Brother seek after it, and thou shalt restore it to him again.

3. In like manner shalt thou do with his Ass, and so shalt thou do with his Raiment, and with all lost thing of thy Brother's, which he hath lost, and thou hast found, shalt thou do likewise.

**Levit.** xxv. 35. And if thy Brother be waxen poor, and fallen in DECAY with thee; then thou shalt relieve him: yea, though he be a Stranger, or a Sojourner; that he may live with thee.

**Psaln** xviii. 25. With the MERCIFUL thou wilt shew thy self merciful; with an UPRIGHT MAN thou wilt shew thy self upright.

**Pf.** xli. 1. Blessed is he that considereth the Poor; the Lord will deliver him in time of Trouble.

2. The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him into the Will of his Enemies.

3. The Lord will strengthen him upon the Bed of languishing: thou wilt make all his Bed in his Sickness.

**Prov** xii. 10. A righteous Man regardeth the Life of his Beast; but the tender Mercies of the Wicked are cruel.

**Chap.** xxv. 21. If thine ENEMY be hungry, give him Bread to eat:  
B b and

him, and passed by on the other side.

33. But a certain *Samaritan*, as he journey'd, came where he was: and when he saw him, he had COMPASSION on him.

34. And went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took care of him.

35. And on the Morrow, when he departed, he took out two Pence, and gave them to the Host, and said unto him, Take Care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was NEIGHBOUR unto him that fell among the Thieves?

37. And he said, He that shewed MERCY on him. Then said *Jesus* unto him, Go, and do thou likewise.

teries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no CHARITY, I am nothing.

3. And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not CHARITY, it profiteth me nothing.

4. CHARITY suffereth long, and is kind; CHARITY envieth not; CHARITY vaunteth not itself, is not puffed up;

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no Evil,

6. Rejoiceth not in Iniquity, but rejoiceth in the Truth:

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. CHARITY never faileth: But whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether there be Knowledge, it shall vanish away.

13. And now abideth FAITH, HOPE, and CHARITY, these three; but the greatest of these is CHARITY.

1 *John* iii. 11. For this is the Message that ye heard from the Beginning, that we should LOVE one another.

12. Not as *Cain*, who was of that wicked one, and slew his Brother.

CHRIST'S

and if he be thirsty, give him Water to drink:

22. For thou shalt heap Coals of Fire upon his Head, and the Lord shall reward thee.

*Rom.* xii. 19. Dearly beloved, avenge not your selves, but rather give Place unto Wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20. Therefore if thine Enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap Coals of Fire on his Head.

29. Be not overcome of EVIL, but overcome Evil with GOOD.

*Gal.* vi. 9. Let us not be weary in WELL-DOING: for in due Season we shall reap, if we faint not.

10. As we have therefore Opportunity, let us do Good unto all Men, especially unto them who are of the Household of Faith.

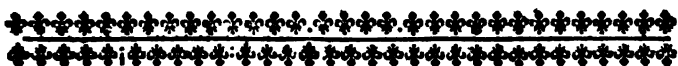
*Col.* iii. 12. Put on therefore (as the Elect of God, holy and beloved) BOWELS of MERCIES, Kindness, Humbleness of Mind, Meekness, Long-suffering;

14. And above all things put on CHARITY, which is the Bond of Perfection.

1 *Cor.* xiii. 1. Though I speak with the Tongues of Men and of Angels, and have not CHARITY, I am become as sounding Brass, or a tinkling Cymbal.

2. And though I have the Gift of Prophecy, and understand all My-






CHRIST'S Discourse to the Scribes and Pharisees, wherein he severely re- proves them for their Pride, Hypocri- fy, Covetousness, and Oppression ; and denounceth severe Judgments against them.

CHRIST *disputes with the Pharisees a- bout the Traditions of the Elders, and represents the great Wickedness and Deceit that is in the Hearts of Men.*

*Matthew xv.*

*Mark vii.*

[Mr.]  HEN came together unto [M.] Jesus, [Mr.] the Pharisees, and certain of the Scribes which came from *Jerusalem*. And when they saw some of his Disci- ples eat Bread with defiled (that is to say, with unwashen) Hands, they found fault. For the Pharisees, and all the *Jews*, except they wash their Hands oft, eat not ; holding the Tradition of the Elders. And when they come from the Market, except they wash, they eat not. And many other Things there be, which they have received to hold ; as the washing of Cups and Pots, brasen Vessels, and of Tables. Then the Pharisees and Scribes asked him, Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with un- washen Hands ? [M.] But he answered and said unto them, Why do you also TRANSGRESS the COMMANDMENT of God by your TRADITION ? [Mr.] Well hath *Esaias* prophesied of you HYPOCRITES, as it is \* written, This

B b 2

People

\* See *Isa.* xxix. 13, &c.

-People HONOURETH me with their LIPS, (a) but their HEART is far from me. Howbeit, in VAIN do they WORSHIP me, teaching for DOCTRINES the COMMANDMENTS of MEN. For laying aside the Commandment of God, ye hold the Tradition of Men, as the washing of Pots and Cups: and many other such like Things ye do. And he said unto them, Full well ye reject the Commandment of God, that ye may keep your own Tradition; [M.] for God commanded, saying, Honour thy Father and thy Mother: and whoso curseth Father or Mother, let him die the Death. But ye say, if a Man shall say to his Father or Mother, It is *Corban*, that is to say, a Gift, by whatsoever thou mightest be profited by me, he shall be free: and ye suffer him no more to do ought for his Father or his Mother, [M.] and honour not his Father or his Mother. Thus have ye made the Commandment of God of none Effect by your Tradition, [Mr.] which ye have delivered; and many such like Things do ye. And when he had called all the People unto him, he said unto them, Haveken unto me every one of you, and understand: [M.] Not that which goeth into the Mouth defileth a Man; but that which cometh

(a) *Psalms* xxviii. 3. Draw me not away with the WICKED, and with the Workers of INIQUITY: which speak Peace to their Neighbours, but MISCHIEF is in their Hearts.

*Prov.* xxx. 12. There is a Generation, that is PURE in their own Eyes, and yet is not WASHED from their Filthiness.

*Isai.* lxxv. 2. I have spread out my Hands all the Day unto a rebellious People, which WALKETH in a Way that was not good, after their own THOUGHTS:

3. A People that provoketh me to Anger continually to my Face:

5. Which say, Stand by thy self, come not near to me, for I am HOLIER than thou: These are a Smoke in my Nose, a Fire that burneth all the Day.

*Jer.* vii. 3. Thus saith the Lord of Hosts, the God of *Israel*, Amend your WAYS and your Doings, and I will cause you to dwell in this Place.

4. TRUST ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these.

*Ezek.* xxxiii. 30. Also thou Son of Man, the Children of thy People still are talking against thee by the Walls, and in the Doors of the Houses, and speak one to another, every one to his Brother, saying, Come, I pray you, and hear what is the WORD that cometh forth from the Lord.

31. And they come unto thee as the People cometh, and they sit before thee as my People, and they HEAR thy Words, but they will not do them: for with their Mouth they shew much LOVE, but their Heart goeth after their COVETOUSNESS.

*Col.* ii. 8. Beware lest any Man spoil you through Philosophy and vain Deceit, after the TRADITION of Men, after the RUDIMENTS of the World, and not after Christ.

*Heb.* xiii. 9. Be not carried about with divers and strange Doctrines: for it is a good thing that the Heart be established with GRACE, not

with

eth out of the Mouth, this defileth a Man. Then came his Disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this Saying? But he answered and said, Every Plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind Leaders of the Blind. And if the Blind lead the Blind, both shall fall into the Ditch. Then answered *Peter* and said unto him, Declare unto us this Parable. [*M.*] And *Jesus* said, Do not ye yet understand, [*Mr.*] that whatsoever Thing from without entreth into the Man, it cannot defile him; because it entreth not into his Heart, but [*M.*] goeth into the Belly, and is cast out into the Draught, [*Mr.*] purging all Meats? And he said, That which cometh out of the Man, that defileth the Man. For from within, out of the (a) HEART of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, [*M.*] False Witness, [*Mr.*] Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: All these evil Things come from within; and [*M.*] these are the Things which defile a Man: but to eat with unwashen Hands, defileth not a Man.

*Matt.* ix. 10. And it came to pass, as *Jesus* sat at Meat in the House, behold, many Publicans and Sinners came and sat down with him and his Disciples.

11. And when the Pharisees saw it, they said unto his Disciples, Why eateth your Master with Publicans and Sinners?

12. But when *Jesus* heard that, he said unto them, They that

with MEATS, which have not profited them that have been occupied therein.

(a) *Gen.* vi. 5. And God saw that the WICKEDNESS of Man was great in the Earth, and that every IMAGINATION of the THOUGHTS of his Heart was only EVIL continually.

1 *Sam.* xvi. 7. For the Lord seeth not as Man seeth; for Man looketh on the outward Appearance, but the Lord LOOKETH on the HEART.

*Job* xxxvi. 13. But the Hypocrites in Heart heap up Wrath: they cry not when he bindeth them.

*Psalms* li. 10. Create in me a CLEAN HEART, O God, and renew a RIGHT SPIRIT within me.

*Pf.* xiv. 1. The Fool hath said in his Heart, There is NO GOD: They are CORRUPT, they have done abominable Works, there is none that doth Good.

*Prov.* vi. 16. These six Things doth the LORD hate; yea, seven are an Abomination unto him:

17. A proud Look, a lying Tongue, and Hands that shed innocent Blood.

18. An Heart that deviseth wicked Imaginations, Feet that be swift in running to Mischief.

19. A false Witness that speaketh Lyes, and him that soweth Discord among Brethren.

*Chap.* iv. 23. Keep thy HEART with all Diligence: for out of it are the Issues of LIFE.

*Chap.* xvi. 1. The Preparations of the

that be whole need not a Physician, but they that are sick.

13. But go ye and learn what that meaneth, I will have Mercy, and not Sacrifice: for I am not come to call the Righteous, but Sinners to REPENTANCE.

14. Then came to him the Disciples of *John*, saying, Why do we and the Pharisees fast oft, but thy Disciples fast not?

15. And *Jesus* said unto them, Can the Children of the Bride-chamber mourn, as long as the Bridegroom is with them? But the Days will come, when the Bridegroom shall be taken from them, and then shall they fast.

16. No Man putteth a Piece of new Cloth unto an old Garment: for that which is put in to fill it up, taketh from the Garment, and the Rent is made worse.

17. Neither do Men put new Wine into old Bottles: else the Bottles break, and the Wine runneth out, and the Bottles perish: But they put new Wine into new Bottles, and both are preserved.

*Luke* xi. 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to Meat.

38. And when the Pharisee saw it, he marvelled that he

the Heart in Man, and the Answer of the Tongue, is from the Lord.

5. Every one that is PROUD in Heart, is an Abomination to the Lord: tho' Hand join in Hand, he shall not be unpunished.

Chap. xxi. 2. Every Way of a Man is right in his own Eyes: but the LORD PONDERETH the Hearts.

Chap. xxiv. 12. If thou sayst, Behold, we knew it not: doth he that pondereth the Heart consider it? and he that keepeth thy Soul, doth not he know it? and shall he not render to every Man according to his Works?

Chap. xxviii. 26. He that trusteth in his own Heart, is a Fool: but who so walketh wisely, he shall be delivered.

*Eccles.* viii. 11. Because Sentence against an evil Work is not executed speedily; therefore the Heart of the Sons of Men is fully set in them to do EVIL.

Chap. ix. 3. This is an EVIL among all things that are done under the Sun, that there is one Event unto all: yea, also the Heart of the Sons of Men is full of EVIL, and MADNESS is in their Heart while they live, and after that they go to the DEAD.

*Jerem.* xi. 20. But, O Lord of Hosts, that JUDGEST righteously, that TRIEST the REINS and the HEART, let me see thy Vengeance on them; for unto thee have I revealed my Cause.

Chap. iv. 14. O *Jerusalem*, WASH thine HEART from Wickedness, that thou mayst be saved: how long shall thy vain Thoughts lodge within thee?

Chap. xvii. 9. The Heart is deceitful above all things, and desperately wicked, who can know it?

10. I the LORD, search the Heart, I try the Reins, even to give every Man according to his WAYS, and according to the Fruit of his DOINGS.

*Rom.* ii. 4. Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the GOODNESS of God leadeth thee to Repentance?

5. But after thy hardness and impenitent

he had not first washed before Dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the Cup and the Platter: but your INWARD PART is full of RAVENING and WICKEDNESS.

40. Ye Fools, did not he that made that which is without, make that which is within also?

41. But rather give Alms of such things as you have: and behold, all things are clean unto you.

42. But wo unto you Pharisees: for ye tithe Mint and Rue, and all manner of Herbs, and pass over JUDGMENT and the LOVE of GOD: These ought ye to have done, and not to leave the other undone.

43. Wo unto you, Pharisees: for ye love the uppermost Seats in the Synagogues, and Greetings in the Markets.

44. Wo unto you Scribes and Pharisees, HYPOCRITES: for ye are as Graves which appear not, and the Men that walk over them, are not aware of them.

45. Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46. And he said, Wo unto you also, ye Lawyers: for ye lade Men with Burdens grievous to be born, and ye your selves touch not the Burdens with one of your Fingers.

52. Wo unto you, Lawyers: for ye have taken away the Key of Knowledge: ye entred not in your selves, and them that were entring in, ye hindred.

53. And as he said these Things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many Things;

54. Laying wait for him, and seeking to catch something out of his Mouth, that they might accuse him.

*Matt. xxiii. 1.* Then spake Jesus to the Multitude, and to his Disciples,

2. Saying, The Scribes and the Pharisees sit in Moses Seat.

3. AN

penitent Heart, treasurest up unto thy self WRATH against the DAY of WRATH, and Revelation of the righteous JUDGMENT of GOD;

6. Who will render to every Man according to his Deeds.

*Rom. x. 10.* For with the Heart Man believeth unto Righteousness; and with the Mouth Confession is made unto SALVATION.

*Heb. iv. 12.* For the Word of God is quick, and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intentions of the Heart.

13. Neither is there any Creature that is not MANIFEST in his Sight: but all things are naked, and opened to the Eyes of him with whom we have to do.

3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their Works: for they say, and do not.

4. For they bind heavy Burdens, and grievous to be born, and lay them on Mens Shoulders, but they themselves will not move them with one of their Fingers.

5. But all their Works they do, for to be seen of Men: they make broad their Phylacteries, and enlarge the Borders of their Garments,

6. And love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues,

7. And greetings in the Markets, and to be called of Men, *Rabbi, Rabbi*.

8. But be not ye called *Rabbi*: for one is your Master, even *Christ*, and all ye are Brethren.

9. And call no Man your Father upon the Earth: for one is your Father which is in Heaven.

10. Neither be ye called Masters: for one is your Master, even *Christ*.

11. But he that is greatest among you, shall be your Servant.

12. And whosoever shall EXALT himself, shall be ABASED; and he that shall HUMBLE himself, shall be EXALTED.

13. But wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against Men: for ye neither go in your selves, neither suffer ye them that are entering, to go in.

14. Wo unto you Scribes and Pharisees, HYPOCRITES; for ye devour Widows Houses, and for a Pretence make long Prayer; therefore ye shall receive the greater DAMNATION.

15. Wo unto you Scribes and Pharisees, HYPOCRITES; for ye compass Sea and Land to make one Profelyte; and when he is made, ye make him twofold more the Child of Hell than your selves.

16. Wo unto you, ye blind Guides, which say, Whosoever shall swear by the Temple, it is nothing: but whosoever shall swear by the Gold of the Temple, he is a Debter.

17. Ye Fools, and blind: for whether is greater, the Gold, or the Temple that sanctifieth the Gold?

18. And whosoever shall swear by the Altar, it is nothing; but whosoever sweareth by the Gift that is upon it, he is guilty.

19. Ye Fools, and blind : For whether is greater, the Gift, or the Altar that sanctifieth the Gift?

20. Whoso therefore shall swear by the Altar, sweareth by it, and by all things thereon.

21. And whoso shall swear by the Temple, sweareth by it, and by him that dwelleth therein.

22. And he that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon.

23. Wo unto you Scribes and Pharisees, HYPOCRITES; for ye pay Tithe of Mint, and Anise, and Cummin, and have omitted the weightier Matters of the Law, JUDGMENT, MERCY, and FAITH: these ought ye to have done, and not to leave the other undone.

24. Ye BLIND GUIDES, which strain at a Gnat, and swallow a Camel.

25. Wo unto you Scribes and Pharisees, HYPOCRITES; for ye make clean the outside of the Cup and of the Platter, but within they are full EXTORTION and EXCESS.

26. Thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the outside of them may be clean also.

27. Wo unto you Scribes and Pharisees, HYPOCRITES; for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all uncleanness.

28. Even so ye also outwardly appear RIGHTEOUS unto Men, but within ye are full of HYPOCRISY and INIQUITY.

29. Wo unto you Scribes and Pharisees, HYPOCRITES; because ye build the Tombs of the Prophets, and garnish the Sepulchres of the Righteous,

30. And say, If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets.

31. Wherefore ye be Witnesses unto your selves, that ye are the Children of them which killed the Prophets.

32. Fill ye up then the Measures of your Fathers.

33. Ye Serpents, ye Generation of Vipers, how can ye escape the Damnation of Hell?

34. Wherefore behold, I send unto you Prophets, and wise Men, and Scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your Synagogues, and persecute them from City to City:

35. That upon you may come all the righteous Blood shed upon the Earth, from the Blood of righteous *Abel*, unto the Blood of *Zacharias* Son of *Barachias*, whom ye slew between the Temple and the Altar.

36. Verily I say unto you, All these Things shall come upon this Generation.

37. O *Jerusalem, Jerusalem*, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not!

38. Behold, your House is left unto you, desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the Name of the Lord.

\*\*\*\*\*(!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!)

*CHRIST reproveth the Pharisees for their Superstition about the Sabbath; with which they are so enraged, that they endeavour to destroy him. He withdraws himself from them, and heals great Multitudes.*

*Matt.* **A**T that Time *Jesus* went on the Sabbath-day xii. 1. thro' the Corn, and his Disciples were an hungred, and began to pluck the Ears of Corn, and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath-day.

3. But he said unto them, Have ye not read what *David* did when he was an hungred, and they that were with him,

4. How he entred into the House of God, and did eat the Shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the Priests?

5. Or have ye not read in the Law, how that on the Sab-



Sabbath-days the Priests in the Temple profane the Sabbath, and are blameless?

6. But I say unto you, that in this Place is one greater than the Temple.

7. But if ye had known what this meaneth, I will have **MERCY** and not **SACRIFICE**, ye would not have condemned the guiltless.

8. For the Son of Man is Lord even of the Sabbath-day.

14. Then the Pharisees went out, and held a Counsel against him, how they might destroy him.

15. But when *Jesus* knew it, he withdrew himself from thence: and great Multitudes followed him, and he healed them all,

16. And charged them that they should not make him known.

17. That it might be fulfilled which was spoken by *Esaias* the Prophet, saying,

18. Behold, \* my Servant whom I have chosen, my beloved in whom my Soul is well pleased: I will put my Spirit upon him, and he shall shew Judgment to the *Gentiles*.

\* See *Isaiab* xlii. 1, &c.

(a) *Psal.* lxxii. 1. Give the KING thy JUDGMENTS, O GOD, and thy Righteousness unto the King's Son.

2. He shall JUDGE thy People with Righteousness, and thy POOR with JUDGMENT.

12. He shall deliver the NEEDY when he crieth, the POOR also, and him that hath no Helper.

13. He shall SPARE the POOR and NEEDY, and shall save the SOULS of the Needy.

14. He shall redeem their SOUL from Deceit and Violence: and precious shall their Blood be in his Sight.

*Pf.* xxxi. 23. O love the Lord, all ye his Saints: for the Lord preserveth the FAITHFUL, and plentifully rewardeth the PROUD Doer.

24. Be of good Courage, and he

19. He shall not strive, nor cry, neither shall any Man hear his Voice in the Streets.

20. A (a) bruised Reed shall he not break, and smoking Flax shall he not quench, till he send forth JUDGMENT unto VICTORY.

21. And in his Name shall the *Gentiles* trust.

shall strengthen your Heart, all ye that hope in the Lord.

*Pf.* ciii. 13. Like as a Father pitieth his Children: so the Lord PITIETH them that FEAR him.

14. For he knoweth our FRAME, he remembereth that we are DUST.

*Pf.* cxix. 28. My Soul melteth for HEAVINESS: strengthen thou me according unto thy WORD.

82. Mine Eyes fail for thy WORD, saying, When wilt thou

me? comfort

83. For I am become like a Bottle in the Smoak: yet do thy Statutes,

*Pf.* cxlvii. 3. He healeth the BROKEN in HEART, and bindeth up

their Wounds.

I not forget

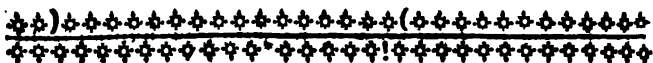
## 196 *Christ's Discourse in the Temple,*

2 *Cor.* xii. 9. And he, said unto me, My GRACE is sufficient for thee: for my STRENGTH is made perfect in WEAKNESS. Most gladly therefore will I rather glory in my Infirmities, that the POWER of *Christ* may rest upon me.

10. Therefore I take Pleasure in INFIRMITIES, in Reproaches, in Necessities, in Persecutions, in Distresses for *Christ's* sake: for when I am WEAK, then am I STRONG.

*Phil.* iv. 13. I can do all Things through *Christ Jesus* strengthening me.

*Heb.* xi. 33. Who through FAITH subdued Kingdoms, wrought Righteousness, obtained Promises, out of Weakness were made STRONG.



CHRIST'S Discourse in the Temple, at the Feast of Tabernacles. Many of the *Jews* acknowledge him to be the *Messiah*. The Chief Priests send their Officers to take him.

*Our Saviour promises the Gift of the Holy Ghost, which so affected the Officers, that they declared to the High Priest that never Man spake like him.*

*John* AFTER these Things, *Jesus* walked in *Galilee*: vii. 1. **A** for he would not walk in *Jewry*, because the *Jews* sought to kill him.

2. Now the *Jews* Feast of Tabernacles was at hand.

3. His Brethren therefore said unto him, Depart hence, and go into *Judea*, that thy Disciples also may see the Works that thou dost.

4. For there is no Man that doth any thing in secret, and he himself seeketh to be known openly: If thou do these Things, shew thy self to the World.

5. For neither did his Brethren believe in him.

6. Then *Jesus* said unto them, My Time is not yet come: but your Time is alway ready.

7. The World cannot hate you; but me it hateth, because I testify of it, that the Works thereof are Evil.

8. Go ye up unto this Feast: I go not up yet unto this Feast, for my Time is not yet full come.

9. When he had said these Words unto them, he abode still in *Galilee*.

10. But when his Brethren were gone up, then went he also up unto the Feast, not openly, but as it were in secret.

11. Then the *Jews* sought him at the Feast, and said, Where is he?

12. And there was much murmuring among the People concerning him: for some said, He is a good Man: others said, Nay; but he deceiveth the People.

13. Howbeit, no Man spake openly of him, for fear of the *Jews*.

14. Now about the midst of the Feast, *Jesus* went up into the Temple, and taught.

15. And the *Jews* marvelled, saying, How knoweth this Man Letters, having never learned?

16. *Jesus* answered and said, My Doctrine is not mine, but his that sent me.

17. If any Man will do his Will, he shall know of the Doctrine, whether it be of God, or whether I speak of my self.

18. He that speaketh of himself, seeketh his own Glory: but he that seeketh his Glory that sent him, the same is true, and no Unrighteousness is in him.

19. Did not *Moses* give you the Law, yet none of you keepeth the Law? Why go ye about to kill me?

20. The People answered and said, Thou hast a Devil: Who goeth about to kill thee?

21. *Jesus* answered and said unto them, I have done one Work, and ye all marvel.

22. *Moses* therefore gave unto you Circumcision, (not because it is of *Moses*, but of the Fathers) and ye on the Sabbath-day circumcise a Man.

23. If a Man on the Sabbath-day receive Circumcision, that the Law of *Moses* should not be broken; are ye angry at me, because I have made a Man every whit whole on the Sabbath-day?

24. Judge not according to the Appearance, but judge righteous Judgment.

25. Then

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25. Then said some of them of *Jerusalem*, Is not this he whom they seek to kill ?

25. But lo, he speaketh boldly, and they say nothing unto him : Do the Rulers know indeed that this is the very CHRIST ?

27. Howbeit, we know this Man whence he is: but when CHRIST cometh, no Man knoweth whence he is.

28. Then cried *Jesus* in the Temple as he taught, saying, Ye both know me, and ye know whence I am : and I am not come of my self, but he that sent me is true, whom ye know not.

29. But I know him, for I am from him, and he hath sent me.

30. Then they sought to take him : but no Man laid Hands on him, because his Hour was not yet come.

31. And many of the People BELIEVED on him, and said, When CHRIST cometh, will he do more MIRACLES than these which this Man hath done ?

32. The Pharisees heard that the People murmured such Things concerning him : and the Pharisees and the Chief Priests sent Officers to take him.

33. Then said *Jesus* unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me : and where I am, thither ye cannot come.

35. Then said the *Jews* among themselves, Whither will he go, that we shall not find him ? Will he go unto the dispersed among the *Gentiles*, and teach the *Gentiles* ?

36. What manner of Saying is this that he said, Ye shall seek me, and shall not find me : and where I am, thither ye cannot come ?

37. In the last Day, that great Day of the Feast, *Jesus* stood and cried, saying, If any Man \* thirst, let him come unto me, and drink.

38. He that BELIEVETH on me, as the Scripture hath said, out of his Belly shall flow RIVERS of LIVING WATER.

39. (But this spake he of the SPIRIT which they that BELIEVE on him should receive : for the HOLY GHOST was not yet given, because that *Jesus* was not yet GLORIFIED)

40. Many of the People therefore, when they heard this Saying, said, Of a Truth, this is the PROPHET.

41. Others

\* See References against *John IV. Of the GRACES of the HOLY GHOST, represented by WATER.*

41. Others said, This is the CHRIST. But some said, Shall CHRIST come out of *Galilee*?

42. Hath not the Scripture said, That CHRIST cometh of the Seed of *David*, and out of the Town of *Bethlehem*, where *David* was?

43. So there was a Division among the People because of him.

44. And some of them would have taken him; but no Man laid Hands on him.

45. Then came the Officers to the Chief Priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The Officers answered, Never Man spake like this MAN.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the RULERS or of the PHARISEES believed on him?

49. But this People who knoweth not the Law, are cursed.

50. *Nicodemus* saith unto them, (he that came to *Jesus* by Night, being one of them)

51. Doth our Law JUDGE any Man before it HEAR him, and know what he doth?

52. They answered and said unto him, Art thou also of *Galilee*? Search and look: for out of *Galilee* ariseth no Prophet.

53. And every Man went unto his own House.



CHRIST in the Temple teaches the People. The Scribes and Pharisees bring a Woman taken in Adultery, with design to ensnare him. Being convinced of their own Wickedness by what was said unto them, they go out of the Temple. CHRIST declares himself to be the Light of the World, and that he was sent by God the Father, and his Unity with him; upon which many of the Jews believe on him. The Jews ask him whether he was greater than their Father Abraham, upon which he declares his eternal Existence.

*John* JESUS went unto the Mount of Olives:  
viii. 1. 2. And early in the Morning he came again into

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into the Temple, and all the People came unto him; and he sat down and taught them.

3. And the Scribes and Pharisees brought unto him a Woman taken in Adultery; and when they had set her in the mids,

4. They say unto him, Master, this Woman was taken in Adultery, in the very Act.

5. Now *Moses* in the Law commanded us, that such should be stoned: but what sayst thou?

6. This they said, tempting him, that they might have to accuse him. But *Jesus* stooped down, and with his Finger wrote on the Ground, as though he heard them not.

7. So when they had continued asking him, he lift up himself, and said unto them, He that is without SIN among you, let him first cast a Stone at her.

8. And again he stooped down, and wrote on the Ground.

9. And they which heard it, being convicted by their own Conscience, went out one by one, beginning at the eldest, even unto the last: and *Jesus* was left alone, and the Woman standing in the midst.

10. When *Jesus* had lift up himself, and saw none but the Woman, he said unto her, Woman, where are those thine Accusers? Hath no Man condemned thee?

11. She said, No Man, Lord. And *Jesus* said unto her, Neither do I condemn thee: Go, and sin no more.

12. Then spake *Jesus* again unto them, saying, I am the Light of the World: he that followeth me, shall not walk in Darkness, but shall have the Light of Life.

13. The Pharisees therefore said unto him, Thou bearest record of thy self; thy Record is not true.

14. *Jesus* answered and said unto them, Though I bear record of my self, yet my Record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the Flesh, I judge no Man.

16. And yet if I judge, my Judgment is true: for I am not alone, but I and the FATHER that sent me.

17. It is also written in your Law, that the Testimony of two Men is true.

18. I am one that bear witness of my self, and the FATHER that sent me, beareth witness of me.

19. Then said they unto him, Where is thy Father? *Jesus* answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These

20. These Words spake *Jesus* in the Treasury, as he taught in the Temple: and no Man laid Hands on him, for his Hour was not yet come.

21. Then said *Jesus* again unto them, I go my way, and ye shall seek me, and shall DIE in your SINS: whither I go, ye cannot come.

22. Then said the *Jews*, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath, I am from above: ye are of this World, I am not of this World.

24. I said therefore unto you, that ye shall DIE in your SINS: for if ye BELIEVE not that I am he, ye shall die in your Sins.

25. Then said they unto him, Who art thou? And *Jesus* saith unto them, Even the same that I said unto you from the Beginning.

26. I have many Things to say, and to judge of you: but he that sent me, is true; and I speak to the World those Things which I have heard of him.

27. They understood not that he spake to them of the Father.

28. Then said *Jesus* unto them, When ye have lift up the Son of Man, then shall ye know that I am he, and that I do nothing of my self; but as my Father hath taught me, I speak these Things.

29. And he that sent me, is with me: the Father hath not left me alone: for I do always those Things that please him.

30. As he spake these Words, many BELIEVED on him.

31. Then said *Jesus* to those *Jews* which believed on him, If ye continue in my Word, then are ye my Disciples indeed,

32. And ye shall know the Truth, and the Truth shall make you free.

33. They answered him, We be *Abraham's* Seed, and were never in Bondage to any Man: How sayst thou, Ye shall be made free?

34. (A) *Jesus* answered them, Verily, verily I say unto you, whosoever committeth Sin, is the Servant of Sin.

35. And the Servant abideth not in the House for ever,

(a) *Rom. vi. 16.* Know ye not that to whom ye yield your selves Servants to OBEY, his Servants ye are to whom ye OBEY; whether of SIN unto Death, or of OBEDIENCE unto Righteousness?

Chap. viii. 13. For if ye LIVE after the FLESH, ye shall DIE: but if ye through the SPIRIT do

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ever, but the Son abideth ever.

36. (b) If the Son therefore shall make you FREE, ye shall be FREE INDEED.

37. I know that ye are *Abraham's* Seed; but ye seek to kill me, because my Word hath no Place in you.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your Father.

39. They answered and said unto him, *Abraham* is our Father. *Jesus* saith unto them, If ye were *Abraham's* Children, ye would do the Works of *Abraham*.

40. But now ye seek to kill me, a Man that hath told you the Truth, which I have heard of God: This did not *Abraham*.

41. Ye do the Deeds of your Father. Then said they to him, We be not born of Fornication; we have one Father, even God.

42. *Jesus* said unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my self, but he sent me.

43. Why do ye not understand my Speech? even because ye cannot hear my Word.

44. (c) Ye are of your Father the DEVIL, and the LUSTS of your Father ye will do: He was a Murderer from the Beginning, and abode

MORTIFY the Deeds of the BODY, ye shall LIVE.

15. For ye have not received the Spirit of BONDAGE again to fear; but ye have received the Spirit of ADOPTION, whereby we cry, Abba, Father.

20. For the Creature was made subject to VANITY, not willingly, but by reason of him who hath subjected the same in Hope:

21. Because the Creature itself also shall be delivered from the BONDAGE OF CORRUPTION, into the glorious LIBERTY of the Children of God.

22. For we know that the whole Creation GROANETH, and travaileth in Pain together until now:

23. And not only they, but our selves also, which have the First-fruits of the Spirit, even we our selves GROAN within our selves, WAITING for the ADOPTION, to wit, the REDEMPTION of our Body.

1 *John* v. 18. We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that WICKED ONE toucheth him not.

(b) *Rom.* viii. 2. For the LAW of the SPIRIT of LIFE in *Christ Jesus*, hath made me free from the LAW of SIN and DEATH.

3. For what the LAW could not do, in that it was weak through the Flesh, God sending his own Son in the LIKENESS of sinful Flesh, and for Sin condemned Sin in the Flesh:

4. That the RIGHTEOUSNESS of the LAW might be fulfilled in us, who walk not after the FLESH, but after the SPIRIT.

*Gal.* v. 1. Stand fast therefore in the Liberty wherewith *Christ* hath made us free, and be not intangled again with the YOKE of BONDAGE.

*Ephes.* iv. 8. Wherefore he saith. When he ascended up on high he led CAPTIVITY CAPTIVE, and gave GIFTS unto Men.

(c) 1 *John* iii. 8. He that committeth SIN, is of the Devil; for the Devil sinneth from the Beginning. For this Purpose the SON of God was manifested, that he might DESTROY

STROY



bode not in the Truth, because there is no Truth in him. When he speaketh a Lye, he speaketh of his own: for he is a Lyar, and the Father of it.

45. And because I tell you the Truth, ye believe me not.

46. Which of you convinceth me of SIN? And if I say the TRUTH, why do ye not BELIEVE me?

47. He that is of God, heareth God's WORDS: ye therefore hear them not, because ye are not of God.

48. Then answered the *Jews*, and said unto him, Say we not well that thou art a *Samaritan*, and hast a Devil?

49. *Jesus* answered, I have not a Devil; but I honour my Father, and ye do dishonour me.

50. And I seek not mine own GLORY: There is one that SEEKETH and JUDGETH.

51. Verily, verily I say unto you, If a Man KEEP my Saying, he shall never see DEATH.

52. Then said the *Jews* unto him, Now we know that thou hast a Devil. *Abraham* is dead, and the Prophets; and thou sayst, If a Man keep my Saying, he shall never taste of Death.

53. Art thou greater than our Father *Abraham*, which is dead? and the Prophets are dead: Whom makest thou thy self?

54. *Jesus* answered, If I honour my self, my Honour is nothing: it is my Father that honoureth me, of whom ye say that he is your God:

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a Lyar like unto you: But I know him, and keep his Saying.

56. Your Father *Abraham* rejoiced to see my Day: and he saw it, and was glad.

57. Then said the *Jews* unto him, Thou art not yet fifty Years old, and hast thou seen *Abraham*?

58. *Jesus* said unto them, Verily, verily I say unto you, Before *Abraham* was, (A) I AM.

STROY the WORKS of the Devil.

9. Whoſoever is BORN of GOD, doth not commit SIN; for his Seed remaineth in him: and he cannot Sin, because he is born of GOD.

10. In this the Children of GOD are manifest, and the Children of the Devil: Whoſoever doth not Righteousness, is not of GOD, neither he that loveth not his Brother.

11. For this is the Message that ye heard from the Beginning, that we should LOVE one another.

12. Not as *Cain*, who was of that WICKED ONE, and slew his Brother.

(A) *Exod.* iii. 14. And GOD said unto *Moses*, I AM THAT I AM.

*Isai.* xliii. 10. Ye are my Witnesses, saith the LORD, and my Servants

59. Then

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59. Then took they up Stones to cast at him : but *Jesus* hid himself, and went out of the Temple, going through the midst of them, and so passed by.

vant whom I have chosen: that ye may KNOW and BELIEVE me, and understand that I AM HE.

11. I, even I AM the LORD, and beside me there is NO SAVIOUR.

12. I have declared, and have SAVED, and I have shewed, when there was no strange God among you: therefore ye are my Witnes-

ses, saith the Lord, that I AM GOD.

13. Yea, before the Day was, I AM HE ; and there is none that can deliver out of my Hand : I will work, and who shall let it ?

14. Thus saith the Lord your REDEEMER, the HOLY ONE of *Israel*,

15. I AM the LORD, your HOLY ONE, the Creator of *Israel*, your KING.

25. I, even I AM he that BLOTTETH OUT thy Transgressions, for mine own sake, and will not remember thy SINS.

*See Page 1. Of the Divinity of our Saviour.*

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**CHRIST** *avows himself to be the Messiah represented by the Prophets under the Emblem of a Shepherd; and by this Parable describes the Pastoral Office, and gives the Character of false Teachers.*

*John* **V**ERILY, verily I say unto you, He that entreth not  
x. 1. by the Door into the Sheepfold, but climbeth up some other way, the same is a Thief and a Robber.

2. But he that entreth in by the Door, is the Shepherd of the Sheep.

3. To him the Porter openeth ; and the Sheep hear his Voice: and he calleth his own Sheep by name, and leadeth them out,

4. And when he putteth forth his own Sheep, he goeth before them, and the Sheep follow him: for they know his Voice.

5. And a Stranger will they not follow, but will flee from him: for they know not the Voice of Strangers.

6. This Parable spake *Jesus* unto them: but they understood not what Things they were which he spake unto them.

7. Then

7. Then said *Jesus* unto them again, Verily, verily I say unto you, I am the DOOR of the SHEEP.

8. All that ever came before me, are Thieves and Robbers : but the Sheep did not hear them.

9. I am the DOOR : by me if any Man enter in, he shall be SAVED, and shall go in and out, and find Pasture.

10. The Thief cometh not but for to steal, and to kill, and to destroy : I am come, that they might have LIFE, and that they might have it more abundantly.

11. I (a) am the GOOD SHEPHERD : the good Shepherd giveth his LIFE for the SHEEP.

12. But (b) he that is an HIRELING, and not the Shepherd, whose own the Sheep are not, seeth the Wolf coming, and leaveth the Sheep, and fleeth : and the Wolf catcheth them, and scattereth the Sheep.

13. The Hireling fleeth, because he is an Hireling, and careth not for the Sheep.

14. I am the GOOD SHEPHERD, and KNOW my Sheep, and am KNOWN of mine.

15. As the Father knoweth me, even so know I the Father : and I lay down my LIFE for the Sheep.

16. And other Sheep I have, which are not of this Fold : them also I must bring, and they shall hear my Voice ; and there shall be one Fold, and one Shepherd.

17. Therefore doth my Father LOVE me, because I lay down my LIFE, that I might take it again.

18. No Man taketh it from me, but I lay it down of my self :

(a) *Psalms* xxiii. 1. The Lord is my SHEPHERD, I shall not want.

2. He maketh me to lie down in green Pastures : he leadeth me beside the still Waters.

3. He restoreth my SOUL : he leadeth me in the PATHS of Righteousness for his Name's sake.

4. Yea though I WALK through the VALLEY of the SHADOW of DEATH, I will fear no EVIL : for thou art with me, thy Rod and thy Staff comfort me.

5. Thou preparest a Table before me in the Presence of my Enemies : thou anointest my Head with Oil, my Cup runneth over.

6. Surely GOODNESS and MERCY shall follow me all the Days of my Life : and I will dwell in the House of the Lord for ever.

*Pf.* lxxx. 1. Give ear, O SHEPHERD of *Israel*, thou that leadest *Joseph* like a FLOCK, thou that dwellest between the Cherubims, shine forth.

*Isai.* xl. 11. He shall feed his FLOCK like a SHEPHERD : he shall gather the Lambs with his Arm, and carry them in his Bosom, and shall gently lead those that are with young.

Chap. liii. 6. All we like SHEEP have gone astray ; we have turned every one to his own way, and the Lord hath laid on him the INIQUITY of us all.

7. He was oppressed, and he was AFFLICTED, yet he opened not his Mouth : He is brought as a LAMB to the Slaughter, and as a SHEEP before her Shearer is dumb, so he openeth not his Mouth.

(b) *Ezek.* xxxiv. 1. And the Word of the Lord came unto me, saying,

2. Son of Man, prophesy against the

self: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

19. There was a Division therefore again among the *Jews* for these Sayings.

20. And many of them said, He hath a Devil, and is mad; why hear ye him?

21. Others said, These are not the Words of him that hath a Devil: Can a Devil open the Eyes of the Blind?

22. And it was at *Jerusalem*, the Feast of the Dedication, and it was Winter.

23. And *Jesus* walked in the Temple in *Solomon's* Porch.

24. Then came the *Jews* round about him, and said unto him, How long dost thou make us to doubt? If thou be the *CHRIST*, tell us plainly.

25. *Jesus* answered them, I told you, and ye BELIEVED not: The Works that I do in my Father's Name, they bear witness of me.

26. But ye BELIEVE not; because ye are not of my SHEEP, as I said unto you.

27. (c) My Sheep hear my Voice, and I know them, and they follow me.

28. (d) And I give unto them Eternal LIFE, and they shall never PERISH, neither shall any pluck them out of my Hand.

29. My Father which gave them

the SHEPHERDS of *Israel*, prophesy and say unto them, Thus saith the Lord God unto the Shepherds, Who be to the Shepherds of *Israel* that do feed themselves: Should not the Shepherds feed the FLOCKS?

10. Behold, I am against the Shepherds, and I will require my Flock at their Hand, and cause them to cease from feeding the Flock, neither shall the Shepherds feed themselves any more; for I will deliver my Flock from their Mouth, that they may not be Meat for them.

11. For thus saith the Lord God, Behold, I, even I will both search my Sheep, and seek them out.

23. And I will set up ONE SHEPHERD over them, and he shall feed them, even my Servant *David*; he shall feed them, and he shall be their Shepherd.

24. And I the Lord will be their GOD, and my Servant *David* a Prince among them; I the Lord have spoken it.

*Isai.* lvi. 10. His WATCHMEN are blind: they are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber.

11. Yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand: they all look to their own way, every one for his Gain, from his Quarter.

1 *Pet.* ii. 25. For ye were as Sheep going astray; but are now returned unto the SHEPHERD and BISHOP of your SOULS.

*AB:* xx. 28. Take heed therefore unto your selves, and to all the FLOCK, over the which the HOLY GHOST hath made you Overseers, to feed the Church of God which he hath purchased with his own Blood.

29. For I know this, that after my departing shall grievous Wolves enter in among you, not sparing the FLOCK.

30. Also of your own selves shall Men arise, speaking perverse things, to draw away Disciples after them.

(c) 2 *Tim.* ii. 19. Nevertheless, the Foundation of God standeth sure, having this Seal, The Lord KNOWETH those that are his.

(d) *Phil.* i. 6. Being confident of this

them me, is greater than all : and none is able to pluck them out of my Father's Hand.

30. I and MY FATHER ARE ONE.

31. Then the *Jews* took up Stones again to stone him.

32. *Jesus* answered them, Many GOOD WORKS have I shewed you from my Father ; for which of these Works do ye stone me ?

33. The *Jews* answered him, saying, For a good Work we stone thee not ; but for Blasphemy, and because that thou, being a Man, makest thy self God.

34. *Jesus* answered them, Is it not written in your Law, I said, Ye are Gods ?

35. If he called them Gods, unto whom the WORD of GOD came, and the Scripture cannot be broken :

36. Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest ; because I said, I am the SON of GOD ?

37. If I do not the Works of my Father, BELIEVE me not.

38. But if I do, though ye BELIEVE not me, BELIEVE the Works : that ye may know and believe that the Father is in me, and I in him.

39. Therefore they sought again to take him, but he escaped out of their Hand :

40. And went away again beyond *Jordan*, into the Place where *John* at first baptized ; and there he abode.

41. And many resorted unto him, and said, *John* did no Miracle : but all things that *John* spake of this Man were true.

42. And many BELIEVED on him there.

this very thing, that he which hath begun a GOOD WORK in you, will perform it until the Day of *Jesus Christ*.

2 *Pet.* i. 10. Wherefore the rather, Brethren, give Diligence to make your CALLING and ELECTION sure : for if ye do these Things, ye shall never FALL :

11. For so an Entrance shall be ministred unto you abundantly, into the everlasting KINGDOM of our Lord and SAVIOUR *Jesus Christ*.

*Jude* 24. Now unto him that is ABLE to keep you from FALLING, and to present you faultless before the Presence of his Glory with exceeding JOY,

25. To the only wife GOD our SAVIOUR, be Glory and Majesty, Dominion and Power, both now and ever. Amen.

*Heb.* xiii. 20. Now the God of Peace, that brought again from the Dead our Lord *Jesus*, that great SHEPHERD of the SHEEP, through the Blood of the everlasting COVENANT,

21. Make you perfect in every good Work to do his WILL, working in you that which is well pleasing in his Sight, through *Jesus Christ* ; to whom be Glory for ever and ever. Amen.

1 *Pet.* v. 2. Feed the FLOCK of God which is among you, taking the Oversight thereof, not by Constraint, but WILLINGLY ; not for filthy Lucre, but of a ready Mind ;

3. Neither as being Lords over God's Heritage, but being Examples to the FLOCK.

4. And when the CHIEF SHEPHERD shall appear, ye shall receive a Crown of Glory that fadeth not away.

CHRIST'S

## *CHRIST'S Answer to the Pharisees Question about paying Tribute to Cesar.*

*Matt. xxii. 15. Mark xii. 12. Luke xx. 20.*

[*Mr.*] **A**ND [*M.*] then the Pharisees [*Mr.*] left him, and went their way, [*M.*] and took Counsel how they might intangle him in his talk. [*L.*] And they watched him, and sent forth Spies which should feign themselves just Men, [*Mr.*] certain of the Pharisees [*M.*] their Disciples, with the *Herodians*, [*Mr.*] to catch him in his Words, and [*L.*] that they might take hold of his Words, that so they might deliver him unto the Power and Authority of the Governour. [*Mr.*] And when they were come, [*L.*] they asked him, [*M.*] saying [*Mr.*] unto him, [*M.*] Master, we know that thou art true, [*L.*] that thou sayest and teachest rightly, [*Mr.*] and carest for no Man; for thou regardest not the Person of Men, [*L.*] neither acceptest thou the Person, [*Mr.*] but teachest the Way of God in Truth. [*M.*] Tell us therefore, What thinkest thou, [*L.*] Is it lawful for us to give Tribute unto Cesar, or no? [*Mr.*] Shall we give, or shall we not give? [*M.*] But *Jesus* perceived their Wickedness, and [*Mr.*] knowing their Hypocrisy, [*L.*] he perceived their Craftiness, and said unto them, [*M.*] Why TEMPT ye me, ye HYPOCRITES? [*Mr.*] Bring and [*M.*] shew me [*Mr.*] a Penny, [*M.*] the Tribute Money, [*Mr.*] that I may see it. [*M.*] And they brought unto him a Penny. And he saith unto them, [*L.*] Whose Image and Superscription hath it? [*M.*] Whose is this Image and Superscription? [*Mr.*] And [*L.*] they answered and said [*Mr.*] unto him, *Cesar's*. *Jesus* answering, said unto them, [*M.*] Render (a) therefore unto Cesar, the Things which are Cesar's; and unto God, the Things that are God's. And when they had heard these Words, [*Mr.*] they marvelled at him: [*L.*] And they could not take hold of his Words before the People;

(a) *Rom. xiii. 1.* Let every Soul be SUBJECT unto the higher Powers. For there is no Power but of GOD: the Powers that be, are ordained of GOD.

2. Whosoever therefore resisteth the Power, resisteth the Ordinance of GOD: and they that RESIST, shall receive to themselves DAMNATION.

3. For Rulers are not a Terror to GOOD WORKS, but to the EVIL.

7. Rea-

ple; and they marvelled at his Answer, and held their Peace, [M.] and left him, and went their way.

7. Render therefore to all their DUES: Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

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CHRIST reproveth and refutes the gross Opinion of the Sadducees concerning the Resurrection, and represents the glorious State of Believers in the Celestial Regions.

Matt. xxii. 23. Mark xii. 10. Luke xx. 27.

[M.] THE same Day came to him certain of the Sadducees, [Mr.] which say there is no RESURRECTION, [L.] which deny that there is any RESURRECTION. And they asked him, saying, Master, Moses [M.] said and [Mr.] wrote unto us, [L.] If any Man's Brother die, having a Wife, [M.] having no Children, [Mr.] and leave his Wife behind him, and leave no Children; that his Brother should take his Wife, [M.] shall marry her, and raise up Seed unto his Brother. Now there were [L.] therefore [M.] with us seven Brethren; and the first when he had married a Wife, deceased; [Mr.] and dying, left no Seed; [L.] and died without Children: [M.] and having no Issue, left his Wife unto his Brother. Likewise the second also took her [L.] to wife, and he died Childless; [Mr.] neither left he any Seed: And the third likewise [L.] took her; and in like manner the seven also [Mr.] had her, and left no Seed; for [L.] they left no Children, and died. [M.] And last of all the Woman died also. Therefore in the RESURRECTION, [Mr.] when they shall rise, whose Wife shall she be of them [M.] seven? for they all [Mr.] seven had her to wife. And Jesus answering, said unto them, Do ye not therefore ERR, because ye (a) know not the SCRIPTURES, neither the POWER of

GOD?

(a) Job xix. 25. For I know that my REDEEMER LIVETH, and that he shall STAND at the latter Day upon the Earth.

E c

26. And

## 210 Christ refutes the Sadducees, &c.

GOD? [L.] The CHILDREN of this World marry, and are given in Marriage. But they which shall be ACCOUNTED WORTHY TO OBTAIN that World, and the RESURRECTION from the Dead, neither marry, nor are given in Marriage. [L.] Neither can they DIE any more, [M.] but (b) are as the ANGELS of GOD, [Mr.] which are in HEAVEN: [L.] for they are EQUAL unto the ANGELS, and are the Children of God, being the CHILDREN of the RESURRECTION. [M.] But as touching the Resurrection of the Dead; [L.] that the DEAD are RAISED, even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: for [M.] God is not the God of the Dead, [Mr.] but the God of the LIVING, [L.] for all LIVE unto him. [Mr.] Ye therefore do greatly ERR. [M.] And when the Multitude heard this, they were astonished at his Doctrine. [L.] Then certain of the Scribes answering, said, Master, thou hast well said. And after that, they durst not ask him any Question at all.

Curse: but the Throne of GOD, and of the LAMB shall be in it; and his Servants shall serve him.

4. And they shall see his Face, and his Name shall be in their Foreheads.

5. And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the LORD GOD giveth them LIGHT, and they shall reign for ever and ever.

26. And though after my Skin, Worms destroy this Body, yet in my FLESH shall I SEE GOD.

27. Whom I shall see for my self, and mine Eyes shall behold, and not another; though my Reins be consumed within me.

(b) Daniel xii. 2. And many of them that SLEEP in the Dust of the Earth shall AWAKE, some to everlasting LIFE, and some to SHAME, and everlasting CONTEMPT.

3. And they that be WISE shall shine as the Brightness of the FIRMAMENT, and they that turn many to RIGHTEOUSNESS, as the Stars for ever and ever.

Isai. lxi. 4. For since the Beginning of the World, Men have not heard nor perceived by the Ear, neither hath the Eye seen, O GOD, besides thee, what he hath prepared for him that WAITETH for him.

1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his ABUNDANT Mercy hath begotten us again unto a lively HOPE, by the Resurrection of Jesus Christ from the Dead.

4. To an Inheritance incorruptible and undefiled, and that FADETH not away, reserved in Heaven for you,

5. Who are kept by the Power of GOD through FAITH unto SALVATION, ready to be revealed in the last Time.

Rev. xxii. 1. And he shewed me a pure River of Water of LIFE, clear as Cryстал, proceeding out of the Throne of GOD, and of the LAMB.

2. In the midst of the Street of it, and of either side of the River, was there the Tree of LIFE, which bare twelve manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Tree were for the healing of the NATIONS.

3. And there shall be no more

CHRIST'S



CHRIST'S Answer to the Scribe, concerning the greatest Commandment of the Law.

*Mat. xxii. 34. Mark xii. 28.*

[M.] BUT when the Pharisees had heard that he put the Sadducees to silence, they were gathered together. Then one of them which was a Lawyer, [Mr.] one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him [M.] a Question, tempting him, and saying, Master, which is [Mr.] the first [M.] and great Commandment [Mr.] of all [M.] in the Law? [Mr.] And Jesus answered, and [M.] said unto him, [Mr.] The first of all the Commandments is, Hear, O *Israel*, the Lord our God is one LORD; and thou shalt LOVE the LORD thy God with all thy HEART, and with all thy SOUL, and with all thy MIND, and with all thy STRENGTH; this is the first [M.] and GREAT Commandment: And the second is like unto it, [Mr.] namely this, Thou shalt LOVE \*thy NEIGHBOUR as thy self: There is no other Commandment greater than these; [M.] on these two Commandments hang all the Law and the Prophets. [Mr.] And the Scribe said unto him, Well, Master, thou hast said the Truth: for there is one God, and there is none other but he. And to love him with all the Heart, and with the Understanding, and with all the Soul, and with all the Strength, and to love his Neighbour as himself, is more than all whole Burnt-offerings and Sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the Kingdom of God. And no Man after that durst ask him any Question.

\* See Pages 97, 98. Of the LOVE of GOD.

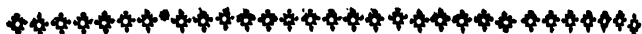


*JESUS questions the Pharisees concerning  
Christ, whose Son he should be.*

*Matt. xxii. 41.*

*Mark xii. 35.*

[M.] **W**HILE the Pharisees were gathered together, *Jesus* asked them, [Mr.] while he taught in the Temple, [M.] saying, What think ye of *Christ*? whose Son is he? They say unto him, The Son of *David*. [M.] And *Jesus* answered and said [M.] unto them, [Mr.] How say the Scribes that *Christ* is the Son of *David*? [M.] How then doth *David* in Spirit call him Lord? [Mr.] For *David* himself said by the HOLY GHOST, [L.] in the Book of *Psalms*, The LORD said unto MY LORD, Sit thou on my right Hand, till I make thine Enemies thy Footstool. [Mr.] *David* therefore himself calleth him Lord. [M.] If *David* then call him Lord, how [Mr.] and whence [M.] is he his Son? And no Man was able to answer him a Word, neither durst any Man (from that Day forth) ask him any more Questions. [Mr.] And the common People heard him gladly.



*CHRIST disputes with the Pharisees  
concerning Divorcement.*

*Matt. xix. 1.*

*Mark x. 1.*

[M.] **A**ND it came to pass, that when *Jesus* had finished these Sayings, he departed from *Galilee*: [Mr.] and he arose from thence, and cometh into the Coasts of *Judea*, by the farther side of *Jordan*; [M.] and great Multitudes followed him, and he HEALED them there: [Mr.] And the People resort unto him again; and as he was wont, he taught them again. And the Pharisees came to him, and asked him, [M.] tempting him, and saying unto him, Is it lawful for a Man to put away his Wife for every Cause? [Mr.] And he answered and said unto them,

What

What did *Moses* command you? [*M.*] And he answered and said unto them, Have ye not read, that he which made them at the Beginning, made

them (a) Male and Female? and said, For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife: and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath joined together, let not Man put asunder. They say

(a) *Gen. ii. 23.* And *Adam* said, This is now Bone of my Bones, and Flesh of my Flesh: she shall be called WOMAN, because she was taken out of Man.

24. Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife: and they shall be one Flesh.

See the References against *Mat.* v. 31. pag. 72.

unto him, Why did *Moses* then command to give a Writing of Divorcement, and to put her away? [*Mr.*] And *Jesus* answered and said unto them, For the hardness of your Heart he wrote you this Precept, and [*M.*] suffered you to put away your Wives; [*Mr.*] but from the Beginning of the Creation [*M.*] it was not so, but [*Mr.*] God made them Male and Female. For this Cause shall a Man leave his Father and Mother, and cleave to his Wife, and they twain shall be one Flesh: so then they are no more twain, but one Flesh. What therefore God hath joined together, let not Man put asunder. [*M.*] And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery; and who so marieth her which is put away, doth commit Adultery. [*Mr.*] And in the House, his Disciples asked him again of the same Matter. And he saith unto them, Whosoever shall put away his Wife, and marry another, committeth Adultery against her. And if a Woman shall put away her Husband, and be married to another, she committeth Adultery. [*M.*] His Disciples say unto him, If the Case of the Man be so with his Wife, it is not good to marry. But he said unto them, All Men cannot receive this Saying, save they to whom it is given.



*In the House of a Pharisee, Mary Magdalen anoints CHRIST'S Feet, and washeth them with her Tears.*

**Luke** **A**ND one of the Pharisees desired him that he vii. 36. would eat with him. And he went into the Pharisee's House, and sat down to Meat.

37. And behold, a Woman in the City, which was a Sinner, when she knew that *Jesus* sat at Meat in the Pharisee's House, brought an alabaster Box of Ointment,

38. And stood at his Feet behind him weeping, and began to wash his Feet with Tears, and did wipe them with the Hairs of her Head, and kissed his Feet, and anointed them with the Ointment.

39. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This Man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him: for she is a Sinner.

40. And *Jesus* answering, said unto him, *Simon*, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain CREDITOR which had two DEBTORS: the one owed him five hundred Pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will (a) LOVE him most?

43. *Simon* answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the Woman, and said unto *Simon*, Seest thou this Woman? I entred into thine House, thou gavest me no Water for my Feet: but she hath washed my Feet with Tears, and wiped them with the Hairs of her Head.

45. Thou gavest me no KISS: but this Woman, since the Time I came in, hath not ceased to KISS my FEET.

46. Mine

(a) 2 Cor. v. 14. For the LOVE of *Christ* constraineth us, because we thus judge, that if one DIED for all, then were all DEAD.

1 Pet. i. 8. Whom having not seen, ye LOVE; in whom though now ye see him not, yet BELIEVING, ye rejoice with Joy unspeakable, and full of Glory.

46. Mine Head with Oil thou didst not anoint: but this Woman hath anointed my Feet with Ointment.

47. Wherefore I say unto thee, Her SINS, which are many, are FORGIVEN; for she \* LOVED much: but to whom little is forgiven, the same LOVETH little. \* See Pages 97, 98. Of the Love of God.

48. And he said unto her, Thy SINS are FORGIVEN.

49. And they that sat at Meat with him, began to say within themselves, Who is this that FORGIVETH SINS also?

50. And he saith unto the Woman, Thy FAITH hath SAVED thee; go in Peace.

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*CHRIST being asked whether but few should be saved, commands all to strive to enter in at the strait Gate; and describes the Doom of all formal Professors.*

*Luke* AND he went thro' xiii. 22. the Cities and Villages, teaching and journeying towards Jerusalem.

23. Then said one unto him, Lord, are there FEW that be SAVED? And he said unto them,

24. STRIVE TO ENTER in at the (a) STRAIT GATE: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the Master of the House is risen up, and hath shut to the Door, and ye begin to stand without, and to knock at the Door, saying, (b) Lord, Lord, OPEN unto us; and he shall

an-

*Of the Spiritual Warfare.*

(a) *Job*. TAKE good HEED xxiii. 11. therefore unto yourselves, that ye LOVE the Lord your God.

*Psalms* iv. 4. Stand in AWE, and SIN not: commune with your own Heart upon your Bed, and be still.

*Pf.* xxxix. 1. I said I will TAKE HEED to my Ways, that I sin not with my Tongue: I will keep my Mouth with a Bridle, while the Wicked is before me.

*Pf.* cxix. 9. Wherewith shall a young Man cleanse his Way? by TAKING HEED thereto according to thy Word.

(b) *Job* xxvii. 8. For what is the HOPE of the HYPOCRITE, though he hath gained, when God taketh away his Soul?

9. Will God hear his CRY when Trouble cometh upon him?

*Pf.* xcv. 10. Forty Years long was I grieved with this Generation, and said,

answer and say unto you, I know you not whence you are.

26. Then shall ye begin to say, We have EATEN and DRUNK in thy Presence, and thou hast taught in our Streets.

27. But he shall say, I tell you, I know you not whence you are; DEPART from me, all ye Workers of INIQUITY.

28. There shall be WEEPING and GNASHING of TEETH, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the KINGDOM of God, and you yourselves thrust out.

29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the KINGDOM of God.

30. And behold, there are last which shall be first, and there are first which shall be last.

31. The same Day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32. And he said unto them, Go ye and tell that Fox, Behold, I cast out DEVILS, and I do CURES to-day and to-morrow, and the THIRD Day I shall be PERFECTED.

33. Nevertheless, I must walk to-day and to-morrow, and the Day following: for it cannot be that a Prophet PERISH out of Jerusalem.

said, It is a People that do HATE in their Heart, and they have not known my Ways.

11. Unto whom I sware in my Wrath, that they should not ENTER into my Rest.

Pf. xviii. 41. They cried, but there was none to SAVE them: even unto the Lord, but he answered them not.

Pf. cxv. 4. Do good, O Lord, unto those that be good, and to them that are upright in their Hearts.

5. As for such as turn aside unto their CROOKED WAYS, the Lord shall LEAD them forth with the Workers of INIQUITY: but Peace shall be upon Israel.

Prov. v. 21. For the WAYS of Man are before the EYES of the Lord, and he pondereth all his Goings.

Chap. xvi. 2. All the WAYS of a Man are clean in his own EYES: but the Lord weigheth the SPIRITS.

Nai. xxix. 13. Wherefore the Lord said, Forasmuch as this People draw near me with their MOUTH, and with their Lips do honour me, but have removed their HEART far from me, and their FEAR towards me is taught by the Precept of Men:

Chap. lvi. 1. Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgressions, and the House of Jacob their Sins.

2. Yet they seek me daily, and delights to KNOW my WAYS, as a Nation that did Righteousness, and forsook not the Ordinance of their God: They ask of me the Ordinances of JUSTICE: they take delight in APPROACHING to God.

Jer. xii. 3. Thus saith the Lord of Hosts, the God of Israel, Amend your WAYS and your Doings, and I will cause you to dwell in this Place.

4. TRUST ye not in lying Words, saying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are these.

8. Behold ye TRUST in LYING WORDS that cannot profit.

9. Will ye STEAL, Murder, and commit

commit Adultery, and swear falsly, and burn Incense unto *Baal*, and walk after other Gods, whom ye know not;

10. And come and stand before me in this House, which is called by my Name, and say, We are delivered to do all these ABOMINATIONS?

Chap. xi. 20. But, O Lord of Hosts, who JUDGEST RIGHTEOUSLY, that TRIEST the Reins and the Heart, let me see thy Vengeance on them; for unto thee have I revealed my Cause.

*Ezek.* xxxiii. 30. Also thou son of Man, the Children of thy People still are talking against thee by the Walls, and in the Doors of the Houses, and speak one to another, every one to his Brother, saying, Come, I pray you, and hear what is the WORD that cometh forth from the Lord.

31. And they come unto thee as thy People cometh, and they sit before thee as my People, and they HEAR thy Words, but they will not do them: for with their Mouth they shew much LOVE, but their Heart goeth after their COVETOUSNESS.

1 *Cor.* iv. 20. For the KINGDOM of GOD is not in WORD, but in POWER.

Chap. xiii. 1. Though I speak with the Tongues of Men and of Angels, and have not CHARITY, I am become as sounding Brass, or a tinkling Cymbal.

2. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no CHARITY, I am nothing.

3. And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have not CHARITY, it profiteth me nothing.

*Gal.* vi. 3. For if a Man think himself to be SOMETHING, when he is NOTHING, he deceiveth himself.

2 *Tim.* iii. 5. Having a FORM of GODLINESS, but denying the Power thereof: from such turn away.

*Titus* i. 16. They PROFESS that they KNOW God; but in Works they DENY him, being abominable and disobedient, and unto every good Work reprobate.

*Rev.* iii. 14. And unto the Angel of the Church of the *Laodiceans*, write, These Things saith the AMEN, the faithful and true Witness, the Beginning of the Creation of God;

15. I know thy Works, that thou art neither COLD nor HOT: I would thou wert cold or hot.

16. So then because thou art LUKE-WARM, and neither cold nor hot, I will spue thee out of my Mouth:

17. Because thou sayst, I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

*Prov.* iv. 23. KEEP thy HEART with all Diligence: for out of it are the Issues of LIFE.

2 *Cor.* v. 9. Wherefore we LABOUR, that whether present, or absent, we may be accepted of him.

Chap. x. 3. For though we walk in the Flesh, we do not WAR after the FLESH:

4. (For the Weapons of our WARFARE are not CARNAL, but MIGHTY through God to the PULLING down of STRONG-HOLDS)

5. CASTING down IMAGINATIONS, and every high Thing that exalteth itself against the KNOWLEDGE of God, and bringing into CAPTIVITY every THOUGHT to the Obedience of *Christ*.

*Ephes.* v. 15. See then that ye walk CIRCUMSPECTLY, not as Fools, but as Wise.

Chap. vi. 10. Finally, my Brethren, be **STRONG** in the Lord, and in the Power of his **MIGHT**.

11. Put on the whole **ARMOUR** of God, that ye may be able to stand against the Wiles of the Devil.

12. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in High Places :

13. Wherefore take unto you the whole **ARMOUR** of God, that ye may be able to withstand in the **EVIL** Day, and having done all, to stand.

*Phil. ii. 12.* Work out your own **SALVATION** with Fear and Trembling.

13. For it is God which-worketh in you, both to **WILL** and to **DO** of his good Pleasure.

*2 Tim. ii. 3.* Thou therefore endure **HARDNESS**, as a good **SOLDIER** of *Jesus Christ*.

4. No Man that warreth, entangleth himself with the Affairs of this Life; that he may please him who hath chosen him to be a Soldier.

*1 Cor. ix. 24.* Know ye not that they which **RUN** in a **RACE**, run all, but one receiveth the **PRIZE**? so run, that ye may **OBTAIN**.

25. And every Man that **STRIVETH** for the Mastery, is temperate in all things: Now they do it to obtain a corruptible **CROWN**, but we an incorruptible.

26. I therefore so **RUN**, not as uncertainly: so **FIGHT** I, not as one that beatech the Air :

27. But I keep under my **BODY**, and bring it into **SUBJECTION**: lest that by any means, when I have preached to others, I myself should be a **CAST-AWAY**.

*Heb. iv. 11.* Let us labour therefore to enter into that Rest, lest any Man **FALL** after the same Example of Unbelief.

Chap. vi. 12. Be not **SLOTHFUL**, but Followers of them, who through Faith and Patience inherit the Promises.

Chap. xii. 1. Wherefore seeing we also are compassed about with so great a **CLOUD** of Witnesses, let us lay aside every **WEIGHT**, and the **SIN** which doth so easily beset us, and let us **RUN** with **PATIENCE** the **RACE** that is set before us,

2. Looking unto *Jesus*, the Author and Finisher of our **FAITH**; who for the **JOY** that was set before him, endured the **CROSS**, despising the **SHAME**, and is set down at the right Hand of the Throne of God.

3. For consider him that endured such **CONTRADICTION** of **SINNERS** against himself, lest ye be wearied, and **FAINT** in your Minds.

*1 Pet. iv. 18.* And if the Righteous scarcely be **SAVED**, where shall the **UNGODLY** and the **SINNER** appear?

*2 Pet. i. 10.* Wherefore the rather, Brethren, give Diligence to make your **CALLING** and **ELECTION** sure: for if ye do these Things, ye shall never **FALL**:

11. For so an Entrance shall be ministered unto you abundantly, into the everlasting **KINGDOM** of our Lord and Saviour *Jesus Christ*.

*Rev. xxi. 7.* He that **OVERCOMETH** shall **INHERIT** all things, and I will be his God, and he shall be my Son.





*The great Sin of Impenitency, and Unbelief; and the severe Judgments denounced against them.*

*John* **FOR** GOD so LOVED the World, that he gave his ONLY begotten SON, that whosoever BELIEVETH in him, should not PERISH, but have everlasting LIFE.

17. For God sent not his SON into the World to CONDEMN the World; but that the World thro' him might be SAVED.

18. He that BELIEVETH on him, is not CONDEMNED: but he that believeth not, is condemned already, because he hath not believed in the Name of the ONLY begotten SON of GOD.

19. And this is the CONDEMNATION, that LIGHT is come into the World, and Men loved DARKNESS rather than LIGHT, because their Deeds were evil.

20. For every one that doth EVIL, hateth the LIGHT, neither cometh to the LIGHT, lest his Deeds should be REPROVED.

*Matt.* xi. 20. Then began he to upbraid the Cities wherein most of his mighty Works were done, because they repented not.

21. Wo unto thee, *Chorazin,*

*As* **B**EWARE therefore, lest that come upon you, which is spoken of in the PROPHETS,

41. Behold, ye Despisers, and wonder, and PERISH: for I work a Work in your Days, a Work which you shall in no wise BELIEVE, though a Man declare it unto you.

*Rom.* i. 18. For the WRATH of God is revealed from Heaven against all UNGOODLINESS, and Unrighteousness of Men, who hold the TRUTH in Unrighteousness.

*Rom.* x. 13. For whosoever shall call upon the Name of the Lord, shall be SAVED.

14. How then shall they call on him in whom they have not BELIEVED?

*Chap.* xi. 20. Because of Unbelief they were BROKEN off, and thou STANDEST by FAITH. Be not HIGH-MINDED, but FEAR.

21. For if God spared not the natural Branches, take heed lest he also spare not thee.

*Chap.* ii. 1. Therefore thou art inexcusable, O Man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things.

2. But we are sure that the Judgment of God is according to Truth, against them which commit such things.

3. And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the JUDGMENT of God?

4. Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?

5. But after thy hardness and impenitent

zin, wo unto thee, *Bethsaida* : for if the mighty Works which were done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes.

22. But I say unto you, It shall be more tolerable for *Tyre* and *Sidon* at the Day of Judgment, than for you.

23. And thou, *Caper-naum*, which art exalted unto Heaven, shall be brought down to Hell : for if the mighty Works which have been done in thee, had been done in *Sodom*, it would have remained until this Day.

24. But I say unto you, that it shall be more tolerable for the Land of *Sodom* in the Day of Judgment, than for thee.

*Matt. xii. 38.* Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a Sign from thee.

39. But he answered and said to them, An evil and adulterous Generation seeketh after a Sign, and there shall no Sign be given to it, but the Sign of the Prophet *Jonas*.

40. For as *Jonas* was three Days and three Nights in the Whale's Belly : so shall the Son of Man be three Days and three Nights in the Heart of the Earth.

41. The Men of *Nineveh* shall rise in Judgment with this

penitent heart, treasureth up unto thy self Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God ;

6. Who will render to every Man according to his Deeds :

7. To them, who by patient continuance in well doing, seek for Glory, and Honour, and Immortality ; Eternal LIFE :

8. But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness, INDIGNATION, and WRATH ;

9. TRIBULATION and ANGUISH upon every Soul of Man that doth Evil.

10. But Glory, Honour, and Peace to every Man that worketh Good ; to the *Jew* first, and also to the *Gentile*.

11. For there is no respect of Persons with God.

2 *Thess. i. 7.* The Lord *Jesus* shall be revealed from Heaven, with his mighty Angels,

8. In flaming Fire, taking Vengeance on them that know not God, and that obey not the GOSPEL of our Lord *Jesus Christ* :

9. Who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power ;

10. When he shall come to be glorified in his Saints, and to be admired in all them that believe.

*Titus i. 15.* Unto the Pure all Things are pure : but unto them that are defiled and unbelieving, is nothing pure ; but even their Mind and Conscience is defiled.

*Heb. ii. 1.* Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any time we should let them slip.

2. For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward ;

3. How shall we escape if we neglect so great SALVATION, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Chap. iv. 1. Let us therefore fear, lest a PROMISE being left us of entering into his Rest, any of you should

this Generation, and shall condemn it, because they repented at the Preaching of *Jonas*, and behold, a greater than *Jonas* is here.

42. The Queen of the South shall rise up in the Judgment with this Generation, and shall condemn it: for she came from the uttermost Parts of the Earth to hear the Wisdom of *Solomon*, and behold, a greater than *Solomon* is here.

*John* viii. 24. I said therefore unto you, that ye shall DIE in your SINS: for if ye BELIEVE not that I am he, ye shall DIE in your SINS.

Chap. xii. 47. If any Man HEAR my Words, and BELIEVE not, I JUDGE him not: for I came not to judge the World, but to SAVE the World.

48. He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the Word that I have spoken, the same shall judge him in the last Day.

Chap. xvi. 8. And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment:

9. Of SIN, because they BELIEVE not on me.

*Luke* xiii. 1. There were present at that Season some that told him of the *Galileans*, whose Blood *Pilate* had mingled with their Sacrifices.

2. And *Jesus* answering, said

should seem to come short of it.

2. For unto us was the Gospel preached as well as unto them: but the Word preached did not profit them, not being mixed with FAITH in them that heard it.

11. Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief.

12. For the Word of God is quick and powerful, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the Thoughts and Intents of the Heart.

Chap. iii. 12. Take heed, Brethren, lest there be in any of you an EVIL HEART of Unbelief, in departing from the LIVING GOD.

17. But with whom was he grieved forty Years? was it not with them that had sinned, whose Carcasses fell in the Wilderness?

18. And to whom sware he that they should not enter into his REST, but to them that believed not?

19. So we see that they could not enter in, because of Unbelief.

Chap. x. 26. For if we sin WILLFULLY, after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for SINS,

27. But a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.

28. He that despised *Moses* Law, DIED without Mercy, under two or three Witnesses:

29. Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath TRODEN under foot the SON of GOD, and hath counted the BLOOD of the COVENANT wherewith he was sanctified, an unholy Thing, and hath done Despite unto the SPIRIT of GRACE?

Chap. xii. 25. See that ye refuse not him that speaketh: For if they escaped not, who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.

1 *Pet.* iv. 18. And if the Righteous scarcely be SAVED, where shall the Ungodly and Sinner appear?

Rev.

**CHRIST** *instructs those that come to him,  
to persevere in their Duty, and care-  
fully avoid all Delays.*

*Luke* **AND** it came to  
ix. 57. **A** pafs that as they  
went in the Way, a certain  
Man, [*M. a Scribe*] faid un-  
to him, Lord, I will follow  
thee whithersoever thou goest.

58. And *Jesus* faid unto  
him, (a) Foxes have Holes,  
and Birds of the Air have  
Nests, but the Son of Man  
hath not where to lay his  
Head.

59. And he faid unto an-  
other, Follow me: But he  
faid, Lord, suffer me first to  
go and bury my Father.

60. *Jesus* faid unto him,  
let the Dead bury the Dead;  
but go thou and preach the  
KINGDOM of GOD.

61. And another also faid,  
Lord, I will follow thee: but  
let me first go bid them fare-  
well which are at home at my  
House.

62. And (b) *Jesus* faid  
unto him, No Man having  
put his Hand to the Plough,  
and looking back, is fit for  
the KINGDOM of GOD.

Lord, and I spake unto you, rising up early, and speaking, but ye heard  
not; and I called you, but ye answered not.

*Hosea* xii. 6. Therefore **TURN** then to thy GOD, keep **MERCY** and  
**JUDGMENT**, and **WAIT** on thy GOD continually.

*Acts* xi. 22. And they sent forth *Barnabas*, that he should go as far as  
*Antioch*.

23. Who when he came, and had seen the **GRACE** of GOD, was glad,  
and

(a) 2 *Cor.* **FOR** ye know the  
viii. 9. **GRACE** of our  
Lord *Jesus Christ*, that though he  
was **RICH**, yet for your sakes he  
became **POOR**, that ye through his  
Poverty might be rich.

(b) *Psalms* cxix. 32. I will run  
the **WAY** of thy **COMMANDMENTS**,  
when thou shalt enlarge my Heart.  
37. Turn away mine Eyes from  
beholding **VANITY**: and quicken  
thou me in thy **WAY**.

60. I made haste, and delayed not  
to keep thy **COMMANDMENTS**.

*Pf.* cxxv. 5. As for such as turn  
aside unto their **CROOKED WAYS**,  
the Lord shall lead them forth with  
the **WORKERS of INIQUITY**: but  
Peace shall be upon *Israel*.

*Prov.* i. 22. How long, ye sim-  
ple ones, will ye love Simplicity?  
and the **SCORNERS** delight in their  
Scorning, and **FOOLS** have Know-  
ledge?

*Chap.* xiv. 16. A wise Man fear-  
eth, and departeth from **EVIL**: but  
the Fool rageth, and is confident.

*Chap.* xxvii. 1. Boast not thy self  
of to-morrow; for thou knowest  
not what a Day may bring forth.

*Ecclesi.* ix. 10. Whatsoever thy  
Hand findeth to do, do it with thy  
Might; for there is no Work, nor  
Device, nor Knowledge, nor Wis-  
dom in the Grave whither thou  
goest.

*Isaiah* lv. 6. **SEEK** ye the Lord  
while he may be found, **CALL** ye  
upon him while he is near.

*Jer.* vii. 13. And now, because ye  
have done all these Works, saith the

and exhorted them all, that with Purpose of Heart they would CLEAVE unto the Lord.

*Rom. xiii. 11.* And that, knowing the Time, that now it is high time to awake out of Sleep: for now is our SALVATION nearer than when we believed.

12. The NIGHT is far spent, the DAY is at hand: let us therefore cast off the Works of DARKNESS, and let us put on the Armour of LIGHT.

1 *Cor. vii. 29.* But this I say, Brethren, the Time is short.

31. They that use this World, should not abuse it: for the Fashion of this World passeth away.

1 *Cor. ix. 24.* Know ye not that they which RUN in a RACE, run all, but one receiveth the PRIZE? so run, that ye may OBTAIN.

25. And every Man that STRIVETH for the Mastery, is temperate in all things: Now they do it to obtain a corruptible CROWN, but we an incorruptible.

Chap. xvi. 13. Watch ye, stand fast in the FAITH, quit you like Men, be strong.

2 *Cor. vi. 2.* For he saith, I have heard thee in a Time accepted, and in the Day of SALVATION have I succoured thee: behold, now is the accepted Time; behold, now is the DAY of SALVATION.

*Gal. vi. 9.* And let us not be weary in well doing: for in due Season we shall reap, if we FAINT not.

1 *Theff. iv. 1.* Furthermore then we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk, and to please God, so ye would abound more and more.

2 *Tim. iii. 14.* But continue thou in the Things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them.

15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto SALVATION, through FAITH which is in Christ Jesus.

*Heb. ii. 1.* Therefore we ought to give the more earnest Heed to the Things which we have heard, lest at any time we should let them slip.

2. For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward;

3. How shall we escape if we neglect so great SALVATION, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Chap. iii. 7. Wherefore as the HOLY GHOST saith, To DAY, if ye will hear his VOICE,

8. Harden not your Hearts, as in the PROVOCATION, in the Day of TEMPTATION in the Wilderness:

9. When your Fathers tempted me, proved me, and saw my Works forty Years.

10. Wherefore I was grieved with that Generation, and said, They do alway err in their Heart; and they have not known my ways.

Chap. vi. 11. And we desire that every one of you do shew the same Diligence to the full Assurance of HOPE unto the End:

12. That ye be not SLOTHFUL, but Followers of them, who through Faith and Patience inherit the Promises.

Chap. x. 38. Now the JUST shall live by FAITH: but if any Man draw back, my Soul shall have no Pleasure in him.

39. But we are not of them who draw back unto PERDITION; but of them that believe, to the SAVING of the SOUL.

Chap. xii. 1. Wherefore seeing we also are compassed about with so great a CLOUD of Witnesses, let us lay aside every WEIGHT, and the SIN which doth so easily beset us, and let us RUN with PATIENCE the RACE that is set before us,

2. Looking unto *Jesus*, the Author and Finisher of our FAITH; who for the Joy that was set before him, endured the CROSS, despising the SHAME, and is set down at the right Hand of the Throne of GOD.

2 *John* 8. Look to your selves, that we lose not those Things which we have wrought, but that we receive a full Reward.

9. Whosoever transgresseth, and abideth not in the DOCTRINE of *Christ*, hath not GOD: he that abideth in the Doctrine of *Christ*, he hath both the Father and the Son.



*How hard it is for them that trust in Riches, to enter into the Kingdom of God.*

*Matt.* xix. 16. *Mark* x. 17. *Luke* xviii. 18.

[*M.*] **A**ND behold, [*Mr.*] when he was gone forth into the Way, there came running a certain Ruler, [*Mr.*] and kneeled to him, and asked him, [*M.*] and said unto him, [*L.*] saying, Good Master, [*M.*] what good Thing shall I do, that I may [*Mr.*] INHERIT ETERNAL LIFE? And *Jesus* said unto him, Why callest thou me good? there is none good but one, that is GOD: [*M.*] But if thou wilt enter into LIFE, keep the COMMANDMENTS. He saith unto him, Which? *Jesus* said, [*Mr.*] Thou knowest the COMMANDMENTS. Do not commit Adultery; Do not kill; Do not steal; Do not bear false Witness; Defraud not; Honour thy Father [*M.*] and thy Mother: and, Thou shalt LOVE thy NEIGHBOUR as thy self. [*L.*] And he, [*M.*] the young Man saith unto him, [*Mr.*] Master, [*M.*] All these Things have I kept from my Youth up: What lack I yet? [*L.*] Now when *Jesus* heard these Things, [*Mr.*] then beholding him, he loved him. [*M.*] And *Jesus* said unto him, [*L.*] Yet lackest thou one thing: [*M.*] If thou wilt be perfect, [*Mr.*] go thy way, [*L.*] sell all that thou hast, and distribute unto the Poor, and thou shalt have TREASURE in HEAVEN; and come [*Mr.*] take up thy CROSS, and follow me. [*M.*] But when the young Man heard that Saying, [*L.*] he was very sorrowful, [*Mr.*] and sad at that Saying, and [*M.*] went away sorrowful, [*L.*] for he was very RICH; [*M.*] for

for he had GREAT POSSESSIONS. [L.] And when Jesus saw that he was very sorrowful; [Mr.] and Jesus, when he had looked round about, [L.] he said [Mr.] unto his Disciples, How hardly shall they that have (a) RICHES enter into the KINGDOM of GOD! [M.] Verily I say unto you, that a RICH Man shall hardly enter into the KINGDOM of HEAVEN. [Mr.] And the Disciples were astonished at his Words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in RICHES to enter into the KINGDOM of GOD! [M.] And again I say unto you, It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the KINGDOM of GOD. When his Disciples heard it, they were exceedingly amazed, [L.] and they that heard it, said [Mr.] among themselves, [L.] Who then can be SAVED? [Mr.] And Jesus looking upon them, saith [M.] unto them, With Men this is impossible, [Mr.] but not with God; for [M.] all Things [L.] which are impossible with Men, are possible with God.

[Mr.] And [M.] then answered Peter and said unto him, Behold, we have forsaken all, and followed thee, what shall we have therefore? [Mr.] And Jesus answered and

(a) Job xxvii. 8. For what is the Hope of the HYPOCRITE, though he hath GAINED, when God taketh away his SOUL?

9. Will God hear his Cry when Trouble cometh upon him?

Chap. xxxi. 24. If I have made GOLD my HOPE, or have said to the fine Gold, thou art my CONFIDENCE:

25. If I rejoiced because my WEALTH was great, and because mine Hand had gotten much:

28. This also were an INIQUITY to be punished by the Judge: for I should have denied the God that is above.

Psalms xxxvii. 35. I have seen the Wicked in great POWER, and spreading himself like a green Bay-tree.

36. Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.

Pf. xlix. 6. They that TRUST in their WEALTH, and BOAST themselves in the Multitude of their RICHES:

7. None of them can by any Means redeem his Brother, nor give to God a Ransom for him.

11. Their inward Thought is, that their House shall continue for ever, and their Dwelling-Places to all Generations; they call their Lands after their own Names.

12. Nevertheless, Man being in Honour, abideth not: he is like the BEASTS that perish.

Pf. lii. 7. Lo, this is the Man that made not God his Strength: but trusted in the Abundance of his RICHES, and strengthened himself in his Wickedness.

Pf. lxii. 10. Trust not in Oppression, and become not vain in Robbery: if RICHES increase, set not your HEART upon them.

Pf. cxix. 36. Incline my Heart unto thy Testimonies, and not to COVETOUSNESS.

Prov. xi. 4. RICHES profit not in the Day of WRATH: but Righteousness delivereth from DEATH.

Chap. xv. 16. Better is little with the Fear of the Lord, than great Treasure and trouble therewith.

and said [M.] unto them, Verily I say unto you, that ye which have followed me in the Regeneration, when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel*. And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my Name's sake, shall receive an hundred fold, and shall inherit everlasting Life. [Mr.] Verily I say unto you, [L.] that [Mr.] there is no Man that hath left House, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my sake and the Gospel's, and [L.] for the Kingdom of God's sake; [Mr.] but he shall receive [L.] manifold more [Mr.] now in this Time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with Persecutions; and in the World to come **ETERNAL LIFE**. But many that are first shall be last, and the last first.

son of me in my Bonds, knowing in your selves that ye have in Heaven a better and an enduring Substance.

Chap. xi. 24. By Faith *Moses* when he was come to Years, refused to be called the Son of *Pharaoh's* Daughter;

25. Choosing rather to suffer **AFFLICTION** with the People of **GOD**, than to enjoy the Pleasure of **SIN** for a Season;

26. Esteeming the **REPROACH** of *Christ* greater **RICHES** than the Treasures in *Egypt*: for he had respect unto the Recompence of the Reward.

*James* ii. 5. Hearken, my beloved Brethren, Hath not **GOD** chosen the **POOR** of this World, **RICH** in **FAITH**, and **HEIRS** of the **KINGDOM** which he hath promised to them that love him?

Chap. xviii. 11. The rich Man's **WEALTH** is his strong City, and as an high Wall in his own Conceit.

Chap. xxiii. 4. Labour not to be **RICH**: Cease from thine own **WISDOM**.

5. Wilt thou set thine **EYES** upon that which is not? For **RICHES** certainly make themselves Wings, they fly away as an Eagle towards Heaven.

*Jer.* ix. 23. Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches.

*Ezek.* vii. 19. They shall cast their Silver in the Streets, and their Gold shall be removed: Their Silver and their Gold shall not be able to deliver them in the Day of the **WRATH** of the Lord.

*Rom.* viii. 13. For if ye **LIVE** after the **FLESH**, ye shall **DIE**: but if ye through the **SPIRIT** do **MORTIFY** the Deeds of the Body, ye shall **LIVE**.

*1 Tim.* vi. 6. **GODLINESS** with Contentment is great **GAIN**.

7. For we brought nothing into this World, and it is certain we can carry **NOTHING** out.

8. And having **FOOD** and **RAIMENT**, let us be therewith content.

9. But they that will be **RICH**, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.

10. For the **LOVE** of **MONEY** is the **ROOT** of all **EVIL**: which while some covered after, they have erred from the Faith, and pierced themselves through with many Sorrows.

*Neb.* x. 34. For ye had Compassion on me in my Bonds, knowing in your selves that ye have in Heaven



1 John ii. 15. Love not the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him.

16. For all that is in the World, the LUST of the FLESH, and the LUST of the EYES, and the PRIDE of LIFE, is not of the Father, but is of the World.

17. And the WORLD passeth away, and the LUST thereof : but he that doth the Will of GOD, abideth for ever.

See the References pag. 79. *Of Heavenly-mindedness, and against Carousness.*

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*Of avoiding Offences. Forgiveness of  
Trespases. Of the Power of Faith ;  
and the Efficacy of Prayer.*

**L**uke THEN said he unto the Disciples, It is impossible but that Offences will come : but wo unto him through whom they come.

2. It were better for him that a Millstone were hanged about his Neck, and he cast into the Sea, than that he should offend one of these little ones.

3. Take (a) heed to your selves: If thy Brother trespass against thee, rebuke him ; and if he repent, forgive him.

4. And if he trespass against thee seven times in a Day, and seven times in a Day turn again to thee, saying, I repent ; thou shalt forgive him.

5. And the Apostles said unto the Lord, INCREASE our FAITH.

6. And the Lord said, If ye had FAITH as a Grain of Mustard-seed, ye might say unto this Sycamine Tree, Be thou plucked up by the Root, and be thou planted in the Sea, and it should obey you.

7. But

(a) *Prov. xx. 12.* Say not thou, I will recompense EVIL, but WAIT on the Lord, and he shall save thee.

*Chap. xxiv. 29.* Say not, I will do so to him as he hath done to me : I will render to the Man according to his Work.

*Rom. xiv. 1.* Him that is weak in the FAITH receive you, but not to doubtful Disputations.

10. But why dost thou judge thy Brother ? or why dost thou set at nought thy Brother ? for we shall all stand before the JUDGMENT-seat of Christ.

12. So then every one of us shall give Account of himself to GOD.

13. Let us not therefore judge one another any more: But judge this rather, that no Man put a STUMBLING-BLOCK, or an Occasion to FALL, in his Brother's way.

14. I know and am persuaded by the Lord Jesus, that there is nothing UNCLEAN of itself : but to him

7. But which of you having a Servant plowing or feeding Cattle, will say unto him by and by, when he is come from the Field, Go, and sit down to Meat?

8. And will not rather say unto him, Make ready where-with I may sup, and gird thy self, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that Servant, because he did the Things that were commanded him? I trow not.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable Servants: we have done that which was our Duty to do.

*Matt. xviii. 15.* Moreover, if thy Brother shall TRESPASS against thee, go and tell him his Fault between him and thee alone: if he shall hear thee, thou hast gained thy Brother.

16. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witnesses every Word may be established.

17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an Heathen Man and a Publican.

18. Verily I say unto you, Whatsoever ye shall BIND ON EARTH, shall be bound in HEAVEN: and whatsoever ye shall LOOSE ON EARTH, shall be LOOSED IN HEAVEN.

19. Again, \* I say unto you, that if two of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven.

him that esteemeth any thing to be unclean, to him it is unclean.

15. But if thy Brother be grieved with thy Meat, now walkest thou not CHARITABLY. Destroy not him with thy Meat, for whom Christ died.

19. Let us therefore follow after the Things which make for PEACE, and Things wherewith one may EDIFY another.

1 Cor. iv. 12. And labour, working with our own Hands: Being reviled, we bless: being persecuted, we suffer it.

1 Thess. v. 15. See that none render EVIL for EVIL unto any Man: but ever follow that which is GOOD, both among your selves and to all Men.

*See the Reference pag. 74. 75.*

\* See the Nature and Efficacy of PRAYER, in the Harmony of the PSALMS, pag. lxiii.

20. For where two or three are gathered together in my Name, there am I in the midst of them.

21. Then came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I FORGIVE him? till seven times?

22. Jesus

22. *Jesus* saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23. Therefore is the Kingdom of Heaven likened unto a certain King, which would take account of his Servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand Talents.

25. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his Wife and Children, and all that he had, and Payment to be made.

26. The Servant therefore fell down, and worshipped him, saying, Lord, have Patience with me, and I will pay thee all.

27. Then the Lord of that Servant was moved with Compassion, and loosed him, and forgave him the Debt.

28. But the same Servant went out, and found one of his fellow Servants which owed him an hundred Pence: and he laid hands on him, and took him by the Throat, saying, Pay me that thou owest.

29. And his fellow Servant fell down at his Feet, and besought him, saying, Have Patience with me, and I will pay thee all.

30. And he would not: but went and cast him into Prison till he should pay the Debt.

31. So when his fellow Servants saw what was done, they were very sorry, and came and told unto their Lord all that was done.

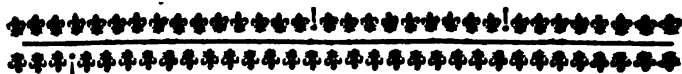
32. Then his Lord, after that he had called him, said unto him, O thou wicked Servant, I FORGAVE thee all that Debt, because thou desiredst me:

33. Shouldst not thou also have had Compassion on thy fellow Servant, even as I had Pity on thee?

34. And his Lord was wroth, and delivered him to the Tormenters, till he should pay all that was due unto him.

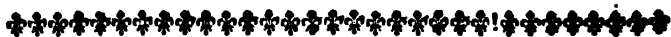
35. So likewise shall my heavenly Father do also unto you, if ye from your Hearts FORGIVE not every one his Brother their TRESPASSES.






## LUKE XII.

1. CHRIST preacheth to his Disciples to avoid Hypocrisy, and Fearfulness in publishing his Doctrine.  
 13. Warneth the People to beware of Covetousness, by the Parable of the rich Man, who set up greater Barns.  
 22. We must not be over careful of earthly Things;  
 31. but seek the Kingdom of God. 33. Give Alms.  
 36. Be ready at a knock to open to our Lord whensoever he cometh. 41. CHRIST'S Ministers are to see to their Charge, 49. and look for Persecution. 54. The People must take this Time of Grace, 58. because it is a fearful thing to die without Reconciliation.



### *Of the Leaven of the Pharisees, which is Hypocrisy.*

Ver. 1.  N the mean time, when there were gathered together an innumerable Multitude of People, insomuch that they trode one upon another, he began to say unto his Disciples first of all, (a) BEWARE ye of the LEAVEN of the Pharisees, which is HYPOCRISY.

(a) *Isaiab* lviii. 1. Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of *Jacob* their SINS.

2. Yet they seek me daily, as a Nation that did Righteousness, and forsook not the ORDINANCE of their GOD.

4. Behold, ye fast for STRIFE and DEBATE, and to smite with the Fist of Wickedness; ye shall not fast as ye do this Day, to make your Voice to be heard on high.

*Jer.* xii. 2. Thou hast planted them, yea, they have taken root: they

they grow, yea, they bring forth Fruit; thou art near in their Mouth, and far from their Reins.

*Micab* iii. 11. The Meads thereof judge for Reward, and the PRIESTS thereof teach for HIRE, and the PROPHETS thereof DIVINE for MONEY: yet will they LEAN upon the Lord, and say, Is not the Lord among us? none EVIL can come upon us.

*Matt.* xv. 7. Ye HYPOCRITES, well did *Esaïas* prophecy of you, saying,

8. This People draweth nigh unto me with their MOUTH, and honoureth me with their LIPS: but their HEART is far from me.

9. But in vain they do WORSHIP me, teaching for Doctrines the COMMANDMENTS of Men.

*Rom.* ii. 17. Behold thou art called a Jew, and reatest in the Law, and makest thy boast of God;

18. And knowest his Will, and approvest the Things that are more excellent, being instructed out of the LAW,

19. And art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darkness,

20. An Instructor of the Foolish, a Teacher of Babes, which haſt the Form of Knowledge, and of the Truth in the LAW.

21. Thou therefore which teachest another, teachest thou not thy self?

23. Thou that makest thy BOAST of the LAW, through breaking the LAW, DISHONOUREST thou GOD?

Chap. x. 1. Brethren, my Heart's Desire and Prayer to God for *Israel* is, that they might be saved.

2. For I bear them record, that they have a Zeal of God, but not according to Knowledge.

3. For they being ignorant of God's RIGHTEOUSNESS, and going about to establish their own RIGHTEOUSNESS, have not submitted themselves unto the RIGHTEOUSNESS of God.

2 *Tim.* iii. 5. Having a Form of Godliness, but denying the Power thereof: from such turn away.

8. Now as *Jannes* and *Jambres* withstood *Moses*, so do these also resist the TRUTH: Men of corrupt Minds, reprobate concerning the FAITH.

*Titus* i. 15. Unto the Pure all Things are pure: but unto them that are defiled and unbelieving, is nothing pure; but even their MIND and CONSCIENCE is defiled.

16. They PROFESS that they know God; but in Works they deny him: being abominable and disobedient, and unto every good Work reprobate.

*Rev.* iii. 14. And unto the Angel of the Church of the *Laodiceans*, write, These things saith the AMEN, the FAITHFUL and TRUE Witness, the Beginning of the Creation of God;

15. I know thy Works, that thou art neither COLD nor HOT: I would thou wert COLD or HOT.

16. So then because thou art LUKEWARM, and neither COLD nor HOT, I will spue thee out of my Mouth.

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17. Because thou sayst, I am rich, and increased with Goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

See the References pag. 189, 190, 191.

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### Of the Divine Omniscience.

Ver. 2. **F**OR (b) there is nothing covered, that shall not be REVEALED; neither HID, that shall not be KNOWN.

3. Therefore whatsoever ye have spoken in DARKNESS, shall be heard in the LIGHT; and that which ye have spoken in the Ear in Closets, shall be proclaimed upon the House-tops.

(b) 1 Sam. ii. 3. The Lord is a God of KNOWLEDGE, and by him ACTIONS are weighed.

Job xxi. 22. Shall any teach God KNOWLEDGE? seeing he judgeth those that are high.

Chap. xxxiv. 21. For his Eyes are upon the WAYS of Man, and he seeth all his GOINGS.

22. There is no Darkness nor shadow of Death, where the Workers of INIQUITY may HIDE themselves.

1 Chron. xxviii. 9. And thou, Solomon my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind: for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

Psal. vii. 9. O let the Wickedness of the Wicked come to an End, but establish the Just: for the righteous God TRIETH the HEARTS and REINS.

Pf. xxxiii. 13. The Lord looketh from Heaven: he BEHOLDETH all the Sons of Men.

14. From the Place of his Habitation he looketh upon all the Inhabitants of the Earth.

15. He fashioneth their HEARTS alike: he considereth all their WORKS.

Pf. xciv. 9. He that planted the EAR, shall he not HEAR? he that formed the EYE, shall he not see?

10. He that chastiseth the Heathen, shall he not correct? He that teacheth Man KNOWLEDGE, shall he not know?

11. The

11. The Lord KNOWETH the THOUGHTS of Man, that they are VANITY.

*Pf.* cxxxix. 1. O Lord, thou hast searched me, and KNOWN me.

2. Thou knowest my down-sitting, and mine up-rising, thou understandest my THOUGHT afar off.

3. Thou compassedst my Path, and my lying down, and art acquainted with all my Ways.

4. For there is not a Word in my Tongue, but lo, O Lord, thou knowest it altogether.

5. Thou hast beset me behind and before, and laid thine Hand upon me.

6. Such KNOWLEDGE is too wonderful for me; it is high, I cannot attain unto it.

*Prov.* xv. 3. The EYES of the Lord are in every Place, beholding the EVIL and the GOOD.

11. Hell and Destruction are before the Lord: how much more then the HEARTS of the Children of Men?

*Jer.* xvi. 17. For mine EYES are upon all their WAYS: they are not HID from my Face, neither is their INIQUITY HID from mine Eyes.

*Chap.* xxiii. 24. Can any HIDE himself in secret Places that I shall not see him? saith the Lord: Do not I fill Heaven and Earth? saith the Lord.

*Acts* xv. 18. KNOWN unto God are all his Works, from the Beginning of the World.

*See the References* pag. 189, 190, 191.

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## To fear God only.

*Ver.* 4. **A**ND I say unto you, my Friends, Be not AFRAID of them that KILL the BODY, and after that, have no more that they can do.

5. But (c) I will forewarn you whom you shall FEAR: FEAR him, which after he hath killed, hath Power to cast into HELL; yea, I say unto you, FEAR him.

(c) *Iosue* i. 6. Be strong and of a good Courage: for unto this People shalt thou divide for an Inheritance the Land which I swore unto their Fathers to give them.

7. Only be thou strong and very courageous, that thou mayst observe to do according to all the Law, which *Moses* my Servant commanded thee: turn not from it to the right Hand or to the left, that thou mayst prosper whithersoever thou goest.

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*Job ix. 1.* Then *Job* answered and said,  
2. I know it is so of a Truth: but how should Man be just with God?

3. If he will contend with him, he cannot answer him one of a thousand.

4. He is wise in Heart, and MIGHTY in Strength: who hath hardened himself against him, and hath prospered?

Chap. xxviii. 28. And unto Man he said, Behold, the FEAR of the Lord, that is WISDOM, and to depart from EVIL, is UNDERSTANDING.

*Pf. iv. 4.* Stand in AWE, and SIN not: commune with your own Heart upon your Bed, and be still.

*Pf. xxv. 12.* What Man is he that FEARETH the Lord? him shall he teach in the way that he shall choose.

13. His Soul shall dwell at ease: and his Seed shall inherit the Earth.

14. The Secret of the Lord is with them that FEAR him: and he will shew them his Covenant.

*Pf. xxxi. 19.* O how great is thy Goodness which thou hast laid up for them that FEAR thee: which thou hast wrought for them that TRUST in thee, before the Sons of Men!

*Pf. xxxiii. 8.* Let all the Earth FEAR the Lord: let all the Inhabitants of the World stand in AWE of him.

18. Behold, the Eye of the Lord is upon them that FEAR him: upon them that hope in his Mercy.

19. To deliver their Soul from Death, and to keep them alive in Famine.

*Pf. xxxiv. 7.* The Angel of the Lord encampeth round about them that FEAR him, and delivereth them.

8. O taste and see that the Lord is good: blessed is the Man that TRUSTETH in him.

9. O FEAR the Lord, ye his Saints: for there is no Want to them that FEAR him.

11. Come ye Children, hearken unto me: I will teach you the FEAR of the Lord.

*Pf. lvi. 4.* In God I will praise his WORD, in God I have put my TRUST, I will not fear what Flesh can do unto me.

*Pf. lxxxv. 9.* Surely his SALVATION is nigh them that FEAR him.

*Pf. lxxxix. 7.* God is greatly to be FEARED in the Assembly of the Saints, and to be had in Reverence of all them that are about him.

*Pf. ciii. 11.* For as the Heaven is high above the Earth, so great is his Mercy toward them that FEAR him.

13. Like as a Father pitieth his Children: so the Lord pitieth them that FEAR him.

17. The Mercy of the Lord is from everlasting to everlasting upon them that FEAR him: and his Righteousness unto Children's Children.



*Pf.* cxviii. 4. Let them now that **FEAR** the Lord say, that his Mercy endureth for ever.

*Pf.* cxlv. 19. He will fulfil the Desire of them that **FEAR** him : he also will hear their **CRY**, and will save them.

*Prov.* i. 7. The **FEAR** of the Lord is the Beginning of Knowledge : but Fools despise Wisdom and Instruction.

*Chap.* xiv. 26. In the **FEAR** of the Lord is strong Confidence ; and his Children shall have a Place of Refuge.

27. The **FEAR** of the Lord is a Fountain of **LIFE**, to depart from the Snares of Death.

*Chap.* xvi. 6. By Mercy and Truth Iniquity is purged : and by the **FEAR** of the Lord, Men depart from Evil.

*Eccles.* xii. 13. Let us hear the Conclusion of the whole Matter, **FEAR** God, and keep his Commandments : for this is the whole Duty of Man.

*Isai.* viii. 12. Fear ye not their **FEAR**, nor be afraid.

13. **SANCTIFY** the Lord of Hosts himself, and let him be your **FEAR**, and let him be your **DREAD**.

*Chap.* xli. 10. Fear thou not, for I am with thee : be not dismayed, for I am thy God : I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right Hand of my Righteousness.

*Chap.* xliii. 1. But now thus saith the Lord that created thee, O *Jacob*, and he that formed thee, O *Israel*, Fear not : for I have redeemed thee, I have called thee by thy Name, thou art mine.

2. When thou passest through the Waters, I will be with thee ; and through the Rivers, they shall not overflow thee : when thou walkest through the Fire, thou shalt not be burnt ; neither shall the Flame kindle upon thee.

*Chap.* li. 7. Hearken unto me, ye that know Righteousness, the People in whose Heart is my **LAW**, **FEAR** ye not the **REPROACH** of Men, neither be ye **AFRAID** of their Revilings.

8. For the Moth shall eat them up like a Garment, and the Worm shall eat them like Wool : but my Righteousness shall be for ever, and my **SALVATION** from Generation to Generation.

12. I, even I am he that **COMFORTETH** you : who art thou that thou shouldst be **AFRAID** of a Man that shall die, and of the Son of Man which shall be made as Grass ?

*Malachi* iv. 2. But unto you that **FEAR** my Name, shall the Sun of Righteousness arise, with Healing in his Wings.

2 *Cor.* vii. 1. Having therefore these **PROMISES** (dearly beloved) let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the **FEAR** of God.

*Heb.* xii. 28. Wherefore we receiving a Kingdom which cannot be moved, let us have **GRACE**, whereby we may serve God acceptably, with Reverence and **GODLY FEAR**.

29. For our God is a consuming Fire.

*Chap.* xiii. 6. So that we may boldly say, The Lord is my Helper, and I will not **FEAR** what Man shall do unto me.

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1 *Pet.* i. 17. And if ye call on the Father, who without respect of Persons judgeth according to every Man's Work, pass the Time of your sojourning here in FEAR.

Chap. viii. 14. But and if ye SUFFER for Righteousness sake, happy are ye: and be not AFRAID of their Terror, neither be troubled:

15. But VANTIFY the Lord God in your Hearts: and be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you, with Meekness and FEAR.

*Rev.* xv. 3. And they sing the Song of *Moses* the Servant of God, and the Song of the LAMB, saying, Great and marvellous are thy Works, Lord God Almighty: just and true are thy Ways, thou KING of SAINTS.

4. Who shall not FEAR thee, O Lord, and GLORIFY thy Name? for thou only art holy: For all Nations shall come and worship before thee; for thy judgments are made MANIFEST.



## Of the Providence of God over all his Creatures.

*Ver.* 6. **A**RE not (d) five Sparrows sold for two Farthings, and not one of them is forgotten before God?

7. But even the very Hairs of your Head are all numbered. Fear not therefore: ye are of more Value than many Sparrows.

(d) *Job* xii. 9. Who knoweth not in all these, that the HAND of the LORD hath wrought this?

10. In whose Hand is the SOUL of every LIVING THING, and the Breath of all Mankind.

Chap. vii. 20. I have SINNED, what shall I do unto thee, O thou PRESERVER of Men?

*Prov.* xx. 24. Man's GOINGS are of the Lord, how can a Man then understand his own WAYS?

*Psal.* i. 10. For every BEAST of the Forest is mine, and the CATTLE upon a thousand Hills.

11. I know all the FOWLS of the Mountains: and the wild BEASTS of the Field are mine.

*Pf.* xxxvi. 9. For with thee is the FOUNTAIN of LIFE: in thy Light shall we see Light.

*Pf.* civ. 12. By them shall the FOWLS of the Heaven have their Habitation, which sing among the Branches.

14. He causeth the GRASS to grow for the Cattle, and HERB for the Service of Man: that he may bring forth FOOD out of the Earth.

21. The young LIONS roar after their Prey, and seek their Meat from God.

24. O Lord, how manifold are thy WORKS! in WISDOM hast thou made them all: the Earth is full of thy Riches.

25. So is this great and wide Sea, wherein are Things creeping innumerable, both small and great Beasts.

26. There go the Ships; there is that Leviathan, whom thou hast made to play therein.

27. These WAIT all upon thee: that thou mayst give them their MEAT in due Season.

28. That thou givest them, they gather: thou openest thine hand, they are filled with GOOD.

*Jer. xxxii. 17.* Ah, Lord God, behold, thou hast made the Heaven and the Earth by thy great Power and stretched out Arm, and there is nothing too hard for thee.

27. Behold, I am the Lord, the GOD of all FLESH: Is there any thing too hard for me?

*AB. xvii. 24.* GOD that made the World, and all things therein, seeing that he is Lord of Heaven Earth, and dwelleth not in Temples made with Hands:

25. Neither is worshipped with Mens Hands, as though he needed any thing; seeing he giveth to all LIFE, and BREATH, and ALL THINGS.



*Not to be ashamed of Christ and his Words,  
but openly to confess him.*

*Ver. 8.* **A**LSO (e) I say unto you, Whosoever shall confess me before Men, him shall the Son of Man also CONFESS before the ANGELS of GOD.

9. But he that DENIETH me before Men, shall be DENIED before the ANGELS of GOD.

(e) *Psal. xxxvii. 19.* They shall not be ASHAMED in the evil Time: and in the Days of Famine they shall be satisfied.

*Pf. cxix. 5.* O that my Ways were directed to keep thy Statutes!

6. Then shall I not be ASHAMED, when I have respect unto all thy Commandments.

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46. I will speak of thy Testimonies also before Kings, and will not be ASHAMED.

*Dan. iii. 16. Shadrach, Meshach, and Abednego* answered and said to the King, O *Nebuchadnezzar*, we are not careful to answer thee in this Matter.

17. If it be so, our GOD whom we serve is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine Hand, O King.

*Matt. x. 32.* Whosoever therefore shall CONFESS me before Men, him will I CONFESS also before my Father which is in Heaven.

33. But whosoever shall DENY me before Men, him will I also DENY before my Father which is in Heaven.

*Mark viii. 38.* Whosoever therefore shall be ASHAMED of me, and of my Words, in this adulterous and SINFUL Generation, of him also shall the Son of Man be ASHAMED, when he cometh in the GLORY of his FATHER with the holy Angels.

*John xii. 42.* Among the chief Rulers also, many believed on him; but because of the Pharisees they did not CONFESS him, lest they should be put out of the Synagogue.

43. For they loved the PRAISE of Men, more than the PRAISE of GOD.

*Rom. i. 16.* For I am not ASHAMED of the GOSPEL of *Christ*: for it is the POWER of GOD unto SALVATION, to every one that believeth; to the *Jew* first, and also to the *Greek*.

17. For therein is the RIGHTEOUSNESS of GOD revealed from FAITH to FAITH: as it is written, The JUST shall live by FAITH.

Chap. x. 8. But what saith it? The WORD is nigh thee, even in thy Mouth and in thy Heart: that is the WORD of FAITH which we preach,

9. That if thou shalt CONFESS with thy Mouth the Lord *Jesus*, and shalt believe in thine Heart, that GOD hath raised him from the Dead, thou shalt be saved.

10. For with the Heart Man BELIEVETH unto Righteousness, and with the Mouth, CONFESSION is made unto SALVATION.

11. For the Scripture saith, Whosoever believeth on him, shall not be ASHAMED.

*Acts v. 28.* Did not we straitly command you, that you should not teach in this Name? And behold, ye have filled *Jerusalem* with your Doctrine, and intend to bring this Man's Blood upon us.

29. Then *Peter* and the other Apostles answered and said, We ought to OBEY God rather than Men.

Chap. xxiv. 14. But this I CONFESS unto thee, that after the Way which they call Heresy, so worship I the God of my Fathers, believing all Things which are written in the LAW and the PROPHETS.

*Phil. ii. 10.* That at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth;

## Christ's Sermon to his Disciples. 241

11. And that every Tongue should CONFESS, that *Jesus Christ* is Lord, to the Glory of God the Father.

2 *Tim.* i. 8. Be not thou therefore ASHAMED of the Testimony of our Lord, nor of me his Prisoner: but be thou Partaker of the AFFLICTIONS of the Gospel, according to the Power of God.

12. For the which Cause I also SUFFER these Things: nevertheless, I am not ASHAMED: for I know whom I have believed, and I am perswaded that he is ABLE to keep that which I have committed unto him against that Day.

Chap. ii. 12. If we SUFFER, we shall also reign with him: if we DENY him, he also will DENY us.

1 *Pet.* iv. 16. Yet if any Man SUFFER as a Christian, let him not be ASHAMED; but let him GLORIFY God on this behalf.

1 *John* iv. 15. Whosoever shall CONFESS that *Jesus* is the Son of God, GOD dwelleth in him, and he in GOD.

*Rev.* ii. 13. I know thy Works, and where thou dwellest, even where SATAN'S Seat is, and thou holdest fast my Name, and hast not DENIED my Faith.

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## *Of the Sin against the Holy Ghost.*

*Ver.* 10. **A**ND whosoever shall SPEAK a WORD against the SON of MAN, it shall be FORGIVEN him: but unto him that BLASPHEMETH against the HOLY GHOST, it shall not be FORGIVEN.

11. And when they bring you unto the Synagogues, and unto Magistrates, and Powers, take ye no Thought how or what thing ye shall answer, or what ye shall say.

12. For the HOLY GHOST shall teach you in the same Hour, what ye ought to say.

13. And one of the Company said unto him, Master, speak to my Brother, that he divide the Inheritance with me.

14. And he said unto him, Man, who made me a JUDGE, or a DIVIDER over you?

15. And he said unto them, \* Take heed, and beware of COVETOUSNESS: for a Man's Life consisteth not in the Abundance of the Things which he possesseth.

I i

16. And

\* See the References pag. 79,—82. *Of Heavenly-mindedness,* and *against Covetousness.*

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16. And he spake a Parable unto them, saying, The Ground of a certain rich Man brought forth plentifully.

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my Fruits?

18. And he said, This will I do: I will pull down my Barns, and build greater; and there will I bestow all my Fruits and my Goods.

19. And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine Ease, eat, drink, and be merry.

20. But God said unto him, Thou Fool, this Night thy Soul shall be required of thee: then whose shall those Things be which thou hast provided?

21. So is he that layeth up TREASURE for himself, and is not RICH towards God.

22. And he said unto his Disciples, Therefore I say unto you, Take no Thought for your Life, what ye shall eat; neither for the Body, what ye shall put on.

23. The Life is more than Meat, and the Body is more than Raiment.

24. Consider the Ravens: for they neither sow nor reap; which neither have Store-house nor Barn; and God feedeth them: How much more are ye better than the Fowls?

25. And which of you with taking Thought, can add to his Stature one Cubit?

26. If ye then be not able to do that Thing which is least, why take ye Thought for the rest?

27. Consider the Lilies, how they grow: They toil not, they spin not: and yet I say unto you, that Solomon in all his Glory was not arrayed like one of these.

28. If then God so clothe the Grass, which is to-day in the Field, and to-morrow is cast into the Oven: how much more will he clothe you, O ye of little FAITH?

29. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful Mind.

30. For all these Things do the Nations of the World seek after: and your Father knoweth that ye have need of these Things.

31. But rather seek ye the KINGDOM of God, and all these Things shall be added unto you.

32. Fear not, little Flock; for it is your Father's good Pleasure to give you the Kingdom.

33. Sell that ye have, and give ALMS: provide your selves Bags which wax not old; a Treasure in the  
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HEAVENS that faileth not ; where no Thief approacheth, neither Moth corrupteth.

34. For where your TREASURE is, there will your Heart be also (f).

(f) *Isai.* lxi. 10. But they REBELLED, and VEXED his Holy Spirit ; therefore he was turned to be their Enemy, and he fought against them.

*Ephes.* iv. 30. And GRIEVE not the HOLY SPIRIT of GOD, whereby ye are sealed unto the Day of Redemption.

*Heb.* x. 16. This is the Covenant that I will make with them after those Days, saith the Lord ; I will put my Laws in their Hearts, and in their Minds will I write them :

17. And their SINS and INIQUITIES will I remember no more ;

18. Now, where REMISSION of these is, there is no more Offering for SIN.

19. Having therefore, Brethren, Boldness to enter into the Holiest by the BLOOD of *Jesus*,

20. By a new and living Way which he hath consecrated for us, through the Vail, that is to say, his Flesh ;

23. Let us hold fast the Profession of our Faith without wavering (for he is FAITHFUL that promised)

24. And let us consider one another to provoke unto LOVE, and to GOOD WORKS :

25. Not forsaking the assembling of our selves together, as the manner of some is ; but EXHORTING one another : and so much the more, as ye see the Day approaching.

26. For if we SIN WILFULLY after that, we have received the Knowledge of the TRUTH, there remaineth no more Sacrifice for SINS,

27. But a certain fearful looking for of JUDGMENT, and fiery INDIGNATION which shall devour the Adversaries.

28. He that despised *Moses* Law, died without Mercy, under two or three Witnesses :

29. Of how much sorer PUNISHMENT, suppose ye, shall he be thought worthy, who hath TRODEN under foot the SON of GOD, and hath counted the BLOOD of the Covenant wherewith he was sanctified, an UNHOLY Thing, and hath done despite unto the SPIRIT of GRACE ?

30. For we know him that hath said, VENGEANCE belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall JUDGE his People.

31. It is a fearful Thing to FALL into the Hands of the LIVING GOD.

1 *John* v. 16. If any Man see his Brother sin a SIN which is not unto DEATH, he shall ask, and he shall give him LIFE for them that sin not unto Death. There is a SIN UNTO DEATH : I do not say that he shall PRAY for it.

*Of the Duty of Watchfulness, and looking for Christ's second Coming.*

*Ver.* 35. **L**ET your Loins be girded about, and your Lights burning;

36. And ye your selves like unto Men that wait for the Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately.

37. Blessed are those Servants, whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to Meat, and will come forth and serve them.

38. And if he shall come in the second Watch, or come in the third Watch, and find them so, blessed are those Servants.

39. And this know, that if the good Man of the House had known what Hour the Thief would come, he would have watched, and not have suffered his House to be broken through.

40. Be ye therefore ready also: for the Son of Man cometh at an Hour when ye think not.

41. Then *Peter* said unto him, Lord, speakest thou this Parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Household, to give them their Portion of Meat in due Season?

43. Blessed is that Servant, whom his Lord when he cometh shall find so doing.

44. Of a Truth I say unto you, that he will make him Ruler over all that he hath.

45. But, and if that Servant say in his Heart, My Lord delayeth his coming; and shall begin to beat the Men Servants, and Maidens, and to eat and drink, and to be drunken:

46. The Lord of that Servant will come in a Day when he looketh not for him, and at an Hour when he is not ware, and will cut him in sunder, and will appoint him his Portion with the UNBELIEVERS,

47. And



47. And that Servant which knew his Lord's Will, and prepared not himself, neither did according to his Will, shall be beaten with many Stripes.

48. But he that knew not, and did commit Things worthy of Stripes, shall be beaten with few Stripes. For unto whomsoever much is given, of him shall be much required: and to whom Men have committed much, of him they will ask the more.

49. I am come to send Fire on the Earth, and what will I, if it be already kindled?

50. But I have a Baptism to be baptized with, and how am I straitned, till it be accomplished!

51. Suppose ye that I am come to give PEACE on Earth? I tell you, Nay; but rather DIVISION.

52. For from henceforth there shall be five in one House divided, three against two, and two against three.

53. The Father shall be divided against the Son, and the Son against the Father: the Mother against the Daughter, and the Daughter against the Mother: the Mother in Law against her Daughter in Law, and the Daughter in Law against her Mother in Law.

54. And he said also to the People, When ye see a Cloud rise out of the West, straightway ye say, there cometh a Shower; and so it is.

55. And when ye see the South Wind blow, ye say, There will be Heat; and it cometh to pass.

56. Ye HYPOCRITES, ye can discern the Face of the Sky, and of the Earth: but how is it that ye do not discern this Time?

57. Yea, and why even of your selves judge ye not what is right?

58. When thou goest with thine Adversary to the Magistrate, as thou art in the Way, give Diligence that thou mayst be delivered from him; lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and the Officer cast thee into Prison.

59. I tell thee, thou shalt not depart thence till thou hast payed the very last Mite. (g.)

(g) Deut. iv. 7. For what Nation is there so great, who hath GOD so NIGH unto them, as the Lord our God is in all Things that we call upon him for.

8. And what Nation is there so great, that hath STATUTES and JUDGMENTS so righteous, as all this Law which I set before you this Day?

9. Only

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9. Only take **HEED** to thy self, and keep thy **SOUL** diligently, lest thou forget the Things which thine **EYES** have seen, and lest they **DEPART** from thy **HEART** all the **DAYS** of thy **LIFE** : but teach them thy **Sons**, and thy **Sons Sons**.

*Job. xxiii. 11.* Take **GOOD HEED** unto your selves, that ye **LOVE** the **LORD** your **GOD**.

*Psal. iv. 4.* Stand in **AWE**, and **SIN** not : **COMMUNE** with your own **Heart** upon your **Bed**, and be still.

*Pf. cxix. 9.* Wherewith shall a young **Man** cleanse his **Way** ? by **TAKING HEED** thereto according to thy **Word**.

*Pf. cxli. 3.* Set a **WATCH**, O **LORD**, before my **Mouth** : keep the **Door** of my **Lips**.

*Prov. iv. 23.* Keep thy **HEART** with all **Diligence** : for out of it are the **ISSUES** of **LIFE**.

*Matt. xxiv. 42.* **WATCH** therefore, for ye know not what **Hour** your **LORD** doth **COME**.

*Mark xiii. 33.* Take ye **HEED**, **WATCH** and **PRAY** : for ye know not when the **Time** is.

34. For the **Son of Man** is as a **Man** taking a far **Journey**, who left his **House**, and gave **Authority** to his **Servants**, and to every **Man** his **Work**, and commanded the **Porter** to **WATCH**.

35. **WATCH** ye therefore (for ye know not when the **Master** of the **House** cometh ; at **Even**, or at **Midnight**, or at the **Cock-crowing**, or in the **Morning**)

36. Left coming **SUDDENLY**, he find you **SLEEPING**.

37. And what I say unto you, I say unto all, **WATCH**.

*Luke xxi. 34.* And take **HEED** to your selves, lest at any time your **Heart** be overcharged with **Surfeiting** and **Drunkennes**, and **CARES** of this **LIFE**, and so that **DAY** come upon you **UNAWARES**.

35. For as a **SNARE** shall it come on all them that dwell on the **Face** of the whole **Earth**.

36. **WATCH** ye therefore, and **PRAY** always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to stand before the **Son of Man**.

*1 Cor. x. 11.* Now all these Things happened unto them (the *Israelites*) for **Ensamples** : and they are written for our **Admonition**, upon whom the **Ends** of the **World** are come.

12. Wherefore let him that thinketh he **STANDETH**, TAKE **HEED** lest he fall.

*Chap. xvi. 13.* **WATCH** ye, **STAND FAST** in the **FAITH**, quit you like **Men**, be strong.

*Ephes. v. 15.* See then that ye walk **CIRCUMSPECTLY**, not as **FOOLS**, but as **WISE**.

16. Redeeming the **Time**, because the **DAYS** are **EVIL**.

*Chap. vi. 18.* Praying always with all **Prayer** and **Supplication** in the **Spirit**, and **WATCHING** thereunto with all **Perseverance**, and **Supplication** for all **Saints**.

*Col. iv. 2.* **CONTINUE** in **PRAYER**, and **WATCH** in the same with **Thanksgiving**.

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1 *Thess.* v. 6. Therefore let us not sleep, as do others; but let us WATCH and be SOBER.

*Titus* ii. 13. Looking for that blessed Hope, and the glorious APPEARING of the great God, and our Saviour *Jesus Christ*.

1 *Pet.* i. 13. Wherefore gird up the Loins of your Mind, be sober, and HOPE to the End, for the GRACE that is to be brought unto you at the Revelation of *Jesus Christ*.

2 *Pet.* iii. 3. Knowing this first, that there shall come in the last Days Scoffers, walking after their own LUSTS,

4. And saying, Where is the PROMISE of his COMING? For since the Fathers fell asleep, all Things continue as they were from the Beginning of the Creation.

5. For this, they willingly are ignorant of, that by the WORD of GOD the Heavens were of old, and the Earth standing out of the Water, and in the Water.

8. But beloved, be not ignorant of this one Thing, that ONE DAY is with the Lord as a THOUSAND YEARS, and a THOUSAND YEARS as ONE DAY.

9. The Lord is not SLACK concerning his PROMISE, (as some Men count SLACKNESS) but is long-suffering to us-ward, not willing that any should perish, but that all should come to REPENTANCE.

10. But the DAY of the LORD will come as a THIEF in the Night; in the which the HEAVENS shall pass away with a great NOISE, and the ELEMENTS shall MELT with fervent Heat; the Earth also, and the Works that are therein, shall be burnt up.

11. Seeing then that all these Things shall be DISSOLVED, what manner of Persons ought ye to be in all holy CONVERSATION and GODLINESS.

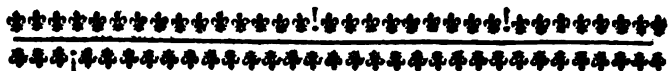
*Rev.* xxii. 7. Behold, I come quickly; blessed is he that keepeth the Sayings of the Prophecy of this Book.

12. And behold, I come quickly; and my Reward is with me, to give every Man according as his Work shall be.

20. He which testifieth these Things, saith surely, I COME QUICKLY. Amen. Even so come Lord *Jesus*.

*See the Parable of the TEN VIRGINS.*





*The Disciples being angry at James and John, for the Request made by their Mother, our Saviour forbids their affecting any Superiority.*

*Matt. xx. 20.*

*Mark x. 35.*



**I**HEN came to him the Mother of Zebedee's Children, with her Sons, worshipping him, and desiring a certain Thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two Sons may sit, the one on thy RIGHT HAND, and the other on the LEFT in THY Kingdom. [Mr.] And James and John the Sons of Zebedee come unto him, saying, Master, We would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us, that we may sit, one on thy RIGHT Hand, and the other on thy LEFT HAND, in thy GLORY. [M.] But Jesus answered and said [Mr.] unto them, [M.] Ye know not what ye ask. Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism that I am baptized with? They say unto him, We are able. [Mr.] And Jesus said unto them, [M.] Ye shall drink indeed of my Cup, and be baptized with the Baptism that I am baptized with: [Mr.] but to sit on my right Hand and on my left Hand, is not mine to give; but it shall be given to them for whom it is prepared [M.] of my Father. And when the Ten heard it, they were moved with Indignation against the two Brethren, [Mr.] James and John. But Jesus called them to him, and saith, [M.] Ye know that the PRINCES of the Gentiles exercise DOMINION over them; and they that are GREAT exercise AUTHORITY upon them. But it shall not be so among you: but

but (a) whosoever will be GREAT among you, let him be your MINISTER; [*Mr.*] and whosoever of you will be the CHIEFEST [*M.*] among you, [*Mr.*] shall be SERVANT of all: [*M.*] even as the SON of MAN came not to be MINISTRED unto, but to MINISTER, and to give his LIFE a RANSOM for many.

(a) *Rom. xii. 3.* For I say thro' the GRACE given unto me, to every Man that is among you, not to THINK of himself more HIGHLY than he ought to think; but to think SOBERLY, according as GOD hath dealt to every Man the Measure of FAITH.

16. Be of the SAME MIND one towards another. Mind not HIGH THINGS, but CONDESCEND to Men of low Estate. Be not wise in your own CONCEITS.

**I Cor. iii. 19. For the WISDOM of this WORLD is FOOLISHNESS with God : for it is written, He**

**TAKETH the WISE** in their own **CRAFTINESS.**

21. Therefore let no Man GLORY in Men, for all Things are yours.

Chap. iv. 6. Learn in us not to think of Men, above that which is written, that no one of you be puffed up for one against another.

7. For who maketh thee to DIFFER from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

**Gal. v. 26.** Let us not be desirous of VAIN-GLORY, PROVOKING one another, ENVYING one another.

**Col. iii. 12.** Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindness, humbleness of Mind, Meekness, Long-suffering.

**James iii. 1.** My Brethren, be not many MASTERS, knowing that we shall receive the greater Condemnation.

*See the References pag. 54, — 56.*

*The Disciples contending who should be the Greatest, CHRIST teaches them to be meek and humble by the Example of little Children; which is enforced by an Instance of his own profound Humility, in washing his Disciples Feet.*

*Matt. xviii. 1. Mark ix. 23. Luke ix. 46.*

[*L.*] **T**HEN there arose a REASONING among them, which of them should be the GREATEST. And *Jesus* PERCEIVING the THOUGHT of their HEART, [*Mr.*] and being in the House, he asked them, What was it that

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ye disputed among your selves by the Way? But they held their Peace; for by the Way they had disputed among themselves who should be the GREATEST. And he sat down, and called the TWELVE. [M.] At the same time came the Disciples unto *Jesus*, saying, Who is the greatest in the Kingdom of HEAVEN? [Mr.] And he saith unto them, If any Man desire to be the first, the same shall be last of all, and SERVANT of all. [M.] And *Jesus* called a little Child unto him; [Mr.] and he took a Child; [L.] and set him by him, [Mr.] in the midst of them: And when he had taken him in his Arms, he said unto them, [M.] Verily I say unto you, \* Except ye be CONVERTED, and become as little Children, ye shall not enter into the Kingdom of Heaven. Whosoever therefore shall HUMBLE himself as this LITTLE CHILD, the same is greatest in the Kingdom of Heaven. And [L.] whosoever shall receive this Child, or [Mr.] one of such Children, in my Name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me: [L.] for he that is LEAST among you all, the same shall be GREAT. [Mr.] And *John* answered him, saying, Master, we saw one casting out Devils in thy Name, and he followeth not us, and we forbad him, because he followeth not us. [L.] And *Jesus* said unto him, Forbid him not; [Mr.] for there is no Man which shall do a Miracle in my Name, that can lightly speak Evil of me; [L.] for he that is not against us, is for us: [Mr.] For whosoever shall give you a Cup of Water to drink in my Name, because ye belong to *Christ*, verily I say unto you, he shall not lose his Reward. And whosoever shall offend one of these LITTLE ONES that BELIEVE in me, it is better for him, that a Millstone were hanged about his Neck, and he were cast [M.] and drowned in the Depth of the Sea. Wo (a) unto the World because of Offences; for it must needs be that Offences come: but wo to that Man by whom the Offence cometh. [Mr.] And if thy Hand offend thee, cut it off, [M.] and cast it from thee: [Mr.] it is better for thee to enter into LIFE maim-

(a) Rom. xiv. 1. Him that is WEAK in the FAITH receive you, but not to doubtful DISPUTATIONS.

2. For one believeth, that he may eat all Things: another who is weak, eateth Herbs.

10. But why dost thou JUDGE thy Brother? or why dost thou set at nought thy Brother? for we shall all stand before the JUDGMENT-SEAT of *Christ*.

13. Let us not therefore JUDGE one another any more: but judge the

maimed, than having two Hands, [Mr.] to, go and [M.] to be cast [Mr.] into Hell, [M.] into everlasting Fire, [Mr.] that never shall be quenched, where their Worm dieth not, and the Fire is not quenched. And if thy Foot offend thee, cut it off, [M.] and cast it from thee; [Mr.] it is better for thee to enter halt into LIFE, than having two Feet to be cast into Hell, [M.] everlasting Fire, [Mr.] that never shall be quenched; where their Worm dieth not, and the Fire is not quenched. And if thine Eye offend thee, pluck it out, [M.] and cast it from thee: [Mr.] it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be cast into Hell Fire: where their Worm dieth (b) not, and the Fire is not quenched: for every one shall be salted with Fire: and every Sacrifice shall be salted with Salt. Salt is good: but if the Salt have lost his Saltness, wherewith will you season it? Have Salt in your selves, and have Peace one with another. [M.] Take HEED (c) that ye DESPISE not one of these LITTLE ONES: for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven. For the Son of Man is come to SAVE that which

this rather, that no Man put a Stumbling-block, or an Occasion to FALL in his Brother's way.

19. Let us therefore follow after the Things which make for PEACE, and Things wherewith one may EDIFY another.

21. It is good neither to eat Flesh, nor to drink Wine, nor any thing whereby thy Brother STUMBLETH, or is OFFENDED, or is made weak.

1 Cor. ix. 19. For though I be free from all Men, yet have I made my self Servant unto all, that I might gain the more.

20. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the LAW, as under the LAW, that I might gain them that are under the LAW;

21. To them that are without Law, as without Law (being not without LAW to GOD, but under the LAW of Christ) that I might gain them that are without Law.

1 Thess. v. 14. Now we exhort you, Brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all Men.

(b) *Isai. lxxvi. 2.* And they shall go forth and look upon the Carcasses of the Men that have TRANSGRESSED against me: for their Worm shall not die, neither shall their Fire be quenched, and they shall be an ABHORRING unto all Flesh.

*Psal. ix. 17.* The WICKED shall be turned into HELL: and all the Nations that FORGET GOD.

(c) *Psal. viii. 2.* Out of the Mouth of Babes and Sucklings hast thou ordained STRENGTH, because of thine Enemies, that thou mightest STILL the Enemy and the Avenger.

*Pf. cxxxi. 1.* Lord, my Heart is not HAUGHTY, nor mine Eyes LOFTY: neither do I exercise my self in great Matters, or in Things too HIGH for me.

2. Surely I have behaved and quieted my self as a CHILD that is weaned of his Mother: my SOUL is even as a weaned CHILD.

which was LOST. How think ye, if a Man have an hundred Sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the Mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he REJOICETH more of that Sheep, than of the ninety and nine which went not astray. Even so, it is not the Will of your Father, that one of these LITTLE ONES should PERISH.

3. Let *Israel* HOPE in the Lord, from henceforth and for ever.

1 *Pet.* ii. 2. As new born BABES, desire the sincere MILK of the Word, that ye may grow thereby.

*Mat.* xix. 13. *Mark* x. 13. *Luke* xviii. 15.

[*Mr.*] And they brought young Children, [*L.*] Infants, [*Mr.*] to him, that he should touch them, and [*M.*] that he should put his Hands on them, and pray: [*Mr.*] and his Disciples rebuked those that brought them. But when *Jesus* saw it, he was much displeased, and [*L.*] called them, the Children unto him, and said, SUFFER little CHILDREN to come unto me, [*M.*] and FORBID them not to come unto me, for of such is the KINGDOM of HEAVEN. [*L.*] Verily I say unto you, Whosoever shall not receive the KINGDOM of God as a LITTLE CHILD, shall in no wise enter therein. [*Mr.*] And he took them up in his Arms, put his Hands upon them, and BLESSED them, [*M.*] and departed thence.

*John* xiii. 1. Now before the Feast of the PASSOVER, when *Jesus* knew that his Hour was come, that he should depart out of this World unto the FATHER, having LOVED his own which were in the World, he LOVED them unto the End.

2. And Supper being ended (the DEVIL having now put into the Heart of *Judas Iscariot*, *Simon's* Son, to betray him)

3. *Jesus* knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God,

4. He riseth from Supper, and laid aside his Garments, and took a Towel and girded himself.

5. After that he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded.

6. Then



6. Then cometh he to *Simon Peter* : and *Peter* saith unto him, Lord, dost thou wash my Feet ?

7. *Jesus* answered and said unto him, What I do thou knowest not now ; but thou shalt know hereafter.

8. *Peter* saith unto him, Thou shalt never wash my Feet. *Jesus* answered him, If I wash thee not, thou hast no Part with me.

9. *Simon Peter* saith unto him, Lord, not my Feet only, but also my Hands and my Head.

10. *Jesus* saith to him, He that is washed, needeth not, save to wash his Feet, but is **CLEAN** every whit : and ye are clean, but not all.

11. For he knew who should betray him, therefore said he, Ye are not all clean.

12. So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, Know ye what I have done to you ?

13. Ye call me Master and Lord : and ye say well ; for so I am.

14. If I then your Lord and Master, have washed your Feet, ye also ought to wash one another's Feet.

15. For I have given you an Example, that ye should do as I have done to you.

16. Verily, verily I say unto you, The Servant is not greater than his Lord, neither he that is sent greater than he that sent him.

17. If ye know these Things, happy are ye if ye do them.

18. I speak not of you all ; I know whom I have chosen : but that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel against me.

19. Now I tell you before it come, that when it is come to pass, ye may **BELIEVE** that I am **HE**.

20. Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me : and he that receiveth me, receiveth him that sent me.



CHRIST sheweth who is fit to be his Disciple.

*Luke* **A**ND there went great Multitudes with him : and xiv. 25. he turned and said unto them,

26. If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own Life also, he cannot be my Disciple.

27. And whosoever doth not bear his Cross, and come after me, cannot be my Disciple.

28. For which of you intending to build a Tower, setteth not down first, and counteth the Cost, whether he have sufficient to finish it?

29. Left haply after he hath laid the Foundation, and is not able to finish it, all that behold it, begin to mock him,

30. Saying, This Man began to build, and was not able to finish.

31. Or what King going to make War against another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32. Or else while the other is yet a great way off, he sendeth an Ambassage, and desireth Conditions of Peace.

33. So likewise whosoever he be of you, that forsaketh not all that he hath, he cannot be my DISCIPLE.

34. Salt is good : but if the Salt have lost his Savour, wherewith shall it be seasoned?

35. It is neither fit for the Land, nor yet for the Dung-hil ; but Men cast it out. He that hath Ears to hear, let him hear.

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Peter's Confession of CHRIST.

*Matt.* xvi. 13. *Mark* viii. 27. *Luke* ix. 18.

[*Mr.*] **A**ND *Jesus* went out, and his Disciples, into the Towns of *Cæsarea Philippi* ; [*L.*] and it came to pass as he was alone praying, his Disciples were with him.

him. [Mr.] And by the Way he asked his Disciples, saying unto them, Whom do Men, [L.] the People, say [M.] that I the Son of Man am? And they [L.] answering, said, [M.] Some say that thou art *John the Baptist*, some *Elias*, and other *Jeremias*, [Mr.] and others one of the PROPHETS; [L.] that one of the old Prophets is risen again. He said unto them, But whom say ye that I am? [M.] And *Simon Peter* answered, [Mr.] and saith unto him, [L.] The CHRIST of GOD; for [M.] Thou art CHRIST, the Son of the LIVING GOD. And *Jesus* answered and said unto him, Blessed art thou *Simon Barjona*; for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art *Peter*, and upon this Rock I will build my Church: and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. Then charged he his Disciples, [L.] and he straitly charged them and commanded them, to tell no Man that Thing [Mr.] of him, [M.] that he was *Jesus the Christ*.



*CHRIST being told that his Mother and Brethren desired to speak with him, he teaches his Disciples, that those that do the Will of God are his Brethren.*

*Matt. xii. 46. Mark iii. 31. Luke viii. 19.*

[M.] **A**ND while he yet talked to the People, behold, his Mother and his Brethren [L.] came to him, and [M.] stood without, desiring to speak with him; [L.] and could not come at him for the Press, [Mr.] and standing without sent unto him, calling him. [M.] Then one said unto him, Behold, thy Mother and thy Brethren stand without, desiring to speak with thee. But he answered and said to them that told him, Who is my Mother? and who are my Brethren? [Mr.] And he looked round about  
on

on them which sat about him. [M.] And he stretched forth his Hands towards his Disciples, and said, Behold my MOTHER and my BRETHREN. For (a) whosoever shall DO the WILL of my FATHER which is in Heaven, the same is my Brother, [Mr.] and my Sister, and Mother. [L.] My MOTHER and my BRETHREN are these, which HEAR the WORD of GOD, and DO IT.

(a) *Mal. iii. 16.* Then they that FEARED the Lord spake often one to another, and the Lord hearkened and heard it, and a Book of Remembrance was written before him, for them that feared the Lord, and that THOUGHT upon his NAME.

17. And they shall be mine, saith the Lord of Hosts, in that Day when I make up my JEWELS, and I will spare them, as a Man spareth his own SON that serveth him.

*Rom. viii. 14.* For as many as are led by the SPIRIT of GOD, they are the SONS of GOD.

15. For ye have not received the Spirit of BONDAGE again to fear; but ye have received the Spirit of

ADOPTION, whereby we cry, ABBA, FATHER.

16. The Spirit itself beareth witness with our Spirit, that we are the CHILDREN of GOD.

17. And if Children, then HEIRS; Heirs of GOD, and joint Heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

18. For I reckon that the SUFFERINGS of this present Time, are not worthy to be compared with the GLORY which shall be revealed in us.

*Gal. iv. 4.* But when the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the LAW,

5. To redeem them that were under the LAW, that we might receive the ADOPTION of SONS.

6. And because ye are SONS, God hath sent forth the SPIRIT of his Son into your Hearts, crying, ABBA, FATHER.

7. Wherefore thou art no more a SERVANT, but a Son; and if a Son, then an Heir of God through Christ.

*Ephes. i. 3.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ:

4. According as he hath CHOSEN us in him, before the Foundation of the World, that we should be HOLY, and without Blame before him in Love:

5. Having predestinated us unto the ADOPTION of CHILDREN by Jesus Christ to himself, according to the good Pleasure of his Will.

1 *John. iii. 1.* Behold, what manner of Love the Father hath bestowed upon us, that we should be called the SONS of God: therefore the World knoweth us not, because it knew him not.

2. Beloved, now are we the SONS of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be LIKE him, for we shall SEE HIM AS HE IS.

3. And every Man that hath this Hope in him, purifieth himself, even as he is pure.

4. Whosoever committeth SIN, transgresseth also the LAW: for SIN is the Transgression of the LAW

5. And ye know that he was manifested to take away our SINS; and in him is no SIN.

6. Whosoever ABIDETH in him, sinneth not: whosoever sinneth, hath not seen him, neither KNOWN him.

7. Little Children, let no Man deceive you : He that doth Righteousness, is righteous, even as he is righteous :

8. He that committeth Sin is of the Devil ; for the Devil sinneth from the Beginning.

9. Whosoever is born of God, doth not commit Sin ; for his Seed remaineth in him : and he cannot Sin, because he is born of God.

10. In this the Children of God are manifest, and the Children of the Devil : whosoever doth not Righteousness, is not of God ; neither he that loveth not his Brother.



*CHRIST teaching in the Synagogue, many of his Countrymen are astonished at his great Wisdom, and the mighty Works performed by him ; but will not believe him to be the Messiah, because of his mean Birth.*

*Matt. xviii. 54.*

*Mark vi. 1.*

[*Mr.*] **A**ND he went out from thence, and came into his own Country, and his Disciples follow him.

[*M.*] And when he was come into his own Country, [*Mr.*] and when the Sabbath-day was come, he began to teach

[*M.*] them in their Synagogue : [*Mr.*] And many hearing him, were astonished, saying, From whence hath this Man these Things ? [*M.*] this Wisdom, and these mighty Works ?

[*Mr.*] And what Wisdom is this which is given unto him, that even such mighty Works are wrought by his Hands ?

(*a*) Is not this the Carpenter ?

[*M.*] the Carpenter's Son ?

[*Mr.*] the Son of *Mary*, the Brother of *James* and *Joses*, and of *Juda*, and *Simon* ?

[*M.*] And his Sisters, are they not all [*Mr.*] here with us ? [*M.*] Whence then hath this Man all these Things ?

[*Mr.*] And they were offended at him. But *Jesus* said unto them, A Prophet is not with.

(*a*) *Isai. liii. 3.* He was DESPISED and REJECTED of Men, a Man of Sorrows, and acquainted with Grief.

*Phil. ii. 5.* Let this Mind be in you, which was also in *Christ Jesus* ;

6. Who being in the FORM of God, thought it not Robbery to be EQUAL with God :

7. But made himself of no REPUTATION, and took upon him the Form of a Servant, and was made in the Likeness of Men.

8. And being found in fashion as a Man, he HUMBLD himself, and became obedient unto Death, even the Death of the Cross.

9. Wherefore God also hath  
L I HIGH.

without Honour but in his own Country, and among his own Kindred, and in his own House. And he could there do no mighty Work, save that he laid his Hands upon a few sick Folk, and healed them. [M.] And he did not many mighty Works there, because of their UNBELIEF; [Mr.] and he marvelled because of their UNBELIEF.

HIGHLY EXALTED him, and given him a Name, which is above every Name:

10. That at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth;

11. And that every Tongue should CONFESS, that *Jesus Christ* is Lord, to the GLORY of God the Father.

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## CHRIST *payeth Tribute.*

*Matth.* **A**ND when they xvii. 24. were come to *Caper-naum*, they that received Tribute-Money, came to *Peter*, and said, Doth not your Master pay Tribute?

25. He saith, Yes. And when he was come into the House, *Jesus* prevented him, saying, What thinkest thou, *Simon*? of whom do the Kings of the Earth take Custom or TRIBUTE? of their own Children, or of Strangers?

26. *Peter* saith unto him, Of Strangers. *Jesus* saith unto him, Then are the Children free.

27. Notwithstanding, lest we should OFFEND them, go thou to the Sea, and cast an Hook, and take up the Fish that first cometh up: and when thou hast opened his Mouth, thou shalt find a Piece of

*Prov.* **B**Y me KINGS reign, and viii. 15. PRINCES decree Justice.

16. By me PRINCES rule, and Nobles, even all the Judges of the Earth.

*Chap.* xxix. 14. The KING that faithfully JUDGEETH the Poor, his Throne shall be established forever.

26. Many seek the Ruler's Favour, but every Man's JUDGMENT cometh from the Lord.

2 *Sam.* xxiii. 3. The God of *Israel* said, the Rock of *Israel* spake to me, He that ruleth over Men must be JUST, ruling in the Fear of God.

*Isai.* xxxiii. 15. He that walketh righteously, and speaketh uprightly, he that despiseth the GAIN of Oppressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of BLOOD, and shutteth his Eyes from seeing EVIL:

16. He shall dwell on high: his Place of Defence shall be the MUNITIONS of ROCKS, Bread shall be given him, his Waters shall be sure.

*Rom.* xiii. 3. Wilt thou then not be afraid of the POWER? Do that which is good, and thou shalt have Praise of the same.

of Money, that take, and give unto them for me and thee.

4. For he is the Minister of God to thee for good. But if thou do that which is Evil, be afraid; for he beareth not the Sword in vain; for he is the MINISTER of God, a

Revenger to execute Wrath upon him that doth EVIL.

6. For, for this Cause pay you TRIBUTE also: for they are God's Ministers, attending continually upon this very Thing.

1 Tim. ii. 1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men:

2. For KINGS, and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

Titus iii. 1. Put them in mind to be subject to Principalities and Powers, to obey MAGISTRATES, to be ready to every good Work.

1 Pet. ii. 13. SUBMIT your selves to every Ordinance of Man, for the Lord's sake: whether it be to the KING as supreme;

14. Or unto GOVERNOURS, as unto them that are sent by him, for the Punishment of EVIL-DOERS, and for the Praise of them that do well.



## Our Saviour's Discourse to Martha, of the one Thing needful.

**Luke** NOW it came to x. 38. pass, as they went, that he entred into a certain Village: and a certain Woman named *Martha* receiveth him into her House.

39. And she had a Sister called *Mary*, which also sat at *Jesus* Feet, and heard his Word.

40. But *Martha* was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my Sister hath left me to serve alone? Bid her therefore that she help me.

41. And *Jesus* answered and said unto her, *Martha*, *Martha*, thou art careful and troubled about many Things:

42. But

1 Cor. ix. 24. **K** NOW ye not that they which RUN in a RACE, run all, but one RECEIVETH the PRIZE? so run, that ye may OBTAIN.

25. And every Man that STRIVETH for the Mastery, is temperate in all things: Now they do it to obtain a corruptible CROWN, but we an incorruptible.

26. I therefore so run, not as uncertainly: so fight I, not as one that beateth the Air:

27. But I keep under my BODY, and bring it into SUBJECTION.

*Phil.* iv. 6. Be CAREFUL for nothing: but in everything by Prayer, and Supplication, with Thanksgiving, let your Requests be made known unto God.

2 Tim. ii. 4. No Man that warrereth INTANGLETH himself with the Affairs of this Life; that he may please him who hath chosen him to be a Soldier.

15. Study to shew thy self approved unto God.

*Titus* iii. 8. This is a faithful Saying,  
L 1 2 ing,

42. But ONE THING is NEEDFUL. And *Mary* hath chosen that GOOD PART, which shall not be taken away from her.

ing, and these Things I will that thou affirm constantly, that they which have believed in God, might be CAREFUL to maintain GOOD WORKS: these Things are good and profitable unto Men.

1 *Pet.* v. 7. CASTING all your Care upon him, for he careth for you.

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*Mary anoints* CHRIST. *The Disciples murmur at her. Our Saviour tells them, it was in order to his Burial; and foretels his Death and Resurrection.*

*Matt.* xxvi. 6. *Mark* xiv. 3. *John* xii. 1.

[*J.*] THEN *Jesus*, six Days before the Passover, came to *Bethany*, where *Lazarus* was which had been dead, whom he raised from the Dead. There they made him a Supper, and *Martha* served: but *Lazarus* was one of them that sat at the Table with him. [*M.*] Now when *Jesus* was in *Bethany*, [*Mr.*] in the House of *Simon* the Leper, as he sat at Meat there came a Woman, [*J.*] *Mary*, [*Mr.*] having an Alabaster Box. [*J.*] Then (*a*) she took a Pound [*M.*] of very precious Ointment [*J.*] of Spikenard, very costly, [*M.*] came unto him, [*J.*] and anointed the Feet of *Jesus*, and wiped his Feet with her Hair; [*Mr.*] and she brake the Box, and poured it on his Head, [*M.*] as he sat at Meat: [*J.*] and the House was filled with the Odour of the Ointment.

(*a*) *Cant.* viii. 6. Set me as a Seal upon thine Heart, as a Seal upon thine Arm: for LOVE is STRONG as Death, Jealousy is cruel as the Grave: the Coals thereof are Coals of Fire, which hath a most vehement Flame:

7. Many WATERS cannot quench LOVE, neither can the FLOODS drown it: If a Man would give all the Substance of his House for LOVE, it would utterly be contempted.

See pag. 214. and the References thereto.

Then saith one of his Disciples, *Judas Iscariot*, *Simon's* Son, which should betray him, Why was not this Ointment



ment sold for three hundred Pence, and given to the Poor? [M.] But when his Disciples saw it, they had Indignation [Mr.] within themselves, and said, Why was this Waste of the Ointment made? [M.] For this Ointment might have been sold for much, [Mr.] for more than three hundred Pence, and have been given to the Poor: and they murmured against her. [J.] This he (*Judas*) said, not that he cared for the Poor, but because he was a Thief, and had the Bag, and bare what was put therein. [M.] When *Jesus* understood it, [J.] then said *Jesus*, Let her alone; [M.] and he said unto them, Why trouble ye the Woman? [Mr.] Let her alone, [M.] for she hath wrought a good Work upon me. For ye have the Poor always with you, [Mr.] and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could; [M.] for in that she poured this Ointment on my Body, she did it for my Burial; [J.] against the Day of my Burying hath she kept this; [Mr.] she is come aforehand, to anoint my Body to the Burying. Verily I say unto you, Wheresoever this GOSPEL shall be preached throughout the whole World, this also that she hath done shall be spoken of, for a Memorial of her. [J.] Much People of the *Jews* therefore knew that he was there: and they came not for *Jesus* sake only, but that they might see *Lazarus* also, whom he had raised from the Dead. But the Chief Priests consulted, that they might put *Lazarus* also to Death: because that by reason of him, many of the *Jews* went away, and BELIEVED on *Jesus*.



CHRIST'S *Transfiguration before three of his Disciples.*

*Luke* AND it came to ix. 28. A pass about an eight Days after, he took *Peter*, and *John*, and *James*, and went up into a Mountain to PRAY.

29. And as he prayed, the Fashion

2 *Pet.* FOR we have not fol-  
i. 16. lowed cunningly devised  
Fables, when we made known unto  
you the POWER and COMING of  
our Lord *Jesus Christ*, but were  
Eye-witnesses of his MAJESTY.

17. For he received from God  
the Father HONOUR and GLORY,  
when there came such a Voice to  
him

Fashion of his Countenance was altered, and his Raiment was white and glistering.

30. And behold, there talked with him two Men, which were *Moses* and *Elias*.

31. Who appeared in Glory, and spake of his Decease which he should accomplish at *Jerusalem*.

32. But *Peter*, and they that were with him, were heavy with Sleep: and when they were awake, they saw his Glory, and the two Men that stood with him.

33. And it came to pass as they departed from him, *Peter* said unto *Jesus*, Master, it is good for us to be here; and let us make three Tabernacles, one for thee, and one for *Moses*, and one for *Elias*: not knowing what he said.

34. While he thus spake, there came a Cloud, and overshadowed them: and they feared as they entred into the Cloud.

35. And there came a Voice out of the Cloud, saying, This is my BELOVED SON, HEAR him.

*Matt.* xvii. 7. *Mark* ix. 8.

*Luke* ix. 36.

[*M.*] And when the Disciples heard it, they fell on their Faces, and were sore afraid. [*L.*] And when the Voice was past, *Jesus* was found alone. [*M.*] And *Jesus*

him from the excellent GLORY, This is my BELOVED SON, in whom I am well pleased.

18. And this Voice which came from Heaven, we heard, when we were with him in the holy Mount.

*Isai.* ix. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7. Of the Increase of his Government and Peace, there shall be no End, upon the Throne of *David* and upon his Kingdom, to order it, and to establish it, with Judgment and with Justice, from henceforth even for ever.

*Zech.* xiv. 7. But it shall be one Day which shall be known to the Lord, not Day, nor Night: but it shall come to pass that at Even time it shall be LIGHT.

9. And the LORD shall be KING over all the Earth: In that Day shall there be ONE LORD, and his NAME ONE.

2 *Cor.* iii. 7. But if the Ministration of Death written and engraven in Stones, was GLORIOUS, so that the Children of *Israel* could not stedfastly behold the Face of *Moses*, for the GLORY of his Countenance, which GLORY was to be DONE AWAY;

8. How shall not the Ministration of the SPIRIT be rather GLORIOUS?

9. For if the Ministration of CONDEMNATION be Glory, much more doth the Ministration of Righteousness EXCEED in GLORY.

10. For even that which was made glorious, had no Glory in this respect, by reason of the GLORY that excelleth.

11. For if that which is done away was glorious, much more that which remaineth is GLORIOUS.

Chap. iv. 6. For God who commanded the LIGHT to shine out of DARKNESS, hath shined in our Hearts, to give the LIGHT of the Knowledge of the GLORY of God, in the Face of *Jesus Christ*.

*Col.* i. 12. Giving Thanks unto the

*Jesus* came and touched them, and said, Arise, and be not afraid. And when they had lift up their Eyes; [*Mr.*] and suddenly when they had looked round about, they saw no Man any more, save *Jesus* only with themselves.

[*M.*] And as they came down from the Mountain, *Jesus* charged them [*Mr.*] that they should tell no Man what Things they had seen, till the Son of Man were risen from the DEAD; [*M.*] saying, Tell the VISION to no Man, until the SON of MAN be RISEN again from the DEAD. [*L.*] And they kept it close, [*Mr.*] and they kept that Saying with themselves, questioning one with another, what the RISING from the DEAD should mean, [*L.*] and told no Man in those Days any of those Things which they had seen. [*M.*] And his Disciples asked him, saying, Why then say the Scribes that *Elias* must first come? And *Jesus* answered and said unto them, *Elias* truly shall first come; [*Mr.*] *Elias* verily cometh first, [*M.*] and shall restore all Things; [*Mr.*] and how it is written of the SON of MAN that he must SUFFER many Things, and be set at nought. [*M.*] But I say unto you, that *Elias* is come already, and they knew him not, but have done unto him whatsoever they listed, [*Mr.*] as it is writ-

the Father, which hath made us meet to be Partakers of the Inheritance of the SAINTS in LIGHT.

13. Who hath delivered us from the Power of DARKNESS, and hath translated us into the KINGDOM of his dear Son:

14. In whom we have Redemption through his BLOOD, even the Forgiveness of SINS.

15. Who is the IMAGE of the INVISIBLE GOD, the First-born of every Creature:

16. For by him were all Things CREATED, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: ALL THINGS were created by him, and for him.

17. And he is before all Things, and by him ALL THINGS CONSIST.

1 *Tim.* iii. 16. And without Controversy, great is the MYSTERY of GODLINESS: GOD was manifest in the FLESH, justified in the SPIRIT, seen of ANGELS, preached unto the Gentiles, believed on in the World, received up into GLORY.

Chap. vi. 13. I give thee charge in the Sight of GOD, who quickeneth all Things, and before *Christ Jesus*, who before *Pontius Pilate* witnessed a good Confession;

14. That thou keep this Commandment without Spot, unrebukeable, until the Appearing of our Lord *Jesus Christ*;

15. Which in his Times he shall shew, who is the BLESSED and ONLY POTENTATE, the KING of KINGS, and LORD of LORDS;

16. Who only hath IMMORTALITY, dwelling in the LIGHT, which no Man can approach unto, whom no Man hath seen, nor can see: to whom be HONOUR and POWER everlasting. Amen.

*Heb.* i. 1. GOD, who at sundry Times, and in divers Manners, spake in time past unto the Fathers by the Prophets,

2. Hath in these last Days spoken unto us by his SON, whom he hath appointed Heir of ALL THINGS, by whom also he made the WORLDS.

3. Who being the BRIGHTNESS of his GLORY, and the express IMAGE

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written of him : [M.] Likewise shall also the Son of Man SUFFER of them. Then the Disciples understood that he spake to them of *John the Baptist*.

IMAGE of his PERSON, and UP-  
HOLDING ALL THINGS by the  
WORD of his POWER, when he  
had by himself purged our SINS,  
SAT DOWN on the RIGHT HAND  
of the Majesty on HIGH.

4. Being made so much better  
than the ANGELS, as he hath by  
Inheritance obtained a more excel-  
lent NAME than they.

Chap. ii. 9. But we see *Jesus*, who was made a little lower than the Angels, for the suffering of Death, crowned with GLORY and HONOUR; that he by the Grace of God should taste Death for every Man.

Chap. vii. 26. For such an High Priest became us, who is HOLY, HARMLESS, UNDEFILED, separate from SINNERS, and made HIGHER than the HEAVENS.

See the Divinity of OUR SAVIOUR, pag. 1.



*CHRIST riding into Jerusalem, is attended by the Multitude with Hosannas and Acclamations of Joy. Weeps over Jerusalem, and foretells its Destruction. Drives out of the Temple the Buyers and Sellers, with which the Chief Priests and Scribes were so enraged, that they sought to destroy him, but were prevented by their Fear of the People.*

*Matt. xxi. 1. Mark xi. 1. Luke xix. 29. John xii. 12.*

[L.] **A**ND it came to pass [J.] on the next Day, [Mr.] when they came nigh to *Jerusalem*, [M.] and were come to *Bethphage*, [Mr.] and *Bethany*, [L.] at the Mount called the Mount of *Olives*; [M.] then *Jesus* [Mr.] sendeth forth two of his Disciples, and saith unto them, Go your way into the Village over against you, and as soon as ye be entred into it, [M.] ye shall find an Ass tied, and a Colt with her, [L.] whereon yet never Man sat; loose him, and bring him hither: [M.] and if any Man say ought unto you, and [L.] ask you, Why do ye loose him, thus shall ye say unto him, Because the Lord hath need of [M.] them, [Mr.] him; and straightway he will send [M.] them, [Mr.] him hither. [M.] All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of *Sion*,  
Be-

Behold, \* thy King cometh unto thee, MEEK, and sitting upon an Ass, and a Colt the Foal of an Ass. And the Disciples [L.] went their Way, and found even as he had said unto them, [Mr.] and found the Colt tied by the Door without in a Place where two Ways met: and they loose him. [L.] And as they were loosing the Colt, [Mr.] certain of them that stood there, said unto them, What do ye loosing the Colt? And [L.] the Owners thereof said unto them, Why loose ye the Colt? [Mr.] And they said unto them even as *Jesus* had commanded, [L.] The Lord hath need of him: [Mr.] and they let them go. [L.] And they that were sent, [M.] did as *Jesus* commanded them, and brought the Ass and the Colt [Mr.] to *Jesus*, [M.] and put on them their Clothes, and they set him thereon. [J.] And *Jesus*, when he had found a young Ass, sat thereon, as it is written, Fear not, Daughter of *Sion*, behold, thy King cometh sitting on an Ass's Colt. These Things UNDERSTOOD NOT his Disciples at the first: But when *Jesus* was GLORIFIED, then remembered they that these Things were written of him, and that they had done these Things unto him. [L.] And as he went, [M.] a very great Multitude spread their Garments in the Way, others cut down Branches from the Trees, and strowed them in the Way. And [J.] much People that were come to the Feast, when they heard that *Jesus* was coming to *Jerusalem*, took Branches of Palm Trees, and went forth to meet him. [L.] And when he was come nigh, even now at the Descent of the Mount of *Olives*, the whole Multitude of the Disciples began to rejoice, and praise God with a loud Voice, for all the mighty Works that they had seen. [J.] The PEOPLE therefore that was with him, when he called *Lazarus* out of his GRAVE, and RAISED him from the DEAD, bare record. For this Cause the People also met him, for that they heard that he had done this MIRACLE. [M.] And the Multitudes that went before, and that followed, cried, saying, HOSANNA to the SON of *David*: [L.] BLESSED be the KING that cometh in the Name of the LORD; [J.] the KING of *Israel*. [Mr.] BLESSED be the Kingdom of our Father *David*, that cometh in the Name of the LORD. [M.] HOSANNA in the HIGHEST, [L.] PEACE in HEAVEN, and GLORY in the Highest. And some of the Pharisees from among the Multitude said unto him,

M m

Master,

\* See *Zechariah* ix. 9.

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Master, rebuke thy Disciples: And he answered and said unto them, I tell you, that if these should hold their Peace, the Stones would immediately cry out.

[L.] And when he was come near, he beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy PEACE! But now they are HID from thine Eyes. For the Days shall come upon thee, that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the Ground, and thy Children within thee: and they shall not leave in thee one Stone upon another, because thou knewest not the Time of thy Visitation.

[Mr.] And Jesus entred into Jerusalem, [M.] and when he was come into Jerusalem, all the City was moved, saying, Who is this? And the Multitude said, This is Jesus the PROPHET of Nazareth of Galilee. [J.] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the WORLD is gone after him. [M.] And Jesus went into the Temple of God, [Mr.] and when he had looked round about upon all Things, [L.] he began to cast out, [M.] and did cast out all them that sold [L.] therein, and them that bought, [M.] and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves; and said unto them, It is written, My House shall be called, and [L.] is [M.] the HOUSE of PRAYER, but ye have made it a DEN of THIEVES. And the Blind and the Lame came to him in the Temple, and he healed them. And when the Chief Priests and Scribes saw the wonderful Things that he did, and the CHILDREN crying in the Temple, and saying, HOSANNA to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus said unto them, Yea; have ye never read, \* Out of the Mouths of Babes and Sucklings thou hast perfected Praise? [L.] And he taught daily in the Temple. But the Chief Priests, and the Scribes, and the Chief of the People sought to destroy him. And could not find what they might do: for ALL the PEOPLE were VERY ATTENTIVE to hear him.

Certain

\* See Psal. lxxxiii.

*Certain Greeks desiring to see CHRIST, be foretelleth his approaching Death and Resurrection.*

**Jobn** **A**ND there were certain *Greeks* among them, xii. 20. that came up to worship at the Feast. The same came therefore to *Philip*, which was of *Bethsaida of Galilee*, and desired him, saying, Sir, We would see *Jesus*. *Philip* cometh and telleth *Andrew*: and again, *Andrew* and *Philip* told *Jesus*. And *Jesus* answered them, saying, The Hour is come that the Son of Man should be GLORIFIED. Verily, verily I say unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone: but if it die, it bringeth forth much Fruit. He that loveth his LIFE shall lose it: and he that hateth his LIFE in this World, shall keep it unto Life Eternal. If any Man serve me, let him follow me; and where I am, there shall also my Servant be: If any Man serve me, him will my Father honour. Now is my SOUL troubled, and what shall I say? Father, save me from this Hour: but for this Cause CAME I unto this Hour. (a) Father, GLORIFY thy Name. Then came there a Voice from Heaven, saying, I have both GLORIFIED it, and will GLORIFY it again. The People therefore that stood by and heard it, said that it thundred: others said, An Angel spake to him. *Jesus* answered and said, This Voice came not because of me, but for your sakes. Now is the Judgment of this World: Now shall the \* PRINCE of this World be CAST OUT. And I, if I be LIFTED UP from the Earth, will draw all Men unto me. (This he said, signifying what Death he should die) The People answered

(a) *Heb. v. 5.* So also, *Christ* GLORIFIED not himself, to be made an HIGH PRIEST; but he that said unto him, Thou art my SON, to Day have I begotten thee.

6. As he saith also in another Place, Thou art a PSIEST for ever, after the Order of *Melchisedec*.

7. Who in the Days of his Flesh, when he had offered up PRAYERS and SUPPLICATIONS, with strong Crying and Tears, unto him that was able to SAVE him from Death, and was heard, in that he feared;

8. Though he were a SON, yet learned he Obedience, by the Things which he suffered.

9. And being made perfect, he became the Author of ETERNAL SALVATION unto all them that obey him;

10. CALLED of GOD an High Priest, after the Order of *Melchisedec*.

\* See pag. 105. Of Dispossessing Devils.

him, We have heard out of the LAW, that CHRIST abideth for ever: and how sayst thou, The SON of MAN must be LIFT UP? Who is this SON of MAN? Then *Jesus* said unto them, Yet a little while is the LIGHT with you; walk while ye have the LIGHT, lest DARKNESS come upon you: for he that walketh in Darkness, knoweth not whither he goeth. While ye have LIGHT, BELIEVE in the LIGHT, that ye may be the Children of LIGHT. These Things spake *Jesus*: [*Mr.*] And now when Even-tide was come, [*M.*] he left them, [*J.*] and departed, and did hide himself from them, [*M.*] and went out of the City into *Bethany*, [*Mr.*] with the Twelve; [*M.*] and he lodged there. [*J.*] But though he had done so many MIRACLES before them, yet they BELIEVED not on him: That the Saying of *Esaïas* the Prophet might be fulfilled, which he spake, Lord, who hath BELIEVED our Report? and to whom hath the ARM of the LORD been revealed? Therefore they could not believe, because that *Esaïas* said again, He hath blinded their Eyes, and hardened their Heart, that they should not see with their Eyes, nor understand with their Heart, and be converted, and I should heal them. These Things said *Esaïas*, when he SAW his GLORY, and SPAKE of him. Nevertheless, among the Chief Rulers also, many BELIEVED on him; but because of the Pharisees they did NOT CONFESS him, lest they should be put out of the Synagogue. For they loved the PRAISE of Men, more than the PRAISE of GOD.

[*M.*] Now in the Morning, [*Mr.*] and on the Morrow, [*M.*] as he returned into the City, [*Mr.*] when they were come from *Bethany*, he was hungry. [*M.*] And when he saw a Fig Tree [*Mr.*] afar off, [*M.*] in the Way, [*Mr.*] having Leaves, he came [*M.*] to it, [*Mr.*] if haply he might find any thing thereon: And when he came to it, he found nothing [*M.*] thereon but Leaves only, [*Mr.*] for the Time of Figs was not yet. And *Jesus* answered, and said unto it, [*M.*] Let no Fruit grow on thee henceforward for ever, and [*Mr.*] no Man eat Fruit of thee hereafter for ever. And his Disciples heard it. And presently the Fig Tree withered away. [*Mr.*] And they come to *Jerusalem*, and *Jesus* went into the Temple, and began to cast out them that sold and bought in the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves: and would not suffer that



that any Man should carry any Vessel through the Temple. And he taught, saying unto them, Is it not written, My House shall be called of all Nations the House of PRAYER? But, ye have made it a Den of THIEVES. And the Scribes and Chief Priests heard it, and sought how they might destroy him: for they FEARED him, because all the People were ASTONISHED at his DOCTRINE. [J.] Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me. I \* am come a LIGHT into the World, that whosoever believeth on me, should not abide in Darknes. And if any Man hear my Words, † and believe not, I JUDGE him not; for I came not to JUDGE the World, but to SAVE the World. He that rejecteth me, and receiveth not my Words, hath one that judgeth him. The (b) WORD that I have spoken, the same shall JUDGE him in the LAST DAY. For I have not spoken of my self; but the Father which sent me, he gave me a Commandment what I should say, and what I should speak. And I know that his COMMANDMENT is LIFE Everlasting: Whatsoever I speak therefore, even as the Father said unto me, so I speak.

*Mark xii. 41. Luke xxi. 1.*

[Mr.] And Jesus sat over against the Treasury, and beheld how the People cast Money into the Treasury, and many that were rich, cast in much. And there came a certain poor Widow, and she threw in two Mites, which make a Farthing. [L.] And he looked up, and saw the rich Men casting their Gifts into

(b) Heb. i. 1. GOD, who at sundry Times, and in divers Manners, spake in time past unto the Fathers by the Prophets.

2. Hath in these last Days spoken unto us by his SON, whom he hath appointed Heir of ALL THINGS, by whom also he made the WORLDS.

3. Who being the BRIGHTNESS of his GLORY, and the express IMAGE of his PERSON, and UP-HOLDING ALL THINGS by the WORD of his POWER, when he had by himself purged our SINS, SAT DOWN on the RIGHT HAND of the Majesty on HIGH.

Chap. ix. 1. Let us therefore fear, lest a PROMISE being left us of entering into his REST, any of you should seem to come short of it.

2. For unto us was the GOSPEL preached as well as unto them: but the Word preached did not profit them, not being mixed with FAITH in them that heard it.

11. Let us LABOUR therefore to enter into that REST, lest any Man FALL after the same Example of UNBELIEF.

12. For the WORD of GOD is QUICK, and POWERFUL, and sharper than any two-edged Sword, piercing even to the dividing asunder of Soul and Spirit, and of the Joints and Marrow, and is a Discerner of the THOUGHTS and INTENTS of the Heart.

13. Nei-

\* See the References pag. 139.

† See pag. 219. Of the Sin of Unbelief.

into the Treasury. And he saw also a certain poor Widow casting in thither two Mites. [Mr.] And he called unto him his Disciples, and saith unto them, Verily, [L.] of a Truth [Mr.] I say unto you, that this poor Widow hath cast more in, than all they that have cast into the Treasury. [L.] For all these have of their ABUNDANCE cast in unto the Offerings of GOD, but she of her PENURY hath cast in all [Mr.] that she had, even all her Living [L.] that she had.

13. Neither is there any Creature that is not MANIFEST in his Sight: but ALL THINGS are naked, and opened unto the Eyes of him, with whom we have to do.

*Matt. xxi. 20. Mark xi. 19.*

[Mr.] And when Even was come, he went out of the City. And in the Morning, as they passed by, they saw the Fig Tree dried up from the Roots. [M.] And when the Disciples saw it, they marvelled, saying, How soon is the Fig Tree withered away! [Mr.] And Peter calling to remembrance, saith unto him, Master, behold the Fig Tree which thou cursedst is withered away. And Jesus answering, saith unto them, Have FAITH in GOD. For verily I say unto you, [M.] If ye have FAITH, and doubt not, ye shall not only do this which is done to the Fig Tree, but also if ye shall say unto this Mountain, Be thou removed, and be thou cast into the Sea; it shall be done. [Mr.] And whosoever shall say unto this Mountain, Be thou removed, and be thou cast into the Sea; and shall not doubt in his Heart, but shall BELIEVE that those Things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What Things soever \* ye DESIRE when ye PRAY, BELIEVE that ye receive them, and ye shall have them. [M.] And all Things whatsoever ye shall ASK in PRAYER, BELIEVING, ye shall receive. [Mr.] And when ye stand, PRAYING, FORGIVE, if ye have ought against any: that your Father also which is in Heaven may FORGIVE you your Trespases. But if you do not forgive, neither will your Father which is in Heaven, forgive your Trespases.

\* See pag. lxiii. Of PRAYER in general, in the Harmony of the PSALMS.



**I. *The Disciples shewing our Saviour the magnificent Buildings of the Temple, he foretels its Destruction, so as that not one Stone should be left upon another; the Siege of Jerusalem by the Romans; and the Dispersion of the Jews over all the World.***

*Matt. xxiv. 1. Mark xiii. 1. Luke xxi. 5.*

[*M.*] **A**ND *Jesus* went out, and departed from the Temple. [*Mr.*] And as he went out of the Temple, one of his Disciples saith unto him, Master, see what manner of Stones, and what Buildings are here. And *Jesus* answering, said unto him, Seest thou these great BUILDINGS? there shall not be left one Stone upon another, that shall not be thrown down. [*M.*] And his Disciples came to him, for to shew him the Buildings of the Temple. [*L.*] And as some spake of the Temple, how it was ADORNED with goodly Stones and Gifts, [*M.*] *Jesus* said unto them, See ye not all these Things? Verily I say unto you, [*L.*] As for these Things which ye behold, the Days will come, in the which there shall not be left one STONE upon another, that shall not be thrown down.

[*L.*] And (a) when ye shall see *Jerusalem* compassed with ARMIES, then know that the DESOLATION thereof is nigh. [*Mr.*] When ye therefore shall see the ABOMINATION OF DESOLATION spoken of by *Daniel* the Prophet, [*Mr.*] standing where it ought not, [*M.*] in the holy Place

(a) *Levit. xxvi. 27.* And if ye will not for all this hearken unto me, but walk contrary unto me:

28. Then I will walk contrary unto you also in FURY; and I, even I, will chastise you seven times for your SINS.

31. And I will make your CITIES waste, and bring your SANCTUARIES unto DESOLATION.

32. And I will bring the LAND into DESOLATION: and your Enemies

Place (whofo readeth, let him understand) Then let them which be in *Judea*, flee into the Mountains; [*L.*] and let them which are in the midst of it, depart out; and let not them that are in the Countries enter thereinto. [*Mr.*] And let him that is on the House-top not go down into the House, neither enter therein, to take any thing out of his House. And let him that is in the Field not turn back again for to take up his Garment, or [*M.*] to take up his Clothes. [*L.*] For these be the Days of VENGEANCE, that all things which are written may be fulfilled. [*M.*] And wo unto them that are with Child, and to them that give suck in those Days. But pray ye that your Flight be not in the Winter, neither on the Sabbath-day. For then shall be great TRIBULATION, and [*L.*] great Distress in the Land, and Wrath upon this People. [*Mr.*] For in those Days shall be AFFLICTION, such as was not from the Beginning of the Creation which God created, unto this Time, neither [*M.*] ever shall be. [*L.*] And they shall FALL by the Edge of the SWORD, and shall be led away CAPTIVE into all NATIONS, and *Jerusalem* shall be TRODEN DOWN of the Gentiles, until the TIMES of the Gentiles be fulfilled. [*M.*] And except those Days should

mies which dwell therein, shall be astonished at it.

33. And I will scatter you among the Heathen, and will draw out a Sword after you: and your Land shall be DESOLATE, and your Cities WASTE.

*Deut.* iv. 25. If ye shall do EVIL in the Sight of the Lord thy God, to provoke him to Anger:

27. The Lord shall SCATTER you among the NATIONS, and ye shall be left FEW in Number among the Heathen, whither the Lord shall lead you.

Chap. xxviii. 64. And the Lord shall SCATTER thee among ALL PEOPLE, from the one End of the Earth, even unto the other.

*Psal.* lxxxix. 30. If his Children forsake my LAW, and walk not in my JUDGMENTS;

31. If they break my STATUTES, and keep not my Commandments:

32. Then will I visit their Transgression with the ROD, and their INIQUITY with Stripes.

38. Thou hast CAST off and abhorred, thou hast been wroth with thine Anointed.

39. Thou hast made void the Covenant of thy Servant: thou hast profaned his Crown, by casting it to the Ground.

40. Thou hast broken down all his Hedges, thou hast brought his Strong-holds to RUIN.

44. Thou hast made his GLORY to cease, and cast his Throne down to the Ground.

*Isai.* i. 2. Hear, O Heavens, and give Ear, O Earth: for the Lord hath spoken, I have nourished and brought up Children, and they have rebelled against me.

7. Your Country is DESOLATE, your Cities are BURN'T with FIRE: your Land, Strangers devour it in your Presence, and it is DESOLATE as overthrowen by Strangers.

19. If ye be willing and obedient, ye shall eat the Good of the Land.

20. But if ye refuse and rebel, ye shall be devoured with the SWORD: for the Mouth of the Lord hath spoken it.

21. How is the faithful City become

should be shortned; and [Mr.] the Lord had shortned those Days, no Flesh should be saved: but for the Elects sake, whom he hath chosen, he hath shortned the Days, and [M.] those Days shall be shortned.

come an Harlot? It was full of JUDGMENT, Righteousness lodged in it, but now Murderers.

*Jer.* vii. 13. And now because ye have done all these Works, saith the Lord, and I spake unto you, rising up early, and speaking; but ye heard not; and I called you, but ye answered not.

15. I will CAST you out of my SIGHT, as I have cast out all your Brethren, even the whole Seed of Ephraim.

34. Then will I cause to CEASE from the CITIES of Judah, and from the Streets of Jerusalem, the Voice of Mirth, and the Voice of Gladness, the Voice of the Bridegroom, and the Voice of the Bride: for the LAND shall be DESOLATE.

*Ezek.* v. 11. Wherefore, as I live, saith the Lord God, surely because thou hast defiled my SANCTUARY with all thy detestable Things, and with all thine ABOMINATIONS, therefore will I also DIMINISH thee, neither shall mine Eye spare, neither will I have any Pity.

12. A third Part of thee shall die with the PESTILENCE, and with FAMINE shall they be consumed, in the midst of thee; and a third Part shall FALL by the SWORD round about thee; and I will scatter a third part into all the Winds, and I will draw out a Sword after them.

*Dan.* viii. 13. Then I heard one Saint speaking, and another Saint said unto that certain Saint which spake, How long shall be the Vision concerning the DAILY SACRIFICE, and the Transgression of DESOLATION, to give both the SANCTUARY and the HOST to be troden under Foot?

14. And he said unto me, Unto two thousand and three hundred Days; then shall the SANCTUARY be CLEANSED.

*Chap.* ix. 26. And after threescore and two Weeks shall MESSIAH be CUT OFF, but not for himself: and the People of the Prince that shall come shall destroy the CITY, and the SANCTUARY, and the End thereof shall be with a Flood, and unto the End of the War DESOLATIONS are determined.

27. And he shall confirm the Covenant with many for one Week: and in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of ABOMINATIONS, he shall make it desolate, even until the CONSUMMATION, and that determined shall be poured upon the DESOLATE.

*Hosea* iii. 4. The Children of Israel shall abide many Days without a KING, and without a PRINCE, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim.

*1 Thess.* ii. 14. For ye also have suffered like Things of your own Countrymen, even as they have of the Jews.

15. Who both killed the Lord Jesus, and their own Prophets, and have persecuted us, and they please not GOD, and are contrary to all Men.

16. Forbidding us to speak to the Gentiles, that they might be SAVED; to fill up their Sins alway; for the WRATH is come upon them to the uttermost.



II. *The Disciples asking CHRIST when these Things should come to pass, and what should be the Sign of his Coming, and of the End of the World; he foretels the Wars, Pestilence, and Famine that should be in the World, and the great Persecutions that the Apostles and his Subjects should undergo, both from Jews and Gentiles.*

[*Mr.*] **A**ND as he sat upon the Mount of *Olives*, over against the Temple, [*M.*] the Disciples, [*Mr.*] *Peter*, and *James*, and *John* and *Andrew* [*M.*] came unto him, [*Mr.*] and asked him privately, [*M.*] saying, [*L.*] Master, [*M.*] tell us, when shall these Things be? [*Mr.*] And what shall be the SIGN when all these Things [*L.*] shall come to pass, and [*Mr.*] shall be fulfilled? [*M.*] And what shall be the SIGN of thy COMING, and of the End of the World? [*M.*] And he said unto them, [*L.*] When ye shall hear of Wars and Commotions, [*M.*] and Rumours of Wars, see that ye be not troubled, [*L.*] be not terrified, [*M.*] for all [*L.*] these Things must first come to pass: [*M.*] but the End is not yet; [*L.*] by and by. Then said he unto them, NATION shall rise against NATION, and KINGDOM against KINGDOM, and great Earthquakes shall be in divers Places; [*M.*] and there shall be Famines, and Pestilences, [*Mr.*] and Troubles, [*L.*] and fearful Sightings, and great Signs shall there be from Heaven. [*M.*] All these are the BEGINNING of SORROW. But take heed to your selves: for [*L.*] before all these, they shall lay their Hands on you, and (*a*) PERSECUTE you, delivering you up to [*Mr.*] COUNCILS, and [*L.*] to the SYNAGOGUES, and into Prisons; being brought before Kings and Rulers for my Name's sake: and [*Mr.*] ye shall be beaten, and ye shall be brought before Rulers and Kings for my sake. [*L.*] And it shall turn to you for a TESTIMONY,

(*a*) *Phil.* i. 29. For unto you it is given in the Behalt of *Chr.* *st.*, not only to BELIEVE on him, but also to SUFFER for his sake.

1 *Thess.* iii. 3. That no Man should be moved by these AFFLICTIONS: for your selves know that we are APPOINTED thereunto.

4. For verily when we were with you, we told you before, that we should SUFFER TRIBULATION: even as it came to pass, and ye know.

2 *Tim.* iii. 12. Yea, and all that will live GODLY in *Christ Jesus*, shall suffer PERSECUTION.

*Heb.*

ny, and [Mr.] against them. [M.] Then shall they deliver you up to be AFFLICTED, and shall KILL you, and ye shall be HATED of all Nations for my Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many FALSE Prophets shall arise, and shall DECEIVE many. And because INIQUITY shall abound, the LOVE of many shall wax cold. [Mr.] And the Gospel must first be published among all Nations. [M.] And this GOSPEL of the KINGDOM shall be preached in all the World, for a Witness unto all Nations; and then shall the End come. [Mr.] But when they shall lead you, and deliver you up, take no Thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that Hour, that speak ye: for it is not ye that speak, but the HOLY GHOST. [L.] Settle it therefore in your Hearts, not to meditate before what ye shall answer. For I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay or resist. And ye shall be betrayed both by Parents, and Brethren, and Kinsfolk, and Friends, and some of you shall they cause to be put to Death. [Mr.] Now the Brother shall betray the

Heb. x. 32. But call to remembrance the former Days, in which after ye were illuminated, ye endured a great Fight of AFFLICTIONS:

33. Partly whilst ye were made a gazing Stock, both by REPROACHES and AFFLICTIONS, and partly whilst ye became COMPANIONS of them that were so used.

34. For ye had Compassion of me in my BONDS, and took joyfully the spoiling of your Goods, knowing in your selves that ye have in Heaven a better and an enduring Substance.

1 Pet. ii. 19. For this is thank-worthy, if a Man for Conscience toward God, endure GRIEF, suffering WRONGFULLY.

20. For what Glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and SUFFER for it, ye take it patiently; this is acceptable with God.

Chap. iii. 14. But and if ye suffer for Righteousness sake, happy are ye: and be not afraid of their Terror, neither be troubled;

15. But SANCTIFY the Lord God in your Hearts: and be ready always to give an Answer to every Man that asketh you a REASON of the HOPE that is in you, with Meekness and Fear.

16. Having a good Conscience; that whereas they speak EVIL of you, as of evil Doers, they may be ashamed that FALSELY ACCUSE your good Conversation in Christ.

Chap. iv. 12. Beloved, think it not strange concerning the FIERY TRIAL which is to try you, as though some strange Thing happened unto you:

13. But rejoice, inasmuch as ye are Partakers of Christ's SUFFERINGS; that when his GLORY shall be revealed, ye may be glad also with exceeding JOY.

14. If ye be reproached for the Name of Christ, happy are ye; for the SPIRIT of GLORY, and of God resteth upon you: on your part he is evil spoken of, but on your part he is GLORIFIED.

the Brother to death, and the Father the Son; and Children shall rise up against their Parents, and shall cause

them to be put to death. And ye shall be hated of all Men for my Name's sake. [L.] But there shall not an Hair of your Head perish. In your PATIENCE possess ye your Souls: [M.] But he that shall ENDURE to the End, the same shall be SAVED.

*Matt. x. 17.* But beware of Men, for they will deliver you up to the COUNCILS, and they will SCOURGE you in their SYNAGOGUES.

18. And ye shall be brought before Governours and Kings for my sake, for a TESTIMONY against them and the Gentiles.

19. But when they deliver you up, take no Thought how, or what ye shall speak; for it shall be given you in that same Hour what ye shall speak.

20. For it is not ye that speak, but the Spirit of your Father, which speaketh in you.

22. And ye shall be hated of all Men for my Name's sake: but he that ENDURETH to the End, shall be saved.

23. But when they persecute you in this City, flee into another: for verily I say unto you, ye shall not have gone over the Cities of *Israel*, till the Son of Man be come.

*Chap. xxiii. 34.* Wherefore behold I send unto you PROPHETS, and WISE Men, and Scribes; and some of them ye shall KILL and CRUCIFY, and some of them shall ye SCOURGE in your Synagogues, and PERSECUTE them from City to City.

*John xv. 18.* If the World HATE you, ye know that it hated me before it hated you.

19. If ye were of the World, the World would LOVE his own: but because ye are not of the World, but I have CHOSEN you out of the World, therefore the World hateth you.

20. Remember the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also persecute you: If they have kept my Saying, they will keep yours also.

21. But all these Things will they do unto you for my Name's sake, because they know not him that sent me.

*John xvi. 1.* These Things have I spoken unto you, that ye should not be offended.

2. They



2. They shall put you out of the Synagogues: yea, the Time cometh, that whosoever KILLETH you, will think that he doth God service.

3. And these Things will they do unto you, because they have not known the Father, nor me.

20. Verily, verily I say unto you, that ye shall WEEP and LAMENT, but the World shall REJOICE: and ye shall be SORROWFUL, but your SORROW shall be turned into JOY.

22. And ye now therefore have SORROW: but I will see you again, and your Heart shall REJOICE, and your JOY no Man taketh from you.

33. These Things I have spoken unto you, that in me ye might have PEACE. In the WORLD ye shall have TRIBULATION: but be of good cheer, I have overcome the World.

*See in the ACTS of the APOSTLES, the Martyrdom of St. Stephen, the Imprisonment of Peter and John, the Persecutions of St. Paul.*

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### III CHRIST foretels the Rise of false Christs and false Prophets, and the great Apostacy that should be in the Church.

[M.] **A**ND Jesus said unto them, Take heed that no Man DECEIVE you. For many shall come in my Name, saying, I am CHRIST, ([L.] and the Time draweth near) and shall deceive many; [L.] go ye not therefore after them. [Mr.] And then if any Man shall say unto you, Lo, here is CHRIST, or lo, he is there: believe him not. For FALSE

CHRISTS and (a) FALSE PROPHETS shall rise, [M.] and shall shew great SIGNS and WONDERS, [Mr.] to seduce, [M.] (that if it were possible) they shall deceive the very Elect. [Mr.] But take ye heed; behold, I have fore-

(a) 1 Cor. xi. 18. For first of all, when ye come together in the Church, I hear that there be DIVISIONS among you; and I partly believe it.

19. For there must be also HERESIES among you, that they which are approved, may be made manifest among you.

2 Cor. ii. 17. For we are not as many which corrupt the Word of God:

foretold you all Things. [M.] Wherefore if they shall say unto you, Behold, he is in the Desert, go not forth: behold, he is in the secret Chambers; believe it not. For as the Lightning cometh out of the East, and shineth even unto the West, so shall also the Coming of the Son of Man be. For wheresoever the Carcase is, there will the Eagles be gathered together.

God: but as of Sincerity, but as of God, in the Sight of God speak we in *Christ*.

Chap. xi. 13. For such are FALSE APOSTLES, DECEITFUL WORKERS, transforming themselves into the Apostles of *Christ*.

*Gal. ii. 4.* And that because of FALSE Brethren unawares brought in, who came in privily to spy out our Liberty which we have in *Christ Jesus*, that they might bring us in to Bondage.

*Ephes. iv. 14.* That we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine, by the SLIGHT of Men, and CUNNING CRAFTINESS, whereby they lie in wait to deceive.

1 *Tim. vi. 3.* If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord *Jesus Christ*, and to the Doctrine which is according to GODLINESS;

4. He is PROUD, knowing nothing, but doting about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmising,

5. Perverse Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that GAIN is GODLINESS: from such withdraw thy self.

2 *Tim. ii. 14.* Of these Things put them in remembrance, charging them before the Lord, that they strive not about Words to NO PROFIT, but to the subverting of the Hearers.

16. Shun profane and vain Babblings; for they will increase unto more UNGODLINESS.

Chap. iii. 1. This know also, that in the last Days PERILOUS Times shall come.

2. For Men shall be LOVERS of their own selves, Covetous, Boasters, Proud, Blasphemers, Disobedient to Parents, Unthankful, Unholy,

3. Without natural Affection, Truce-breakers, false Accusers, incontinent, fierce, Despisers of those that are good,

4. Traiterous, heady, high-minded, Lovers of PLEASURE more than Lovers of God;

5. Having a FORM of GODLINESS, but denying the POWER thereof: from such turn away.

13. But EVIL MEN and SEDUCERS shall wax worse and worse; deceiving, and being deceived.

*Jude 17.* But beloved, remember ye the Words which were spoken before of the APOSTLES of our Lord *Jesus Christ*:

18. How that they told you, there should be MOCKERS in the last Time, who should walk after their own UNGODLY LUSTS.

See pag. 87. Of false Prophets and false Teachers, against *Matt. vii. 15.*



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*Prophecies relating to the Antichristian  
 Empire ; wherein is described, its Ty-  
 ranny, Idolatry, and great Impieties.  
 To which is added, The Predictions  
 relating to its utter Destruction.*

*Matt.* **T**HERE shall arise FALSE CHRISTs and  
 xxiv. 24. FALSE PROPHETS, and shall shew great  
 SIGNS and WONDERS, insomuch that (if it were possible)  
 they shall DECEIVE the very ELECT.

*NEBUCHADNEZZAR's Dream, and DANIEL's  
 Interpretation thereof.*

*Dan.* ii. 37. Thou, O King, art a King of Kings:  
 for the God of Heaven hath given thee a Kingdom, Power,  
 and Strength, and Glory.

38. Thou art this Head of Gold.

39. And after thee shall arise another Kingdom inferi-  
 our to thee, and another THIRD Kingdom of Brass,  
 which shall bear Rule over all the Earth.

40. And the FOURTH Kingdom shall be strong as Iron:  
 and as Iron that breaketh all these, shall it break in pie-  
 ces and bruise.

41. And whereas thou sawest the Feet and Toes part  
 of Potters Clay, and part of Iron : the Kingdom shall be  
 DIVIDED.

42. And as the Toes of the Feet were part of Iron, and  
 part of Clay ; so the Kingdom shall be partly strong,  
 and partly broken.

43. And whereas thou sawest Iron mixt with miry Clay,  
 they shall mingle themselves with the Seed of Men :  
 but they shall not cleave one to another, even as Iron is  
 not mixed with Clay.

44. And

44. And in the **DAYS** of these **KINGS** shall the **GOD** of **Heaven** set up a **Kingdom** which shall never be destroyed: and the **Kingdom** shall not be left to other **People**, but it shall break in pieces, and consume all these **KINGDOMS**, and it shall stand for ever.

45. Forasmuch as thou sawest the **STONE** was cut out of the **Mountain** without **Hands**, and that it brake in pieces the **Iron**, the **Brass**, the **Clay**, the **Silver** and the **Gold**; the great **GOD** hath made known to the **King** what shall come to pass hereafter: and the **Dream** is certain, and the **Interpretation** thereof sure.

Chap. vii. 17. These great **Beasts** which are four, are four **Kings** which shall arise out of the **Earth**.

18. But the **SAINTS** of the **Most High** shall take the **KINGDOM**, and possess the **Kingdom** for ever, even for ever and ever.

19. Then I would know the **Truth** of the **FOURTH** **Beast**, which was diverse from all the others, exceeding dreadful; whose **Teeth** were of **Iron**, and his **Nails** of **Brass**, which devoured, brake in **Pieces**, and stamped the **Residue** with his **Feet**,

20. And of the **ten Horns** that were in his **Head**, and of the other which came up, and before whom three fell; even of that **Horn** that had **Eyes**, and a **Mouth** that spake very great **Things**, whose **Look** was more stout than his **Fellows**.

21. I beheld, and the same **Horn** made **WAR** with the **SAINTS**, and prevailed against them;

22. Until the **ANCIENT OF DAYS** came, and **Judgment** was given to the **Saints** of the **Most High**; and the **Time** came that the **Saints** possessed the **Kingdom**.

23. Thus he said, The **FOURTH** **Beast** shall be the fourth **Kingdom** upon **Earth**, which shall be diverse from all **Kingdoms**, and shall devour the whole **Earth**, and shall tread it down, and break it in pieces.

24. And the **ten Horns** out of this **Kingdom** are **ten Kings** that shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue three **Kings**.

25. And he shall speak great **Words** against the **Most High**, and shall wear out the **Saints** of the **Most High**, and think to change **Times** and **Laws**: and they shall be given into his **Hand**, until a **Time**, and **Times**, and the dividing of **Time**.

26. But the JUDGMENT shall sit, and they shall take away his DOMINION, to consume, and to destroy it unto the End.

27. And the Kingdom and Dominion, and the GREATNESS of the Kingdom under the whole Heaven, shall be given to the PEOPLE of the SAINTS of the MOST HIGH, whose Kingdom is an EVERLASTING Kingdom, and all DOMINIONS shall serve and obey him.

Chap. xi. 36. And the King shall do according to his Will, and he shall EXALT himself, and MAGNIFY himself above every GOD, and shall speak marvellous Things against the GOD of GODS, and shall prosper till the INDIGNATION be accomplished: for that that is determined, shall be done.

37. Neither shall he regard the God of his Fathers, nor the Desire of Women, nor regard any God: for he shall MAGNIFY himself above all.

2 *Thess.* ii. 1. Now we beseech you, Brethren, by the COMING of our Lord *Jesus Christ*,

2. That ye be not soon SHAKEN in MIND, or be troubled, neither by Spirit, nor by Word, nor by Letter, as from us, as that the DAY of CHRIST is at hand.

3. Let no Man deceive you by any means: for that DAY shall not come, except there come a FALLING AWAY first, and that MAN of SIN be revealed, the Son of Perdition:

4. Who OPPOSETH and EXALTETH himself above all that is called GOD, or that is worshipped; so that he as GOD sitteth in the Temple of GOD, shewing himself that he is GOD.

5. Remember ye not, that when I was yet with you, I told you these Things?

6. And now, ye know what withholdeth, that he might be REVEALED in his Time.

7. For the MYSTERY of INIQUITY doth already work: only he who now letteth will LET, until he be taken out of the way.

8. And then shall that WICKED be revealed, whom the LORD shall CONSUME with the SPIRIT of his Mouth, and shall destroy with the BRIGHTNESS of his COMING.

9. Even him whose COMING is after the WORKING of SATAN, with all Power, and Signs, and lying Wonders,

10. And with all deceiveableness of Unrighteousness in  
O o them

them that perish ; because they received not the Love of the TRUTH, that they might be saved.

11. And for this Cause God shall send them strong DELUSION, that they should believe a Lye.

1 *Tim.* iv. 1. Now the SPIRIT speaketh expressly, that in the latter Times some shall depart from the FAITH, giving heed to seducing Spirits and DOCTRINES of DEVILS ;

2. Speaking LYES in Hypocrisy, having their Conscience feared with a hot Iron ;

3. Forbidding to MARRY, and commanding to abstain from MEATS, which God hath created to be received with Thanksgiving of them which believe and know the Truth.

1 *John* ii. 18. Little Children, it is the last Time : and as ye have heard that ANTICHRIST shall come.

19. They went out from us, but they were not of us.

Chap. iv. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God : because many FALSE PROPHETS are gone out into the World.

*Rev.* i. 1. The REVELATION of *Jesus Christ*, which GOD gave unto him, to shew unto his Servants Things which must shortly come to pass ; and he sent and signified it by his Angel unto his Servant *John* :

2. Who bare record of the WORD of GOD, and of the Testimony of *Jesus Christ*, and of all Things that he saw.

Chap. xiii. 1. And I stood upon the Sand of the Sea, and saw a Beast rise up out of the Sea, having SEVEN Heads, and TEN HORNS, and upon his Horns TEN CROWNS, and upon his Heads the Name of BLASPHEMY.

2. And the Beast which I saw was like unto a LEOPARD, and his Feet were as the Feet of a BEAR, and his Mouth as the Mouth of a LION : and the DRAGON gave him his Power, and his Seat, and great Authority.

3. And I saw one of his Heads, as it were wounded to Death ; and his deadly Wound was healed : and all the WORLD wondred after the Beast.

4. And they WORSHIPPED the Dragon which gave Power unto the Beast : and they worshipped the Beast, saying, Who is like unto the Beast ? who is able to make War with him ?

5. And there was given unto him a Mouth speaking GREAT THINGS, and BLASPHEMIES ; and Power was given unto him to continue forty and two Months.

6. And

6. And he opened his Mouth in Blasphemy against God, to blaspheme his Name and his Tabernacle, and them that dwell in Heaven.

7. And it was given unto him to make WAR with the SAINTS, and to OVERCOME them: and Power was given him over all Kindreds, and Tongues, and Nations.

8. And all that dwell upon the Earth shall WORSHIP him, whose Names are not written in the Book of LIFE of the Lamb slain from the Foundation of the World.

9. If any Man have an Ear, let him hear.

10. He that leadeth into Captivity, shall go into Captivity: He that killeth with the Sword, must be killed with the Sword. Here is the PATIENCE and the FAITH of the Saints.

11. And I beheld another Beast coming up out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon.

12. And he exercised all the Power of the first Beast before him, and caused the Earth, and them which dwell therein, to worship the first Beast, whose DEADLY WOUND was healed.

13. And he doth great WONDERS, so that he maketh Fire come down from Heaven on the Earth, in the Sight of Men,

14. And deceiveth them that dwell on the Earth, by the means of those Miracles which he had Power to do in the Sight of the Beast, saying to them that dwell on the Earth, that they should make an IMAGE to the Beast which had the WOUND by a Sword, and did live.

15. And he had Power to give Life unto the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast, should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a Mark in their right Hand, or in their Foreheads:

Chap. xiv. 8. And there followed another Angel, saying, *Babylon* is fallen, is FALLEN, that great City, because she made all Nations drink of the WINE of the Wrath of her FORNICATION.

9. And the third Angel followed them, saying with a loud Voice, If any Man worship the BEAST and his IMAGE, and receive his MARK in his Forehead, or in his Hand,

10. The same shall drink of the WINE of the WRATH

of God, which is poured out without mixture, into the Cup of his Indignation; and he shall be tormented with Fire and Brimstone, in the Presence of the holy Angels, and in the Presence of the Lamb :

11. And the Smoke of their Torment ascendeth up for ever and ever: and they have no Rest Day nor Night, who worship the Beast and his Image, and whosoever receiveth the Mark of his Name.

Chap. xvi. 5. And I heard the Angel say, Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus:

6. For they have SHED the BLOOD of Saints and Prophets, and thou hast given them Blood to drink; for they are worthy.

Chap. xvii. 1. And there came an Angel and talked with me, saying unto me, Come hither, I will shew unto thee the Judgment of the great WHORE, that sitteth upon many Waters:

2. With whom the KINGS of the Earth have committed FORNICATION, and the Inhabiters of the Earth have been made drunk with the Wine of her Fornication.

3. So he carried me away in the Spirit into the Wilderness: and I saw a WOMAN sit upon a SCARLET coloured Beast, full of Names of Blasphemy, having SEVEN Heads, and TEN Horns.

4. And the Woman was arrayed in PURPLE and SCARLET Colour, and decked with Gold, and precious Stones, and Pearls, having a golden Cup in her Hand, full of Abominations, and filthiness of her Fornication.

5. And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.

6. And I saw the WOMAN drunken with the BLOOD of the SAINTS, and with the Blood of the MARTYRS of Jesus: and when I saw her, I wondred with great Admiration.

7. And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the MYSTERY of the WOMAN, and of the Beast that carried her, which hath the seven Heads, and ten Horns.

8. The Beast that thou sawest, was, and is not; and shall ascend out of the bottomless Pit, and go into Perdition: and they that dwell on the Earth shall wonder, (whose



(whose Names were not written in the Book of LIFE from the Foundation of the World) when they beheld the Beast that was, and is not, and yet is.

9. And here is the Mind which hath Wisdom. The seven HEADS are seven MOUNTAINS on which the Woman sitteth.

10. And there are seven KINGS: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the Beast that was, and is not, even he is the Eighth, and is of the seven, and goeth into Perdition.

12. And the TEN HORNS which thou sawest, are TEN KINGS, which have received no Kingdom as yet; but receive Power as Kings one Hour with the Beast.

13. These have one MIND, and shall give their Power and Strength unto the Beast.

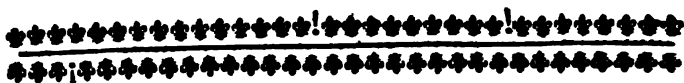
14. These shall make War with the LAMB, and the LAMB shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are CALLED, and CHOSEN, and FAITHFUL.

15. And he saith unto me, The Waters which thou sawest, where the WHORE sitteth, are Peoples, and Multitudes, and Nations, and Tongues.

16. And the ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate, and naked, and shall eat her Flesh, and burn her with Fire.

17. For God hath put in their Hearts to fulfil his Will, and to agree, and give their Kingdom unto the Beast, until the Words of God shall be FULFILLED.





## Of CHRIST's Spiritual Kingdom.

*Luke* **AND** when he xvii. 20. **A** was demanded of the Pharisees, when the KINGDOM of God should come; he answered them, and said, The Kingdom of God cometh not with Observation.

21. Neither shall they say, Lo, here, or lo, there: for behold, the KINGDOM of God is WITHIN you.

*John* xviii. 36. *Jesus* answered, My KINGDOM is not of this WORLD: If my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the Jews: but now is my KINGDOM not from hence.

for whom are all Things, and by whom are all Things, in bringing many Sons unto GLORY, to make the Captain of their SALVATION perfect through Sufferings.

14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same; that through DEATH he might destroy him that had the Power of Death, that is, the Devil;

15. And deliver them, who through Fear of DEATH were all their Life-time subject to BONDAGE.

2 *Cor.* x. 3. For though we walk in the FLESH, we do not war after the Flesh:

4. (For the Weapons of our Warfare are not CARNAL, but MIGHTY through GOD to the pulling down of STRONG-HOLDS)

5. Casting down Imaginations, and every high thing that exalted itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of *Christ*.

*Rev.* iii. 21. To him that OVERCOMETH, will I grant to sit with me in my Throne; even as I also OVERCAME, and am set down with my Father in his Throne.

*Rom.* **FOR** the KINGDOM of xiv. 17. **E** GOD is not Meat and Drink, but Righteousness, and Peace, and Joy in the HOLY GHOST.

1 *Cor.* iv. 20. For the KINGDOM of God is not in WORD, but in POWER.

*Heb.* viii. 10. I will put my Laws into their MINDS, and write them in their HEARTS.

*Col.* i. 12. Giving THANKS unto the Father, which hath made us meet to be Partakers of the Inheritance of the SAINTS in LIGHT.

13. Who hath delivered us from the Power of DARKNESS, and hath translated us into the KINGDOM of his dear SON:

18. Who is the BEGINNING, the First-born from the DEAD, that in all Things he might have the Pre-eminence.

19. For it pleased the Father, that in him should all FULLNESS dwell.

*Heb.* v. 31. Him hath GOD exalted with his right Hand, to be a PRINCE and a SAVIOUR, for to give Repentance to *Israel*, and Forgiveness of SINS.

*Heb.* ii. 10. For it became him,

by whom are all Things, in bringing many Sons unto GLORY, to make the Captain of their SALVATION

*A Description of the GLORY, MAGNIFICENCE, and UNIVERSALITY, of the Messiah's KINGDOM, with the Prophecies relating thereto.*

**Luke** **A**ND the Angel said i. 31. unto *Mary*, Thou shalt bring forth a Son, and shalt call his Name **JESUS**.

32. He shall be **GREAT**, and shall be called the SON of the **HIGHEST**; and the Lord God shall give unto him the Throne of his Father *David*.

33. And he shall **REIGN** over the House of *Jacob* for ever, and of his **KINGDOM** there shall be no **END**.

**Matt.** xxv. 31. When the Son of Man shall come in his **GLORY**, and all the **HOLY ANGELS** with him, then shall he sit upon the Throne of his **GLORY**.

**Chap.** xxvi. 64. Hereafter shall ye see the Son of Man **SITTING** on the right Hand of **POWER**, and **COMING** in the Clouds of Heaven.

**Chap.** xxviii. 18. And *Jesus* came and spake unto them, saying, **ALL POWER** is given unto me in Heaven and in Earth.

19. Go ye therefore and teach all Nations, baptizing them in the Name of the **FATHER**, and of the **SON**, and of the **HOLY GHOST**:

20. Teach-

**Psal.** **W**HY do the **HEATHEN** ii. 1. rage, and the People imagine a vain Thing?

2. The **KINGS** of the **EARTH** set themselves, and the **RULERS** take counsel together against the **LORD**, and against his **ANointed**, saying,

3. Let us break their Bands asunder, and cast away their Cords from us.

4. He that sitteth in the Heavens shall laugh: the **LORD** shall have them in **DERISION**.

5. Then shall he **SPEAK** unto them in his **WRATH**, and vex them in his sore Displeasure.

6. Yet have I set my **KING** upon my holy Hill of *Zion*.

7. I will declare the Decree: the Lord hath said unto me, Thou art my **SON**, this Day have I begotten thee.

8. Ask of me, and I shall give thee the **Heathen** for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.

9. Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a **POTTER'S** Vessel.

10. Be wise now therefore, O ye **KINGS**: be instructed, ye **JUDGES** of the Earth.

11. Serve the Lord with **FEAR**, and rejoice with **TREMBLING**.

12. Kiss the **SON** lest he be angry, and ye perish from the Way, when his **Wrath** is kindled but a little: Blessed are all they that put their Trust in him.

**Pf.** xlv. 6. Thy Throne, O God, is for ever and ever: the Sceptre of thy **KINGDOM** is a right Sceptre.

7. Thou lovest Righteousness: and hatest Wickedness: therefore God, thy God hath **ANointed** thee with the Oil of Gladness above thy Fellows.

3. Gird

## 288 *A Description of the Glory*

20. Teaching them to observe all Things whatsoever I have commanded you: and lo, I am with you alway, even unto the END of the WORLD. Amen.

3. Gird thy Sword upon thy Thigh, O MOST MIGHTY: with thy Glory and thy Majesty.

4. And in thy MAJESTY ride prosperously because of Truth, and Meekness, and Righteousness: and thy RIGHT HAND shall teach thee terrible Things.

*Pf. lxxviii.* 4. Sing unto God, sing

Praises to his Name: extol him that rideth upon the Heavens by his Name JAH, and rejoice before him.

5. A Father of the Fatherless, and a Judge of the Widows, is God in his holy Habitation.

17. The Chariots of GOD are twenty thousand, even thousands of ANGELS: the Lord is among them as in *Sinai*, in the HOLY Place.

18. Thou hast ascended on high, thou hast led Captivity captive: thou hast received GIFTS for Men; yea, for the Rebellious also, that the Lord God might dwell among them.

20. He that is our God, is the God of SALVATION; and unto God the Lord belong the Issues from Death.

32. Sing unto God, ye Kingdoms of the Earth: O sing Praises unto the Lord.

33. To him that rideth upon the Heavens of Heavens, which were of old; lo, he doth send out his Voice, and that a MIGHTY VOICE.

34. Ascribe ye STRENGTH unto God: his Excellency is over *Israel*, and his Strength is in the CLOUDS.

*Pf. lxxii.* 4. He shall JUDGE the Poor of the People, he shall save the Children of the Needy, and shall break in pieces the Oppressor.

5. They shall fear thee as long as the SUN and MOON endure, throughout all Generations.

7. In his Days shall the RIGHTEOUS flourish: and Abundance of Peace so long as the Moon endureth.

8. He shall have DOMINION also from Sea to Sea, and from the River unto the ENDS of the EARTH.

11. Yea, all KINGS shall fall down before him: all NATIONS shall serve him.

12. For he shall deliver the Needy when he crieth: the Poor also, and him that hath no Helper.

14. He shall redeem their SOUL from Deceit and Violence: and precious shall their BLOOD be in his Sight.

15. Prayer also shall be made to him continually, and daily shall he be praised.

17. His Name shall endure for ever: his Name shall be continued as long as the SUN, and Men shall be blessed in him; all Nations shall call him blessed.

19. And blessed be his GLORIOUS NAME for ever, and let the whole Earth be filled with his GLORY.

*Pf. lxxxix.* 27. I will make him my FIRST-BORN, higher than the Kings of the Earth.

28. My MERCY will I keep for him for evermore, and my COVENANT shall stand fast with him.

29. His SEED also will I make to endure for ever, and his Throne as the Days of Heaven.

*Pf. xcvi.* 1. O sing unto the Lord a new Song: sing unto the Lord all the Earth.

2. Sing unto the Lord, bless his Name: shew forth his SALVATION from Day to Day,

3. Declare

3. Declare his GLORY among the Heathen, his WONDERS among all People.

4. For the Lord is great, and greatly to be praised: he is to be feared above all Gods.

5. For all the Gods of the Nations are IDOLS: but the Lord made the Heavens.

6. HONOUR and MAJESTY are before him, STRENGTH and BEAUTY are in his Sanctuary.

*Pf. xcvi. 1.* The Lord reigneth, let the Earth rejoice: let the Multitude of the Isles be glad thereof.

2. Clouds and Darkness are round about him: RIGHTEOUSNESS and JUDGMENT are the Habitation of his Throne.

6. The Heavens declare his RIGHTEOUSNESS: and all the People see his GLORY.

7. Confounded be all they that serve graven IMAGES, that boast themselves of IDOLS: Worship him all ye Gods.

8. Zion heard, and was glad, and the Daughters of Judah rejoiced; because of thy judgments.

9. For thou, Lord, art HIGH above all the Earth: thou art exalted far above all Gods.

*Pf. cxlv. iii.* Great is the Lord, and greatly to be praised; and his Greatness is unsearchable.

4. One Generation shall PRAISE thy Works to another, and shall declare thy MIGHTY ACTS.

5. I will speak of the GLORIOUS HONOUR of thy Majesty, and of thy wondrous Works.

6. And Men shall speak of the Might of thy terrible Acts: and I will declare thy Greatness.

10. All thy Works shall praise thee, O Lord, and thy Saints shall bless thee.

11. They shall speak of the GLORY of thy KINGDOM, and talk of thy POWER.

12. To make known to the Sons of Men his MIGHTY ACTS, and the GLORIOUS MAJESTY of his KINGDOM.

13. Thy Kingdom is an everlasting Kingdom, and thy DOMINION endureth throughout all Generations.

*Pf. cxlvi. 10.* The Lord shall REIGN for ever, even thy God, O Zion, unto all Generations. Praise ye the Lord.

*1 Chron. xxix. 11.* Thine, O Lord, is the Greatness, and the Power, and the Glory, and the VICTORY, and the MAJESTY: for all that is in the Heaven, and in the Earth is thine; thine is the KINGDOM, O Lord, and thou art exalted as Head above all.

12. Both Riches and Honour come of thee, and thou REIGNEST over all, and in thine Hand is POWER and MIGHT, and in thine Hand it is to make great, and to give Strength unto all.

*Pf. xciii. 1.* The Lord REIGNETH, he is clothed with MAJESTY, the Lord is clothed with Strength wherewith he hath guided himself: the World also is established that it cannot be moved.

2. Thy Throne is established for ever: thou art from everlasting.

*Pf. ciii. 19.* The Lord hath prepared his THRONE in the Heavens: and his KINGDOM ruleth over all.

*Isai. ix. 6.* For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called, WONDERFUL, COUNSELLOR, The MIGHTY GOD, The EVER-LASTING FATHER, The PRINCE OF PEACE.

7. Of the Increase of his Government and Peace there shall be no End upon the Throne of David, and upon his KINGDOM, to order it, and to establish it with JUDGMENT, and with JUSTICE, from henceforth even for ever.

*Dan. ii. 44.* And in the Days of these Kings shall the God of Heaven set up a KINGDOM, which shall never be destroyed : and it shall stand for ever.

*Chap. iv. 3.* How great are his Signs ! and how mighty are his Wonders ! His KINGDOM is an everlasting Kingdom, and his DOMINION is from Generation to Generation.

34. And at the End of the Days, I *Nebuchadnezzar* lift up mine Eyes unto Heaven, and mine Understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose Dominion is an everlasting DOMINION, and his Kingdom is from Generation to Generation.

*Chap. vii. 9.* I beheld till the Thrones were cast down, and the ANCIENT OF DAYS did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wool : His Throne was like the fiery Flame, and his Wheels as burning Fire.

10. A fiery Stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.

13. And behold, one like the SON OF MAN, came with the Clouds of Heaven, and came to the ANCIENT OF DAYS, and they brought him near before him.

14. And there was given him DOMINION and GLORY, and a KINGDOM, that all People, Nations, and Languages should serve him : His Dominion is an everlasting Dominion, and his Kingdom that which shall not be destroyed.

27. And the KINGDOM and DOMINION, and the Greatness of the Kingdom under the whole Heaven, shall be given to the People of the Saints of the Most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him.

1 *Cor. xv. 25.* For he must REIGN, till he hath put all Enemies under his Feet.

55. O Death, where is thy Sting ? O Grave, where is thy Victory ?

56. The Sting of DEATH is SIN ; and the Strength of SIN is the LAW.

57. But Thanks be to God, which giveth us the VICTORY, through our Lord *Jesu Christ*.

*Ephes. i. 19.* And what is the exceeding Greatness of his POWER to us-ward who believe, according to the Working of his mighty Power ;

20. Which he wrought in *Christ* when he raised him from the Dead, and set him at his own right Hand in the heavenly Places,

21. Far above all Principality, and POWER, and MIGHT, and DOMINION, and every Name that is named, not only in this World, but also in that which is to come.

22. And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church,

23. Which is his Body, the FULNESS of him that filleth all in all.

*Heb. i. 1.* God, who at sundry Times, and in divers Manners, spake in time past unto the Fathers by the Prophets,

2. Hath in these last Days spoken unto us by his SON, whom he hath appointed Heir of ALL THINGS, by whom also he made the WORLDS.

3. Who being the BRIGHTNESS of his GLORY, and the express IMAGE of his PERSON, and UPHOLDING ALL THINGS by the WORD of his POWER, when he had by himself purged our SINS, SAT DOWN ON THE RIGHT HAND of the Majesty on HIGH.

*Chap. ii. 7.* Thou madest him a little lower than the Angels ; thou crownedst him with GLORY and HONOUR, and didst set him over the Works of thy Hands.

8. Thou hast put all Things in SUBJECTION under his Feet. For in that

that he put all in Subjection under him, he left nothing that is not put under him.

9. But we see *Jesus*, who was made a little lower than the ANGELS, for the Suffering of Death, crowned with GLORY and HONOUR: that he by the Grace of God should taste Death for every Man.

Chap. viii. 1. Now of the Things which we have spoken, this is the Sum: We have such an High Priest, who is set on the right Hand of the Throne of the MAJESTY in the Heavens:

2. A Minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not Man.

Chap. x. 12. But this Man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God;

13. From henceforth expecting till his Enemies be made his Footstool.

Rev. i. 5. Who is the PRINCE of the KINGS of the Earth; who loved us, and washed us from our SINS in his own Blood,

6. And hath made us Kings and Priests unto God and his Father; to him be GLORY and DOMINION for ever and ever. Amen.

Chap. v. 11. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beasts, and the Elders: and the Number of them was ten thousand times ten thousand, and thousands of thousands:

12. Saying with a loud Voice, Worthy is the Lamb that was slain, to receive POWER, and RICHES, and WISDOM, and STRENGTH; and HONOUR, and GLORY, and BLESSING.

13. And every Creature which is in Heaven and on the Earth, and under the Earth, and such as are in the Sea; and all that are in them, heard I, saying, BLESSING, and HONOUR, and GLORY, and POWER, be unto him that sitteth upon the Throne, and unto the LAMB for ever and ever.

14. And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.

Chap. vii. 9. After this, I beheld, and lo, a great Multitude, which no Man could number, of all Nations, and Kindreds, and Peoples, and Tongues, stood before the Throne, and before the LAMB, clothed with white Robes, and Palms in their Hands;

10. And cried with a loud Voice, saying, SALVATION to our God, which sitteth upon the Throne, and unto the Lamb.

11. And all the Angels stood round about the Throne, and about the Elders, and the four Beasts, and fell before the Throne on their Faces, and worshipped God,

12. Saying, Amen: BLESSING, and GLORY, and WISDOM, and THANKSGIVING, and HONOUR, and POWER, and MIGHT, be unto our God for ever and ever. Amen.

Chap. xi. 15. And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the KINGDOMS of our LORD, and of his CHRIST, and he shall REIGN for ever and ever.

16. And the four and twenty Elders, which sat before God on their Seats, fell upon their Faces, and worshipped God,

17. Saying, We give thee Thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great POWER, and hast REIGNED.

Chap. xv. 3. And they sing the Song of *Moses* the Servant of God, and the Song of the Lamb, saying, GREAT and MARVELLOUS are thy WORKS, Lord God Almighty; JUST and TRUE are thy Ways, thou KING of SAINTS.

4. Who shall not FEAR thee, O Lord, and GLORIFY thy Name? for thou only art HOLY: for all Nations shall come and WORSHIP before thee; for thy JUDGMENTS are made manifest.

**CHRIST** *foretels the Treachery of Judas.*  
*The Priests and Elders consult to kill him by Craft. But fearing the People, they hire Judas to betray him.*

*Matt. xxvi. 1. Mark xiv. 1. Luke xxii. 1.*

[**L.**] **N**OW the Feast of unleavened Bread drew nigh, which is called the PASSOVER. [**M.**] And it came to pass, when *Jesus* had finished all these Sayings, he said unto his Disciples, Ye know that after two Days is the Feast of the Passover, and the Son of Man is betrayed to be CRUCIFIED. [**Mr.**] And after two Days is the Feast of the Passover, and of unleavened Bread. [**M.**] Then assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest, who was called *Caiaphas*, and consulted that they might take *Jesus* by Subtilty, and kill him. [**Mr.**] And the Chief Priests and the Scribes sought how they might take him by Craft, [**L.**] how they might kill him, or [**Mr.**] put him to Death. But they said, Not on the Feast Day, lest there be an Uproar of the People.

[**L.**] Then entred SATAN into *Judas*, surnamed *Iscairiot*, being of the Number of the Twelve. [**M.**] And he went unto the Chief Priests, [**Mr.**] to betray him unto them. [**L.**] And he went his way, and communed with the Chief Priests and Captains how he might betray him unto them. [**Mr.**] And when they heard it, they were glad, and promised to give him Money. [**M.**] And he said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty Pieces of Silver. [**L.**] And he promised. [**M.**] And from that time he sought Opportunity to betray him, [**Mr.**] and how he might conveniently betray him [**L.**] unto them, in the Absence of the Multitude.





*The Celebration of the PASSOVER, and the INSTITUTION of the LORD'S SUPPER. Judas is charged with his intended Treason. A Strife arising amongst the Disciples who should be greatest, CHRIST exhorts them to be HUMBLE, and LOVE each other; and foretels Peter's DENIAL of him.*

*Matt. xxvi. 17. Mark xiv. 12. Lukē xxii. 7. Johē xiii. 21.*

[*L.*] **T**HEN came the Day of unleavened Bread, when the PASSOVER must be killed: [*M.*] Now the first Day of the Feast of unleavened Bread, [*Mr.*] when they killed the Passover, [*L.*] he sent Peter and John, saying, Go, and prepare us the Passover, that we may eat. [*M.*] And his Disciples came unto Jesus, saying unto him, Where wilt thou [*Mr.*] that we go, and prepare [*M.*] for thee to eat the Passover. [*Mr.*] And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City [*Mr.*] to such a Man: [*L.*] and behold, when ye are entred into the City, there shall a Man meet you, bearing a Pitcher of Water; follow him into the House, where he entreth in. [*Mr.*] And wheresoever he shall go in, say ye unto [*Mr.*] the good Man of the House, [*L.*] The Master saith unto thee, [*M.*] My Time is at hand, I will keep the Passover at thy House with my Disciples: [*Mr.*] Where is the Guest-Chamber, where I shall eat the Passover with my Disciples? And he will shew you a large upper Room, furnished and prepared, there make ready for us. And his Disciples went forth, and came into the City; [*L.*] and they went, and found as he had said unto them, [*M.*] and did as Jesus had appointed them: and they made ready the Passover. Now when the Even was come, [*Mr.*] he cometh with the TWELVE, [*L.*] and when the Hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With Desire I have desired to eat this PASSOVER with you before I SUFFER. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the Cup, and gave Thanks, and said, Take this,

## 294 Judas is charg'd with his Treason.

this, and divide it among your selves. For I say unto you, I will not drink of the Fruit of the Vine, until the KINGDOM of God shall COME.

[*M.*] And as they were eating, *Jesus* took BREAD, [*L.*] and gave Thanks, [*M.*] and BLESSED it, and BRAKE it, and gave it to the Disciples, and said, Take EAT, this is my BODY, [*L.*] which is GIVEN for you: this do in REMEMBRANCE of me. Likewise also [*M.*] he took the CUP [*L.*] after SUPPER, [*Mr.*] and when he had given THANKS, he gave it to them, [*M.*] saying, DRINK ye all of it: For this is my BLOOD of the NEW TESTAMENT; [*L.*] this CUP is the NEW TESTAMENT in my BLOOD, which is SHED for you, and [*M.*] for MANY, for the REMISSION of SINS. [*Mr.*] And they ALL drank of it. Verily I say unto you, [*M.*] I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you, [*Mr.*] in the KINGDOM of GOD, [*M.*] my Father.

[*Mr.*] And as they sat and did eat, when *Jesus* had thus said, he was troubled in Spirit, and testified and said, [*L.*] But behold, the Hand of him that BETRAYETH me is with me on the Table. [*F.*] Verily, verily I say unto you, that one of you [*Mr.*] which

1 Cor. **W**HEN ye come together therefore into one Place, this is not to EAT the LORD'S SUPPER.

21. For in eating every one taketh before other, his own Supper: and one is hungry, and another is drunken.

22. What, have ye not Houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? What shall I say to you; shall I praise you in this? I praise you not.

23. For I have received of the LORD, that which also I delivered unto you, That the LORD *Jesus*, the SAME NIGHT in which he was BETRAYED, took BREAD:

24. And when he had given THANKS, he BRAKE it, and said, Take, eat; this is my BODY, which is BROKEN for you: This do in remembrance of me.

25. After the same manner also he took the CUP, when he had supped, saying, This CUP is the NEW TESTAMENT in my BLOOD: this do ye, as oft as ye DRINK it, in remembrance of me.

26. For as often as ye eat this BREAD, and drink this CUP, ye do shew the LORD'S DEATH till he come.

27. Wherefore, whosoever shall EAT this BREAD, and DRINK this CUP of the Lord UNWORTHILY, shall be guilty of the BODY and BLOOD of the Lord.

28. But let a Man EXAMINE himself, and so let him eat of that BREAD, and drink of that CUP.

29. For he that eateth and drinketh UNWORTHILY, eateth and drinketh DAMNATION to himself, not discerning the Lord's BODY.

30. For this Cause many are weak and sickly among you, and many sleep.

31. For if we would JUDGE our selves, we should not be JUDGED.

32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.

33. Wherefore, my Brethren, when ye come together to eat, tarry one for another. 34. And

which eateth with me, shall BETRAY me. [J.] Then the Disciples [Mr.] began to be sorrowful, and [J.] looked one on another, doubting of whom he spake. [L.] And they began to inquire among themselves, which of them it was that should do this Thing. [M.] And they were exceeding sorrowful, and began every one of them to say unto him, [Mr.] one by one, [M.] Lord, is it I? And he answered and said unto them, It is one of the Twelve, that dippeth [M.] his Hand with me in the Dish, the same shall betray me. [L.] And truly the SON of MAN goeth as it was determined, [Mr.] as it is written of him: But wo to that Man by whom the Son of Man is BETRAYED: good were it for that Man, if he had never been born. [J.] Now there was leaning on *Jesus* Bosom one of his Disciples, whom *Jesus* loved. *Simon Peter* therefore beckned unto him, that he should ask, who it should be of whom he spake. He then lying on *Jesus* Breast, saith unto him, Lord, who is it? *Jesus* answered, He it is to whom I shall give a Sop, when I have dipped it. And when he had dipped the Sop, he gave it to *Judas Iscariot*, the Son of *Simon*. And after the Sop, SATAN entred into him. Then said *Jesus* unto

34. And if any Man hunger, let him eat at home; that ye come not together unto Condemnation. And the rest will I set in order when I come.

*John* vi. 27. LABOUR not for the Meat which perisheth, but for that Meat which endureth unto everlasting LIFE, which the Son of Man shall give unto you: for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the Works of God?

29. *Jesus* answered and said unto them, This is the Work of GOD, that ye BELIEVE in him whom he hath sent.

30. They said therefore unto him, What SIGN shewest thou then, that we may see, and believe thee? What dost thou work?

31. Our Fathers did eat MANNA in the Desert; as it is written, He gave them Bread from Heaven to eat.

32. Then *Jesus* said unto them, Verily, verily I say unto you, *Moses* gave you not that BREAD from Heaven; but my Father giveth you the TRUE BREAD from Heaven.

33. For the Bread of God is HE which cometh down from Heaven, and giveth LIFE unto the World.

34. Then said they unto him, Lord, evermore give us this Bread.

35. And *Jesus* said unto them, I AM the BREAD of LIFE: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst.

37. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

38. For I came down from Heaven not to do mine own WILL, but the WILL of him that sent me.

40. And this is the WILL of him that sent me, that every one which seeth the SON, and believeth on him, may have everlasting LIFE: and I will raise him up at the last Day.

41. The *Jews* then murmured at him, because he said, I AM the BREAD which came down from Heaven.

unto him, That thou dost do quickly. Now no Man at the Table knew for what Intent he spake this unto him : for some of them thought, because Judas had the Bag, that Jesus had said unto him, Buy those Things that we have need of against the Feast : or that he should give something to the Poor. [M.] Then Judas which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. [Y.] He then having received the Sop, went immediately out : and it was Night. Therefore when he was gone out, Jesus said, Now is the Son of Man GLORIFIED, and GOD is GLORIFIED in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

[L.] And there was also a Strife among them, which of them should be accounted the GREATEST. And he said unto them, The Kings of the Gentiles exercise Lordship over them ; and they that exercise Authority upon them, are called BENEFAC-  
TORS. But ye shall not be so ; but he that is GREATEST among you, let him be as the Younger : and he that is CHIEF, as he that doth serve. For whether is greater, he that sitteth at Meat, or he that serveth ? Is not he that sitteth at Meat ? But

43. Jesus therefore answered and said unto them, Murmur not among your selves.

44. No Man can come to me, except the Father which hath sent me, draw him : and I will raise him up at the last Day.

47. Verily, verily I say unto you, He that BELIEVETH on me hath everlasting LIFE.

48. I am that BREAD of LIFE:

49. Your Fathers did eat MANNA in the Wilderness, and are dead.

50. This is the BREAD which cometh down from Heaven, that a Man may eat thereof, and not die.

51. I am the LIVING BREAD which came down from Heaven : if any Man eat of this Bread, he shall LIVE for ever ; and the Bread that I will give, is my FLESH, which I will give for the LIFE of the World.

52. The Jews therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat ?

53. Then Jesus said unto them, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no LIFE in you.

54. Who so eateth my FLESH, and drinketh my BLOOD, hath eternal LIFE, and I will raise him up at the last Day.

55. For my Flesh is MEAT indeed, and my Blood is DRINK indeed.

56. He that eateth my Flesh, and drinketh my Blood, DWELLETH in me, and I in him.

57. As the LIVING Father hath sent me, and I LIVE by the Father : so he that eateth me, even he shall LIVE by me.

58. This is that Bread which came down from Heaven : not as your Fathers did eat MANNA, and are dead : he that eateth of this Bread, shall live for ever.

1 Cor. x. 16. The CUP of BLESSING which we bless, is it not the COMMUNION of the BLOOD of Christ ? The Bread which we break, is it not the COMMUNION of the BODY of Christ ?

17. For we being many, are one Bread, and one Body : for we all are

I am among you as he that serveth. Ye are they which have continued with me in my Temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me. That ye may eat and drink at my Table in my Kingdom, and sit on Thrones, judging the twelve Tribes of *Israel*.

[J.] Little Children, yet a little while I am with you.

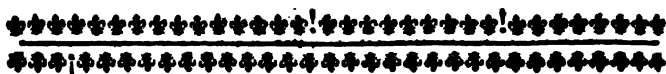
Ye shall seek me, and, as I said unto the *Jews*, Whither I go ye cannot come; so now I say unto you. A new Commandment give I unto you, that ye LOVE one another, as I have LOVED you, that ye also LOVE one another. By this shall all Men know that ye are my Disciples, if ye have LOVE one to another. *Simon Peter* saith unto him, Lord, Whither goest thou? *Jesus* answered him, Whither I go, thou canst not follow me, but thou shalt follow me afterwards. *Peter* said unto him, Lord, Why cannot I follow thee now? I will lay down my Life for thy sake. [L.] And the Lord [J.] *Jesus* answered him, and said, Wilt thou lay down thy Life for my sake? [L.] *Simon, Simon*, behold, SATAN hath desired to have you, that he may sift you as Wheat. But I have prayed for thee, that thy FAITH fail not; and when thou art converted, strengthen thy Brethren. And he said unto him, Lord, I am ready to go with thee, both into Prison and into Death. And he said, [J.] Verily, verily [L.] I tell thee, *Peter*, the Cock shall not crow this Day, before thou shalt thrice DENY that thou knowest me. And he said unto them, When I sent you without Purse, and Scrip, and Shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a Purse, let him take it, and likewise his Scrip: And he that hath no Sword, let him sell his Garment, and buy one: for I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the Transgressors: For the Things concerning me have an End. And they said, Lord, behold, here are two Swords. And he said unto them, It is enough.

are Partakers of that one Bread.  
20. But I say, that the Things which the *Gentiles* sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have fellowship with Devils.

21. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be Partakers of the Lord's Table, and of the Table of Devils.

22. Do we provoke the Lord to JEALOUSY? are we stronger than he?

31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the GLORY of God.



*Our Saviour's Speeches to his Disciples  
 before his Passion; contained in the  
 14th, 15th, and 16th Chapters of St.  
 John's Gospel.*

C H A P. XIV.

**CHRIST** *commands his Disciples, that as they believe  
 in GOD, so they should believe and confide in  
 him.*

*Ver. 1.* **LET** not your Heart <sup>(a) Heb. xi. 6.</sup> **W** <sup>Without FAITH it is</sup>  
**be TROUBLED:** ye <sup>impossible to please</sup>  
**BELIEVE** in God, **BELIEVE** him: for he that COMETH to God,  
 also in me (a). <sup>must BELIEVE that he is, and that</sup>  
<sup>he is the REWARDER of them that</sup>  
<sup>diligently seek him.</sup>

*Ephes. i. 13.* In whom ye also  
 trusted, after that ye heard the Word of Truth, the Gospel of your  
 SALVATION: in whom also after that ye believed, ye were sealed with  
 that HOLY SPIRIT of Promise.

18. That ye may know what is the Hope of his CALLING, and what  
 the RICHES of the GLORY of his Inheritance in the SAINTS,

19. And what is the exceeding Greatness of his Power to us-ward who  
 believe, according to the working of his MIGHTY POWER.

*Heb. iv. 14.* Seeing then that we have a great HIGH PRIEST, that  
 is passed into the Heavens, *Jesw* the SON of GOD, let us HOLD FAST  
 our Profession.

15. For we have not an High Priest which cannot be touched with the  
 Feeling of our Infirmities; but was in all Points tempted like as we are,  
 yet without SIN.

16. Let us therefore come BOLDLY unto the Throne of Grace, that we  
 may obtain Mercy, and find Grace to help in Time of need.

Chap. vii. 25. Wherefore he is able also to SAVE them to the ut-  
 termost, that COME unto God by him, seeing he ever LIVETH to make  
 Intercession for them.

26. For such an HIGH PRIEST became us, who is holy, harmless, un-  
 defiled, separate from Sinners, and made higher than the Heavens.

Chap. x. 19. Having therefore, Brethren, BOLDNESS to enter into  
 the Holiest by the Blood of *Jesw*,

20. By a new and LIVING Way which he hath consecrated for us,  
 through the Vail, that is to say, his FLESH;

21. And

21. And having an HIGH PRIEST over the House of God :

22. Let us draw near with a true Heart, in full Assurance of FAITH, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water.

23. Let us HOLD FAST the Profession of our FAITH without wavering (for he is FAITHFUL that promised)

1 John iii. 23. And this is his COMMANDMENT, that we should believe on the Name of his Son Jesus Christ, and LOVE one another, as he gave us Commandment.

Chap. v. 5. Who is he that overcometh the World, but he that believeth that Jesus is the Son of God.



CHRIST comforteth his Disciples with the Hope of Heaven, professeth himself the Way, the Truth, and the Life, and One with the Father.

Ver. 2. **I**N (b) my Father's HOUSE are many MANSIONS; if it were not so, I would have told you : I go to prepare a Place for you.

3. And if I go and prepare a Place for you, I will come again, and receive you unto my self; that where I am, there ye may be also.

4. And whither I go ye know, and the Way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the Way ?

6. Jesus saith unto him, I am the WAY, and the TRUTH, and the LIFE: no Man cometh unto the Father but by me.

7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord,

(b) Job **A**ND though after my XIX. 26. Skin Worms destroy this Body, yet in my Flesh shall I SEE GOD.

27. Whom I shall see for my self, and mine EYES shall behold, and not another, though my Reins be consumed within me.)

Psal. xvi. 11. Thou wilt shew me the PATH OF LIFE: in thy Presence is FULLNESS of JOY, at thy right Hand there are Pleasures for evermore.

Pf. lxxiii. 24. Thou shalt guide me by thy Counsel, and afterward receive me into GLORY.

25. Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.

26. My Flesh and my Heart faileth, but God is the Strength of my Heart and my PORTION for ever.

2 Chron. vi. 8. But will God in very deed dwell with Men on the Earth? Behold, Heaven and the Heaven of Heavens cannot contain thee.

Isai. lxiv. 4. For since the Beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God, besides thee: what he hath prepared for him that waiteth for him.

Dan. xii. 3. And they that be wise shall shine as the Brightness of the Firmament, and they that turn

Lord, shew us the FATHER, and it sufficeth us.

9. *Jesus* saith unto him, Have I been so long Time with you, and yet hast thou not known me, *Philip*? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father?

10. BELIEVEST thou not that I am in the \* Father, and the Father in me? The Words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the Works.

11. BELIEVE me that I am in the Father, and the Father in me: or else believe me for the very Works sake.

12. Verily, verily I say unto you, He that believeth on me, the Works that I do shall he do also, and greater Works than these shall he do; because I go unto my Father.

turn many to Righteousness, as the Stars for ever and ever.

*Matt. xxv. 34.* Then shall the KING say unto them on his right Hand, Come ye BLESSED of my Father, inherit the KINGDOM prepared for you from the FOUNDATION of the WORLD.

41. Then shall he say also unto them on the left Hand, Depart from me, ye CURSED, into everlasting Fire, prepared for the DEVIL and his Angels.

46. And these shall go away into everlasting PUNISHMENT, but the Righteous into LIFE Eternal.

*Luke. xxii. 29.* And I APPOINT unto you a KINGDOM, as my Father hath appointed unto me.

30. That ye may eat and drink at my Table, and sit on THRONES, judging the twelve Tribes of *Israel*.

*Rom. viii. 18.* For I reckon that the SUFFERINGS of this present LIFE, are not worthy to be compared with the GLORY which shall be revealed in us.

2 *Cor. iv. 17.* For our light AFFLICTION, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of GLORY;

18. While we LOOK not at the Things which are seen, but at the Things which are not seen: for the Things which are seen, are temporal; but the Things which are not seen, are eternal.

Chap. v. 1. For we know, that if our earthly House of this Tabernacle were dissolved, we have a BUILDING of GOD, an House not made with Hands, eternal in the Heavens.

2. For in this we GROAN, earnestly desiring to be clothed upon with our House, which is from Heaven:

3. If so be that being CLOATHED, we shall not be found NAKED.

4. For we that are in this Tabernacle do GROAN, being burdened: not for that we would be UNCLOATHED, but clothed upon, that MORTALITY might be swallowed up of LIFE.

*Heb. xi. 16.* But now they desire a better Country, that is, an heavenly: Wherefore God is not ashamed to be called their God, for he hath prepared for them a City.

Chap. xii. 22. But ye are come unto MOUNT SION, and unto the City of the LIVING GOD, the heavenly *Jerusalem*, and to an INNUMERABLE COMPANY of Angels,

23. To the general ASSEMBLY and CHURCH of the FIRST-BORN, which are written in Heaven, and to GOD the JUDGE OF ALL, and to the SPIRITS of JUST MEN made perfect.

24. And

\* See pag. 1. Of the Divinity of OUR SAVIOUR.



24. And to *Jesus*, the Mediator of the NEW COVENANT, and to the BLOOD of Sprinkling, which speaketh better Things than that of *Abel*.

Rev. iii. 20. Behold, I stand at the Door, and knock : if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.

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CHRIST assureth their Prayers in his Name to be effectual.

Ver. 13. **A**ND \* whatsoever ye shall ask in my Name, that will I do, that the Father may be GLORIFIED in the Son.

14. If ye shall ask any thing in my Name, I will do it.

15. If ye love me, keep my COMMANDMENTS.

\*\*\*\*\*

CHRIST promiseth the Holy Ghost, the Comforter.

Ver. 16. **A**ND I will pray the Father, and he shall give you another † COMFORTER, that he may ABIDE with you for ever ;

17. Even the SPIRIT of TRUTH, whom the World cannot receive, because it seeth him not, neither knoweth him : but ye know him, for he dwelleth with you, and shall be in you.

18. I will not leave you COMFORTLESS ; I will come to you.

19. Yet a little while, and the World seeth me no more : but ye see me : because I LIVE, ye shall LIVE also.

20. At that Day ye shall know that I am in my FATHER, and you in ME, and I in you.

21. He (c) that HATH my COMMANDMENTS, and keepeth

(c) Exod. xix. 5. Now therefore, if ye will OBEY my VOICE indeed, and keep my COVENANT, then shall ye be a peculiar Treasure unto

\* See pag. lxiii. Of the Efficacy of PRAYER, in the APOLOGY to the Harmony of the PSALMS.

† See Acts ii. The Descent of the HOLY GHOST, and the Reference thereto.

eth them, he it is that LOVETH me: and he that LOVETH me, shall be LOVED of my Father, and I will love him, and will MANIFEST my self to him.

22. *Judas* saith unto him, not *Ischariots*, Lord, how is it that thou wilt MANIFEST thy self unto us, and not unto the WORLD?

23. *Jesus* answered and said unto him, If a Man LOVE me, he will keep my Words: and my Father will love him, and we will come unto him, and make our ABODE with him.

24. He that loveth me not, keepeth not my SAYINGS: and the WORD which you hear, is not mine, but the Father's which sent me.

25. These Things have I spoken unto you, being yet present with you.

26. But the COMFORTER, which is the HOLY GHOST, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your REMEMBRANCE, whatsoever I have SAID unto you.

*Pf. cxix. 4.* Thou hast commanded us to keep thy Precepts diligently. 167. My Soul hath kept thy Testimonies, and I love them exceedingly.

*Jer. vii. 23.* But this Thing commanded I them, saying, OBEY my VOICE, and I will be your God, and ye shall be my People: and walk ye in all the WAYS that I have commanded you, that it may be well with you.

Chap. xi. 3. Cursed be the Man that OBEYETH not the Words of this COVENANT,

4. Which I commanded your Fathers, saying, OBEY my VOICE, and do them, according to all which I commanded you: so shall ye be my People, and I will be your God.

*Luke vi. 46.* And why call ye me LORD, LORD, and do not the Things which I say?

unto me above all People: for all the Earth is mine.

8. And all the People answered together, and said, All that the Lord hath spoken, we will do.

Chap. xliii. 21. Beware of him, and OBEY his VOICE, provoke him not: for he will not PARDON your Transgressions: for my Name is in him.

*Numb. xv. 40.* That ye may remember, and do all my Commandments, and be holy unto your God.

*Deut. v. 29.* O that these were such an Heart in them, that they would FEAR me, and keep all my Commandments always, that it might be well with them, and wish their Children for ever.

Chap. vii. 9. Know therefore that the Lord thy God, he is God, the FAITHFUL God, which keepeth COVENANT and MERCY with them that LOVE him, and keep his Commandments, to a thousand Generations.

*Josh. xlii. 5.* But take diligent heed to do the Commandment, and the Law, which *Moses* the Servant of the Lord charged you, to LOVE the Lord your God, and to WALK in all his WAYS, and to keep his Commandments, and to cleave unto him, and to serve him with all your Heart, and with all your Soul.

*Psal. lxxxi. 8.* Hear, O my People, and I will testify unto thee: O *Israel*, if thou wilt hearken unto me.

11. But my People would not hearken to my Voice, and *Israel* would none of me.

13. O that my People had hearkened unto me, and *Israel* had walked in my WAYS.

Chap. xi. 28. Blessed are they that keep the Word of God, and keep it.  
 John vii. 17. If any Man will do his WILL, he shall know of the  
 DOCTRINE, whether it be of God, or whether I speak of my self.

1 Cor. vii. 19. Circumcision is nothing, and Uncircumcision is no-  
 thing, but the KEEPING of the COMMANDMENTS of God.

Heb. v. 9. And being made perfect, he became the Author of eternal  
 SALVATION unto ALL them that OBEY him.

James i. 21. Wherefore lay apart all Filthiness, and superfluity of  
 Naughtiness, and receive with Meekness the ingrafted Word, which is  
 able to SAVE your SOULS.

22. But be ye DOERS of the Word, and not HEARERS ONLY, deceiv-  
 ing your own selves.

23. For if any be a Hearer of the Word, and not a Doer, he is like  
 unto a Man beholding his natural Face in a Glass:

24. For he beholdeth himself, and goeth his way, and straightway  
 forgetteth what manner of Man he was.

25. But who so looketh into the perfect LAW of LIBERTY, and con-  
 tinueth therein, he being not a forgetful Hearer, but a Doer of the  
 WORD, this Man shall be blessed in his Deed.

1 John ii. 3. And hereby do we know that we know him, if we keep  
 his COMMANDMENTS.

4. He that saith, I know him, and keepeth not his COMMAND-  
 MENTS, is a Lyar, and the Truth is not in him.

5. But, who so keepeth his Word, in him verily is the LOVE of God  
 perfected: hereby know we that we are in him.

Chap. iii. 18. LOVE not in Word, neither in Tongue, but in Deed  
 and in Truth.

22. And whatsoever we ASK, we receive of him, because we keep his  
 COMMANDMENTS, and do those Things that are pleasing in his Sight.

29. And this is his Commandment, that we should RELIEVE on the  
 Name of his Son Jesus Christ, and LOVE one another, as he gave us  
 Commandment.

24. And he that keepeth his Commandments, dwelleth in him, and  
 he in him.

Chap. v. 2. By this we know that we LOVE the Children of God,  
 when we love God, and keep his Commandments:

3. For this is the LOVE of God, that we keep his Commandments:  
 and his Commandments are not grievous.

2 John 6. And this is LOVE, that we WALK after his Commandments.  
 This is the Commandment, that as ye have heard from the Beginning,  
 ye should walk in it.

Rev. xxii. 14. BLESSED are they that DO his Commandments, that  
 they may have right to the Tree of LIFE, and may enter in through  
 the Gates into the City.

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CHRIST leaveth his Peace with them.

Ver. 27. **P**EACE I leave with you, my  
 PEACE I give unto you: not as the World giveth, give I  
 Psal. lxxxv. 10. **M**ERCY and TRUTH  
 are met together,  
 RIGHTEOUSNESS and PEACE have  
 kissed each other.  
 Isai. xxvi. 3. Thou wilt keep  
 him in perfect PEACE, whose Mind  
 is

I unto you. Let not your Heart be TROUBLED, neither let it be AFRAID.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: For my Father is greater than I.

29. And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the Prince of this World cometh, and hath nothing in me.

31. But that the World may know that I love the Father; and as the Father gave me Commandment, even so I do. Arise, let us go hence.

is stayed on thee: because he trusteth in thee.

12. Lord, thou wilt ORDAIN PEACE for us: for thou also hast WROUGHT all our Works in us.

Chap. liii. 5. The Chastisement of our PEACE was upon him, and with his Stripes we are healed.

Zech. vi. 13. He shall be a Priest upon his THRONE, and the Counsel of PEACE shall be between them both.

Acts x. 36. The WORD which God sent unto the Children of Israel, preaching PEACE by Jesus Christ, he is Lord of all.

Rom. v. 1. Therefore being JUSTIFIED by FAITH, we have Peace with God, through our Lord Jesus Christ.

10. For if when we were Enemies, we were reconciled to God by the DEATH of his SON: much more being reconciled, we shall be SAVED by his LIFE.

11. And not only so, but we also JOY in God, through our Lord Jesus Christ, by whom we have now received the ATONEMENT

2 Cor. v. 18. All Things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of RECONCILIATION;

19. To wit, that GOD was in Christ, reconciling the World unto himself, not IMPUTING their TRESPASSES unto them: and hath committed unto us the WORD of RECONCILIATION.

Ephes. ii. 13. But now in Christ Jesus, ye who sometimes were afar off, are made NIGH by the BLOOD of Christ.

14. For he is our PEACE, who hath made both one, and hath broken down the middle Wall of Partition between us;

15. Having abolished in his FLESH the ENMITY, even the Law of Commandments, for to make in himself of twain, one new Man, so making PEACE;

16. And that he might reconcile both unto God in one Body by the CROSS, having slain the ENMITY thereby:

17. And came and preached PEACE to you which were afar off, and to them that were nigh.

19. Now therefore ye are no more Strangers and Foreigners: but fellow Citizens with the Saints, and of the HOUSEHOLD of God.

Col. i. 20. And having made PEACE through the BLOOD of his Cross, by him to reconcile all Things unto himself, by him, I say, whether they be Things in Earth, or Things in Heaven.

21. And you that were sometime alienated, and Enemies in your MIND by wicked Works, yet now hath he reconciled,

22. In the Body of his FLESH, to present you holy and unblameable, and unreprieveable in his Sight.

*Phil. iv. 6.* Be careful for nothing : but in every thing by PRAYER and SUPPLICATION with THANKSGIVING, let your Requests be made known unto God.

7. And the PEACE of God which passeth all Understanding, shall keep your Hearts and Minds through Christ Jesus.



## CH A P. XV.

1. *The Consolation and mutual Love between CHRIST and his Members, under the Parable of the Vine.*  
 18. *A Comfort in the Hatred and Persecution of the World.* 26. *The Office of the HOLY GHOST, and of the Apostles.*

*Ver. 1.* I AM the true VINE, and my Father is the Husbandman.

2. Every Branch in me that beareth not FRUIT, he taketh away : and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit.

3. Now ye are clean thro' the Word which I have spoken unto you.

4. Abide in me, and I in you. As the Branch cannot bear Fruit of itself, except it abide in the Vine : no more can ye, except ye abide in me.

5. I am the VINE, ye are the BRANCHES : He that abideth in me, and I in him, the same bringeth forth much Fruit : (b) for without me ye can do nothing.

6. If a Man abide not in me, he is cast forth as a Branch, and is withered ; and Men gather them, and cast them

*Can. BY* Night on my Bed  
 iii. 1. I SOUGHT him whom my Soul loveth : I SOUGHT him, but I found him not.

2. I will rise now, and go about the City in the Streets, and in the broad Ways I will seek him whom my SOUL LOVETH : I sought him, but I found him not.

4. It was but a little that I passed from them, but I found him whom my Soul loveth : I held him, and would not let him go.

(b) 2 Cor. iii. 5. Not that we are sufficient of our selves to think any thing as of our selves : but our Sufficiency is of God.

*Phil. iv. 13.* I can do all Things through Christ which strengtheneth me.

*Ephes. ii. 8.* For by GRACE are ye saved, through FAITH ; and that not of your selves, it is the Gift of God :

9. Not of Works, lest any Man should boast.

*Tim. iii. 4.* But after that the KINDNESS and LOVE of God our SAVIOUR toward Man appeared,

5. Not by Works of Righteousness, which we have done, but according to his MERCY he saved us by the washing of Regeneration, and renewing of the HOLY GHOST.

*Can. viii. 6.* Set me as a Seal upon thine Heart, as a Seal upon thine Arm : for LOVE is strong

them into the Fire, and they are burned.

7. If ye abide in me, and my Words abide in you, ye shall ASK what ye will, and it shall be done unto you.

8. Herein is my Father GLORIFIED, that ye bear much Fruit, so shall ye be my Disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my LOVE.

10. If ye keep my COMMANDMENTS ye shall abide in my LOVE: even as I have kept my Father's Commandments, and abide in his Love.

11. These Things have I spoken unto you, that my JOY might remain in you, and that your JOY might be full.

12. This is my COMMANDMENT, That ye LOVE one another, as I have loved you,

13. Greater \* LOVE hath no Man, than this, that a Man LAY DOWN his LIFE for his Friends.

14. Ye are my Friends, if ye do whatsoever I command you.

15. Henceforth I call you not SERVANTS, for the Servant knoweth not what his Lord doth: but I have called you FRIENDS; for all things that I have heard of my Father, I have made known unto you.

16. Ye

as Death, JEALOUSY is cruel as the Grave: the Coals thereof are Coals of Fire; which hath a most vehement Flame.

1 Cor. vi. 18. Know ye not that your Bodies are the MEMBERS of *Christ*? Shall I then take the Members of *Christ*, and make them the Members of an Harlot? God forbid.

17. But he that is JOINED unto the Lord, is one SPIRIT.

Chap. xi. 3. But I would have you know, that the HEAD of every Man is *Christ*.

Chap. xii. 12. For as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body: so also is *Christ*.

13. For by one SPIRIT are we all baptized into one BODY, whether we be *Jews* or *Gentiles*, whether we be bond or free, and have been all made to drink into one SPIRIT.

27. Now ye are the Body of *Christ*, and Members in particular.

2 Cor. xi. 2. For I am jealous over you with godly Jealousy: for I have espoused you to one Husband, that I may present you as a chaste Virgin to *Christ*.

*Ephes.* i. 22. And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church,

23. Which is his Body, the FULLNESS of him that filleth all in all.

Chap. iv. 15. But speaking the Truth in LOVE, may grow up into him in all Things, which is the HEAD, even *Christ*.

Chap. v. 2. And walk in LOVE, as *Christ* also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet-smelling Savour.

25. *Christ* LOVED the CHURCH, and gave himself for it:

26. That he might SANCTIFY and cleanse it, with the washing of Water, by the WORD,

27. That he might present it to him-

\* See pag. 94, to 100. Of the LOVE of GOD, and of CHRIST, against *John* iii. 16.

16. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth Fruit, and that your Fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

17. These Things I command you, that ye LOVE one another.

rishment ministered, and knit together, increaseth with the Increase of God.

Heb. ii. 11. For both he that SANCTIFIETH, and they who are SANCTIFIED, are all of ONE: for which cause he is not ashamed to call them BRETHREN,

12. Saying, I will declare thy Name unto my Brethren, in the midst of the Church will I sing Praise unto thee:

Chap. iii. 6. But *Christ* as a Son over his own House: whose House are we, if we hold fast the Confidence, and the rejoicing of the Hope firm unto the End.

Rev. iii. 20. Behold, I stand at the Door, and knock: if any Man hear my Voice, and open the Door, I will come in to him, and will sup with him, and he with me.

**Ver. 18.** IF \* the World hate you, ye know that it hated me before it hated you.

19. If ye were of the World, the World would love his own: but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

20. Remember the Word that I said unto you, The Servant is not greater than the Lord. If they have persecuted me, they will also PERSECUTE you: If they have kept my Saying, they will keep yours also.

21. But all these Things will they do unto you for my Name's sake, because they know not him that sent me.

22. If I had not come and spoken unto them, they had

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not

\* Note, Part of the xvth and xvith of *John* is quoted before in Pages 74, 75, 76. (where *Christ* foretels the great Persecutions that should befall his Disciples) which is here again inserted, that the Speeches of our SAVIOUR may be kept intire. See also the References against *Matthew* v. 10.

not had Sin : but now they have no Cloke for their Sin.

23. He that hateth me, hateth my Father also.

24. If I had not done among them the Works which none other Man did, they had not had Sin : but now have they both seen, and hated both me and my Father.

25. But this cometh to pass, that the Word might be fulfilled that is written in their Law, They HATED me without a Cause.

26. But when the \* COMFORTER is come, whom I will SEND unto you from the Father, even the SPIRIT of TRUTH, which proceedeth from the Father, he shall TESTIFY of me.

27. And ye also shall bear witness, because ye have been with me from the Beginning.



## CH A P. XVI.

*1. CHRIST comforteth his Disciples against Tribulation, by the Promise of the HOLY GHOST, and by his Resurrection and Ascension. 23. Assureth their Prayers made in his Name to be acceptable to his Father. 33. Peace in Church, and in the World Affliction.*

**Ver. 1.** THESE Things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the Synagogues : yea, the Time cometh, that whosoever KILLETH you, will think that he doeth God service.

3. And these Things will they do unto you, because they have not known the Father, nor me.

4. But these Things have I told you, that when the Time shall come, ye may remember that I told you of them. And these Things I said not unto you at the Beginning, because I was with you.

5. But now I go my Way to him that SENT me, and none of you asketh me, Whither goest thou ?

6. But because I have said these Things unto you, Sorrow hath filled your Hearts.

7. Never-

\* See Acts ii, The Descent of the HOLY GHOST, and the References thereto.



7. Nevertheless, I tell you the Truth ; It is expedient for you, that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the World of Sin, and of Righteousness, and of Judgment :

9. Of Sin, because they BELIEVE not on me ;

10. Of RIGHTEOUSNESS, because I go to my Father, and ye see me no more ;

11. Of JUDGEMENT, because the Prince of this World is judged.

12. I have yet many Things to say unto you, but ye cannot bear them now.

13. Howbeit, when he the SPIRIT of TRUTH is come, he will guide you into all Truth : for he shall not speak of himself : but whatsoever he shall hear, that shall he speak : and he will shew you Things to come.

14. He shall glorify me : for he shall receive of mine, and shall shew it unto you.

15. All Things that the Father hath, are mine : Therefore said I, that he shall take of mine, and shall shew it unto you.

16. A little while, and ye shall not see me : and again, a little while, and ye shall see me : because I go to the Father.

17. Then said some of his Disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, A little while and ye shall see me : and, Because I go to the Father ?

18. They said therefore, What is this that he saith, A little while ? We cannot tell what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among your selves of that I said, A little while and ye shall not see me : and again, A little while and ye shall see me ?

20. Verily, verily I say unto you, that ye shall weep and lament, but the World shall rejoice : and ye shall be sorrowful, but your Sorrow shall be turned into Joy.

21. A Woman when she is in travail, hath Sorrow, because her Hour is come : but as soon as she is delivered of the Child, she remembreth no more the Anguish, for Joy that a Man is born into the World.

22. And ye now therefore have Sorrow : but I will see

see you again, and your Heart shall rejoice, and your Joy no Man taketh from you.

23. And in that Day ye shall ask me nothing: Verily, verily I say unto you, Whatsoever ye \* shall ask the Father in my Name, he will give it you.

24. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your Joy may be full.

25. These Things have I spoken unto you in Proverbs: the Time cometh when I shall no more speak unto you in Proverbs, but I shall shew you plainly of the Father.

26. At that Day ye shall ask in my NAME: and I say unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the World: Again, I leave the World, and go to the Father.

29. His Disciples said unto him, Lo, now speakest thou plainly, and speakest no Proverb.

30. Now are we sure that thou knowest all Things, and needest not that any Man should ask thee: by this we believe that thou camest forth from God.

31. *Jesus* answered them, Do ye now believe?

32. Behold, the Hour cometh, yea, is now come, that ye shall be scattered, every Man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33. These Things have I spoken unto you, that in me ye might have PEACE. In the World ye shall have TRIBULATION: but be of good cheer, I have overcome the World.

\* See pag. lxi. *Of the Efficacy of PRAYER*, in the APOLOGY to the *Harmony of the PSALMS*.



C H A P. XVII.

*This Chapter contains the solemn Address of our Saviour to his Almighty Father just before his Passion; wherein he prays that his Disciples might have Eternal Life, consisting in the Knowledge of God, and might be preserved in Unity and Truth; and that they and all other Believers might be glorified with him: which seems to be the Pattern or Model of his Eternal Intercession in the Heavens.*

**Ver. 1.** **T**HES E Words spake *Jesus*, and lift up his Eyes to Heaven, and said, **FATHER**, the Hour is come; **GLORIFY** thy Son, that thy Son also may **GLORIFY** thee.

2. As thou hast given him **POWER** over all **FLESH**, that he should give **ETERNAL LIFE** to as many as thou hast given him.

3. (a) And this is **LIFE ETERNAL**, that they might **KNOW** thee the only true **GOD**, and *Jesus Christ* whom thou hast sent.

4. I have glorified thee on the Earth; I have finished the Work which thou gavest me to do.

5. And now, O Father, glorify thou me with thine own self, with the **GLORY** which I had with thee before the World was.

6. I have **MANIFESTED** thy **NAME** unto the Men which thou gavest me out of the World: thine they were, and

(a) *Matt. xi. 25.* **A**T that Time *Jesus* said, I thank thee, O **FATHER**, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto **BABES**.

26. Even so, Father, for so it seemed good in thy sight.

27. All Things are delivered unto me of my Father: and no Man **KNOWETH** the Son but the Father: neither **KNOWETH** any Man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. **COME** unto me, all ye that **LABOUR**, and are heavy laden, and I will give you **REST**.

29. Take my **YOKE** upon you, and learn of me, for I am meek and **LOWLY** in Heart, and ye shall find **REST** unto your Souls.

30. For my Yoke is **EASY**, and my Burden is **LIGHT**.

*John xiv. 6.* *Jesus* saith unto him, I am the Way, and the Truth, and the Life.

*Rom. vi. 22.* But now being made free from **SIN**, and become Servants to **GOD**, ye have your Fruit unto Holiness, and the End everlasting Life.

23. For the Wages of **SIN** is Death: but the **GIFT** of **GOD** is Eternal Life, through *Jesus Christ* our Lord.

*Jer. xxxi. 34.* And they shall teach no more every Man his Neighbour, and every Man his Brother, saying,

and thou gavest them me; and they have kept thy Word.

7. Now they have known that all Things whatsoever thou hast given me, are of thee.

8. For\* I have given unto them the Words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9. I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine.

10. And all mine are thine, and thine are mine, and I am glorified in them.

11. And now I am no more in the World, but these are in the World, and I come to thee. Holy Father, keep through thine own Name, those whom thou hast given me, that they may be ONE, as we are.

12. While I was with them in the World, I kept them in thy Name: those that thou gavest me, I have kept, and none of them is lost, but the SON OF PERDITION: that the Scripture might be fulfilled.

13. And now come I to thee, and these Things I speak in the World, that they might

saying, Know the Lord: For they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their INIQUITY, and I will remember their SIN no more.

*Mat. vi. 6.* For I desired MERCY, and not Sacrifice: and the KNOWLEDGE of God, more than Burnt-offerings.

*Rom. i. 18.* For the Wrath of God is revealed from Heaven against all UNGODLINESS and Unrighteousness of Men, who hold the Truth in Unrighteousness.

19. Because that which may be known of God, is manifest in them, for God hath shewed it unto them.

20. For the INVISIBLE Things of him from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal POWER and GODHEAD, so that they are without Excuse:

21. Because that when they knew God, they GLORIFIED him not as God.

1 *Cor. i. 21.* For after that, in the WISDOM of God, the World by WISDOM knew not God, it pleased God by the Foolishness of Preaching to save them that believe.

2 *Cor. iv. 6.* For God who commanded the LIGHT to shine out of DARKNESS, hath shined in our Hearts, to give the LIGHT of the KNOWLEDGE of the Glory of God, in the Face of Jesus Christ.

*John x. 27.* My Sheep hear my VOICE, and I know them, and they follow me.

28. And I give unto them Eternal LIFE, and they shall never perish, neither shall any pluck them out of my Hand.

*Ephes. i. 17.* That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the SPIRIT of WISDOM and Revelation in the Knowledge of him:

18. The Eyes of your Understanding being enlightened; that ye may know what is the Hope of his

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\* See Page 21. in the *Abstract of the Old Testament*, of the Excellency of the Word of GOD.

might have my Joy fulfilled in themselves.

14. I have given them thy WORD; and the World hath hated them, because they are not of the World, even as I am not of the World.

15. I pray not that thou shouldst take them out of the World, but that thou shouldst keep them from the EVIL.

16. They are not of the World, even as I am not of the World.

17. SANCTIFY them thro' thy Truth: thy WORD is Truth.



18. As

CALLING, and what the RICHES of the GLORY of his Inheritance in the SAINTS,

19. And what is the exceeding Greatness of his Power to us ward who believe.

Chap. ii. 13. But now in *Christ Jesus*, ye who were sometimes far off, are made NIGH by the Blood of *Christ*.

18. For through him we both have an Access by one Spirit unto the Father.

Chap. iii. 8. Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the *Gentiles* the unsearchable Riches of *Christ*.

9. And to make all Men see, what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God, who created ALL THINGS by *Jesus Christ*:

10. To the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold WISDOM of GOD,

11. According to the eternal Pur-

pose which he purposed in *Christ Jesus* our Lord:

12. In whom we have Boldness and Access with Confidence by the Faith of him.

*Phil. iii. 8.* I count all Things but Loss, for the EXCELLENCY of the KNOWLEDGE of *Christ Jesus* my Lord: for whom I have suffered the Loss of ALL THINGS, and do count them but Dung that I may win *Christ*,

9. And be found in him, not having mine own RIGHTEOUSNESS, which is of the LAW, but that which is through the FAITH of *Christ*, the Righteousness which is of GOD by FAITH:

10. That I may KNOW him, and the POWER of his Resurrection: and the Fellowship of his Sufferings, being made CONFORMABLE unto his Death.

11. If by any means I might attain unto the Resurrection of the Dead.

*Col. iii. 3.* For ye are dead, and your LIFE is hid with *Christ* in GOD.

4. When *Christ*, who is our LIFE, shall appear, then shall ye also appear with him in GLORY.

Chap. i. 9. For this Cause we also since the Day we heard it, do not cease to pray for you, and to desire that ye might be filled with the Knowledge of his WILL, in all Wisdom and spiritual Understanding.

10. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing in the KNOWLEDGE of GOD.

2 *Pet. i. 2.* Grace and Peace be multiplied unto you through the Knowledge of God, and of *Jesus* our Lord,

3. According to his DIVINE POWER hath given unto us all Things that pertain unto LIFE and GODLINESS, through the Knowledge of him that hath called us to GLORY and VIRTUE.

5. And besides this, giving all Diligence, add to your FAITH, Virtue, and to VIRTUE, Knowledge.

18. As thou hast sent me into the World, even so have I also sent them into the World.

19. And for their sakes I sanctify my self, that they also might be sanctified thro' the Truth.

20. \* Neither (b) pray I for these alone, but for them also which shall BELIEVE on me through their Word :

21. That they all may be ONE, as thou, Father, art in me, and I in thee ; that they also may be one in us : that the World may believe that thou hast sent me.

22. And

8. For if these Things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the KNOWLEDGE of our Lord *Jesus Christ*.

10. Wherefore the rather, Brethren, give Diligence to make your CALLING and ELECTION sure ; for if ye do these Things, ye shall never FALL :

11. For so an Entrance shall be ministred unto you abundantly, into the everlasting KINGDOM of our Lord and Saviour *Jesus Christ*.

1 *John* ii. 25. And this is the Promise, that he hath promised us, even ETERNAL LIFE.

Chap. iv. 9. In this was manifested the LOVE of God towards us, because that God sent his only begotten Son into the World, that we might LIVE through him.

Chap. v. 11. And this is the Record, that God hath given to us ETERNAL LIFE, and this Life is in his Son.

20. And we know that the Son of God is come, and hath given us an Understanding that we may know him that is true, and we are in him that is true, even in his Son *Jesus Christ*. This is the true God, and ETERNAL LIFE.

*Jude* 21. Keep yourselves in the LOVE of God, looking for the Mercy of our Lord *Jesus Christ* unto ETERNAL LIFE.

(b) *Rom.* viii. 34. Who is he that condemneth ? It is *Christ* that died, yea, rather that is RISEN again, who is even at the right Hand of God, who also maketh INTERCESSION for us.

1 *Tim.* ii. 5. For there is one God, and one MEDIATOR between God and Men, the Man *Christ Jesus*.

*Heb.* iv. 14. Seeing then that we have a great HIGH PRIEST, that is passed into the Heavens, *Jesus* the SON of GOD, let us HOLD FAST our Profession.

15. For we have not an High Priest which cannot be touched with the Feeling of our Infirmities ; but was in all Points tempted like as we are, yet without SIN.

16. Let us therefore come BOLDLY unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of need.

Chap. vii. 25. Wherefore he is able also to SAVE them to the uttermost, that COME unto God by him, seeing he ever LIVETH to make Intercession for them.

26. For such an HIGH PRIEST became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.

Chap. viii. 1. Now of the Things which we have spoken, this is the Sum : We have such an HIGH PRIEST, who is set on the right Hand of the Throne of the Majesty in the Heavens ;

2. A Minister of the SANCTUARY, and of the true Tabernacle which the Lord pitched, and not Man.

Chap.

\* OF CHRIST'S INTERCESSION for all them that believe, and humbly implore his Grace and Mercy.

22. And (c) the **GLORY** which thou gavest me, I have given them: that they may be **ONE**, even as we are **ONE**.

23. I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that they also whom thou hast given me, be with me, where I am; that they may behold my **GLORY** which thou hast given me: for thou lovedst me before the Foundation of the World.

25. O righteous Father, the World hath not **KNOWN** thee; but I have **KNOWN** thee, and these have known that thou hast sent me.

26. And I have declared unto them thy **NAME**, and will declare it: that the Love wherewith thou hast loved me, may be in them, and I in them.

2. By whom also we have Access by **FAITH** into this Grace wherein we stand, and rejoice in Hope of the **GLORY** of God.

Chap. viii. 18. For I reckon that the Sufferings of this present Time, are not worthy to be compared with the **GLORY** which shall be revealed in us.

2 *Thess.* ii. 13. But we are bound to give Thanks alway to God for you, Brethren, beloved of the Lord, because God hath from the Beginning, chosen you to **SALVATION**, through Sanctification of the Spirit, and Belief of the Truth:

14. Wherunto he called you by our Gospel, to the obtaining of the **GLORY** of our Lord *J. Jesu Christ*.

2 *T. m.* ii. 10. Therefore I endure all Things for the Elects sake, that they also may obtain the **SALVATION** which is in *Christ Jesu*, with Eternal **GLORY**.

1 *Pet.* v. 4. When the Chief Shepherd shall appear, ye shall receive a **CROWN** of **GLORY** that fadeth not away.

Chap. ix. 11. But *Christ* being come an **HIGH PRIEST** of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building;

12. Neither by the Blood of Goats and Calves, but by his own Blood he entred in once into the **HOLY PLACE**, having obtained eternal **REDEMPTION** for us.

24. For *Christ* is not entred into the **HOLY Places** made with Hands, which are the Figures of the true; but into **HEAVEN** itself, now to appear in the Presence of God for us.

1 *John* ii. 1. If any Man sin, we have an **ADVOCATE** with the Father, *Jesuu Christ* the Righteous:

2. And he is the **PROPITIATION** for our Sins: and not for ours only, but also for the **SINS** of the whole World.

*See the References against John*  
xiv. 2.

(c) *Matt.* xiii. 43. Then shall the Righteous **SHINE** forth as the Sun in the Kingdom of their Father.

*Luke* xxii. 29. And I **APPOINT** unto you a **KINGDOM**, as my Father hath appointed unto me.

30. That ye may eat and drink at my Table, in my Kingdom, and sit on **THRONES**, judging the twelve Tribes of *Israel*.

*Rom.* ii. 10. But **GLORY**, Honour, and Peace, to every Man that worketh Good.

Chap. v. 1. Therefore being justified by **FAITH** we have Peace with God, through our Lord *J. Jesu Christ*.

10. But the God of all Grace, who hath called us unto his Eternal Glory by *Christ Jesus*, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

1 *Thess.* iv. 17. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord.

18. Wherefore, comfort one another with these Words.

2 *Tim.* iv. 7. I have fought a good Fight, I have finished my Course, I have kept the FAITH.

8. Henceforth there is laid up for me a CROWN of RIGHTEOUSNESS, which the Lord the righteous Judge shall give me at that Day: and not to me only, but unto all them also that LOVE his APPEARING.

*Heb.* iv. 9. These remaineth therefore a REST to the People of God.

Chap. xii. 22. But ye are come unto MOUNT SION, and unto the City of the LIVING GOD, the heavenly *Jerusalem*, and to an INNUMERABLE COMPANY of Angels,

24. And to *Jesus* the MEDIATOR of the NEW COVENANT, and to the Blood of Sprinkling, that speaketh better Things than that of *Abel*.

1 *John* iii. 2. Beloved, now are we the SONS of GOD, and it doth not yet appear what we shall be: But we know that when he shall appear, we shall be like him, for we shall see HIM as HE IS.

*Rev.* vii. 13. And one of the Elders answered, saying unto me, What are these which are arrayed in white Robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great TRIBULATION, and have washed their Robes, and made them white in the BLOOD of the LAMB.

15. Therefore are they before the Throne of God, and serve him Day and Night in his Temple, and he that sitteth upon the Throne shall DWELL AMONG THEM.

16. They shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any Heat.

17. For the Lamb which is in the midst of the Throne shall feed them, and shall LEAD them unto LIVING Fountains of WATERS: and God shall wipe away all Tears from their Eyes.

Chap. xxii. 3. And there shall be no more Curse: but the Throne of God and of the Lamb shall be in it, and his Servants shall serve him.

4. And they shall SEE his FACE, and his Name shall be in their Foreheads.

5. And there shall be no Night there, and they need no Candle, neither Light of the Sun; for the LORD GOD giveth them LIGHT, and they shall REIGN for ever and ever.

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## CHRIST foretels his Passion and Death, Resurrection and Ascension.

*Mat.* FROM that Time forth began *Jesus* to shew xvi. 21. unto his Disciples, how that he must go unto *Jerusalem*, and SUFFER many Things of the Elders, and CHIEF PRIESTS, and Scribes, and be KILLED, and be RAISED again the THIRD Day.



22. Then *Peter* took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23. But he turned and said unto *Peter*, Get thee behind me, SATAN, thou art an Offence unto me; for thou savourest not the Things that be of God, but those that be of Men.

24. Then said *Jesus* unto his Disciples, If any Man will come after me, let him DENY himself, and take up his CROSS and FOLLOW me.

25. For whosoever will SAVE his LIFE, shall LOSE it: and whosoever will LOSE his LIFE for my sake, shall FIND it.

26. For what is a Man PROFITED, if he shall GAIN the whole WORLD, and LOSE his own SOUL? or what shall a Man give in exchange for his SOUL?

27. For the SON of MAN shall COME in the GLORY of his FATHER, with his Angels; and then he shall reward every Man according to his Works.

28. Verily I say unto you, There be some standing here, which shall not taste of Death, till they see the SON of MAN COMING in his KINGDOM.

Chap. xx. 17. And *Jesus* going up to *Jerusalem*, took the twelve Disciples apart in the Way, and said unto them,

18. Behold, we go up to *Jerusalem*, and the SON of Man shall be BETRAYED unto the Chief Priests, and unto the Scribes, and they shall CONDEMN him to DEATH.

19. And shall deliver him to the *Gentiles*, to MOCK, and to SCOURGE, and to CRUCIFY him: And the THIRD Day he shall rise again.

*Mark* x. 33. *Jesus* took again the Twelve, saying, Behold, we go up to *Jerusalem*, and the SON of Man shall be delivered unto the Chief Priests, and unto the Scribes: and they shall CONDEMN him to DEATH, and shall deliver him to the *Gentiles*;

34. And they shall MOCK him, and SCOURGE him, and shall SPIT upon him, and shall KILL him: and the third Day he shall RISE again.

*Luke* ix. 45. But while they wondred every one at all Things which *Jesus* did, he said unto his Disciples,

44. Let these Sayings sink down into your Ears: for the SON of Man shall be delivered into the Hands of Men.

Chap. xviii. 31. Then *Jesus* took unto him the Twelve, and said unto them, Behold, we go up to *Jerusalem*,  
and

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and ALL Things that are WRITTEN by the Prophets concerning the Son of Man, shall be ACCOMPLISHED.

32. For he shall be delivered unto the *Gentiles*, and shall be MOCKED, and spitefully entreated, and SPITTED ON;

33. And they shall SCOURGE him, and put him to DEATH: and the THIRD Day he shall rise again.

*John* iii. 14. And as *Moses* LIFTED UP the Serpent in the Wilderness, even so must the Son of Man be LIFTED UP:

15. That whosoever believeth in him, should not PERISH, but have ETERNAL LIFE.

Chap. x. 15. As the Father knoweth me, even so know I the Father: and I LAY DOWN my LIFE for the Sheep.

17. Therefore doth my Father love me, because I lay down my Life, that I might take it again.

18. No Man taketh it from me, but I lay it down of my self: I have Power to lay it down, and I have Power to take it again. This Commandment have I received of my Father.

Chap. xii. 23. And *Jesus* answered them, saying, The Hour is come, that the Son of Man should be GLORIFIED.

24. Verily, verily I say unto you, Except a Corn of Wheat fall into the Ground, and die, it abideth alone: but if it die, it bringeth forth much Fruit.

25. He that loveth his LIFE, shall LOSE it: and he that hateth his Life in this World, shall keep it unto LIFE Eternal.

26. If any Man serve me, let him follow me; and where I am, there shall also my Servant be: if any Man serve me, him will my Father honour.

27. Now is my Soul troubled; and what shall I say? Father, save me from this Hour: But for this Cause came I unto this Hour.

28. Father, GLORIFY thy Name. Then came there a Voice from Heaven, saying, I have both GLORIFIED it, and will GLORIFY it again.

29. The People that stood by, and heard it, said that it thundred: others said, An Angel spake to him.

30. *Jesus* answered and said, This Voice came not because of me, but for your sakes.

31. Now is the JUDGMENT of this World: now shall the Prince of this World be cast out.

32. And

32. And I, if I be **LIFTED** up from the Earth, will draw all Men unto me.

33. (This he said, signifying what **DEATH** he should **DIE**.)

Chap. xv. 13. Greater **LOVE** hath no Man than this, that a Man **LAY DOWN** his **LIFE** for his Friends.

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*The History of CHRIST's Passion and Death; wherein the Prophecies relating thereto, were in the most minute Circumstances accomplished, as will appear by the References annexed.*

*Mat. xxvi. 30. Mark xiv. 27. Luke xxii. 39.  
John xviii. 1.*

[**M.**] **AND** when they had sung an Hymn, they went out into the Mount of Olives: For [**J.**] when *Jesus* had spoken these Words, [**L.**] he came out, and went [**J.**] with his Disciples over the Brook *Cedron*, [**L.**] as he was wont, to the Mount of Olives, and his Disciples also followed him. [**M.**] Then saith *Jesus* unto them, [**Mr.**] All ye shall be **OFFENDED** because of me this Night: for it is **WRITTEN**, I will **SMITE** the Shepherd, [**M.**] and the **SHEEP** of the Flock shall be scattered abroad. But after I am risen again, I will go before you into *Galilee*. [**Mr.**] But *Peter* [**M.**] answered and said

*Psal.* **M**Y God, my God, why xxii. 1. **hast** thou forsaken me? Why art thou so far from helping me, and from the Words of my roaring?

2. O my God, I cry in the Day-time, but thou hearest not; and in the Night-season, and am not silent.

3. But thou art holy, O thou that inhabitest the Praises of *Israel*.

4. Our Fathers trusted in thee: they trusted, and thou didst deliver them.

5. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6. But I am a Worm, and no Man; a **REPROACH** of Men, and **DESPISED** of the People.

7. All they that see me, laugh me to scorn: they shoot out the Lip, they shake the Head, saying,

8. He trusted on the Lord, that he would deliver him: let him **DELIVER** him, seeing he **DELIGHTED** in him.

9. But thou art he that took me out of the Womb; thou didst make me hope, when I was upon my Mother's Breast.

said unto him, Though all Men shall be OFFENDED because of thee, [Mr.] yet will not I. And *Jesus* saith unto him, Verily I say unto thee, that this Day, even in this Night, before the Cock crow TWICE, thou shalt DENY me THRICE. But he, [M.] *Peter*, [Mr.] spake the more vehemently, If I should die with thee, I will not DENY thee; [M.] likewise also said all the Disciples.



*CHRIST'S Agony in the Garden, and Prayers whilst his Disciples slept.*

[Mr.] AND [M.] then cometh *JESUS* with them into a Place called *Gethsemane*, [J.] where was a Garden, into the which he entred and his Disciples. And *Judas* also which betrayed him, knew the Place: for *Jesus* oft-times resorted thither with his Disciples. [L.] And when he was at the Place, he said unto them, [M.] to the Disciples, Sit ye here, while I go and PRAY yonder; [L.] PRAY, that ye enter not into TEMPTATION. [M.] And he took with him *Peter*, and the two Sons of *Zebedee*, [Mr.] *James* and *John*, and [M.] began to be SORROWFUL, and very heavy,

10. I was cast upon thee from the Womb: thou art my God from my Mother's Belly.

11. Be not far from me, for Trouble is near, for there is none to help.

12. Many Bulls have compassed me: strong Bulls of *Bashan* have beset me round.

13. They GARED upon me with their Mouths, as a ravening and a roaring Lion.

14. I am Poured out like WATER, and all my BONES are out of JOINT: my HEART is like Wax; it is melted in the midst of my Bowels.

15. My STRENGTH is dried up like a Potsherd: and my TONGUE cleaveth to my Jaws; and thou hast brought me into the Dust of DEATH.

16. For Dogs have compassed me, the ASSEMBLY of the WICKED have inclosed me: they PIERCED my HANDS and my FEET.

17. I may tell all my BONES: they look and stare upon me.

18. They PART my GARMENTS among them, and CAST LOTS upon my Vesture.

19. But be not thou far from me, O Lord, O my Strength, haste thee to help me.

20. Deliver my Soul from the Sword: my Darling from the Power of the Dog.

21. Save me from the Lion's Mouth: for thou hast heard me from the Horns of the Unicorns.

22. I will declare thy Name unto my Brethren; in the midst of the Congregation will I praise thee.

23. Ye that fear the Lord, praise him; all ye the Seed of *Jacob*, glorify him; and fear him all ye the Seed of *Israel*.

24. For he hath not despised, nor ABHORRED the AFFLICTION of the AFFLICTED; neither hath he hid his Face from him, but when he CRIED unto him, he HEARD.

25. My PRAISE shall be of thee in the great Congregation: I will pay my Vows before them that fear him.

26. The MEERK shall eat and be satisfied: they shall praise the Lord that

vy, and [Mr.] -to be sore AMAZED. And [M.] then saith he unto them, My SOUL is exceeding SORROWFUL, even unto DEATH ; tarry ye here, and WATCH with me. [L.] And he was withdrawn from them, [M.] and he went a little farther, [L.] about a Stone's cast, and KNEELED down, [Mr.] and FELL on the GROUND [M.] on his FACE, [Mr.] and PRAYED that if it were possible the Hour might pass from him, [M.] saying, O my Father, if it be possible, let this CUP PASS from me : [Mr.] ABBA, FATHER, all Things are POSSIBLE unto thee, take away this Cup from me : nevertheless, not what I WILL, but what thou WILT. And he cometh unto the Disciples, and findeth them ASLEEP, and saith unto Peter, [Mr.] Simon, sleepest thou ? couldst not thou WATCH one Hour ? [M.] What, could ye not WATCH with me one Hour ? WATCH and PRAY, that ye enter not into TEMPTATION. [Mr.] The SPIRIT truly is ready, but the FLESH is weak. And again, [M.] the second time, [Mr.] he went away and prayed, and spake the same Words, [M.] O my FATHER, if this Cup may not PASS AWAY from me, except I drink it, thy WILL be DONE. [Mr.] And when he returned, [M.] he came

and

that SEEK him ; your Heart shall LIVE for ever.

27. All the ENDS of the WORLD shall remember, and TURN unto the Lord : and ALL the Kindreds of the NATIONS shall worship before thee.

28. For the KINGDOM is the Lord's : and he is the GOVERNOR among the NATIONS.

29. All they that be far upon Earth, shall eat and worship : all they that go down to the DUST, shall bow before him, and none can keep ALIVE his own SOUL.

30. A Seed shall serve him, it shall be accounted to the Lord for a Generation.

31. They shall come, and shall declare his RIGHTEOUSNESS unto a People that SHALL be BORN, that he hath done this.

*Isai. liii. 1.* Who hath believed our Report ? and to whom is the Arm of the Lord revealed ?

2. For he shall grow up before him as a tender Plant, and as a Root out of a dry Ground ; He hath no FORM nor Comeliness : and when we shall see him, there is no Beauty that we should desire him.

3. He is despised and rejected of Men, a MAN of SORROWS, and acquainted with GRIEF : and we hid as it were our Faces from him ; he was DESPISED, and we esteemed him not.

4. Surely he hath BORN our GRIEFS, and CARRIED our SORROWS : yet we did esteem him STRICKEN, SMITTEN of God, and AFFLICTED.

5. But he was WOUNDED for our TRANSGRESSIONS, he was BRUISED for our INIQUITIES : the Chastisement of our PEACE was upon him, and with his Stripes we are healed.

6. All we like Sheep have gone ASTRAY, we have turned everyone to his own WAY, and the Lord hath laid on him the INIQUITY of us all.

7. He was OPPRESSED, and he was AFFLICTED, yet he opened not his Mouth : He is brought as a LAMB to the SLAUGHTER, and as a SHEEP before her Shearers is DUMB, so he openeth not his Mouth.

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8. He

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and found them asleep again: for their Eyes were heavy, [Mr.] neither wist they what to answer: [M.] and left them, and went away again, and prayed the third time, saying the same Words; [L.] saying, FATHER, If thou be WILLING, remove this Cup from me; nevertheless, not my WILL, but thine be done. And there appeared an Angel unto him from Heaven, STRENGTHENING him. And being in an AGONY, he PRAYED more EARNESTLY, and his SWEAT was as it were great DROPS of BLOOD falling down to the Ground. And when he rose up from Prayer, [M.] then cometh he to the Disciples [Mr.] the third time, and [L.] found them sleeping for Sorrow. And said unto them, [M.] Sleep on now, and take your Rest; [L.] Why sleep ye? [Mr.] It is enough: [L.] Rise and pray, lest ye enter into Temptation. [M.] Behold, the HOUR is at hand, [Mr.] is come: Behold, the SON of MAN is betrayed into the Hands of Sinners. [M.] Rise, let us be going; behold, he is at hand that doth BETRAY me.

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CHRIST, by the Treachery of Judas, is discovered,

8. He was taken from PRISON, and from JUDGMENT: and who shall declare his Generation? For he was CUT OFF out of the Land of the LIVING: for the Transgression of my People was he STRICKEN.

9. And he made his Grave with the WICKED, and with the RICH in his Death, because he had done no Violence, neither was any Deceit in his MOUTH.

10. Yet it pleased the LORD to bruise him, he hath put him to Grief; when thou shalt make his SOUL an Offering for SIN, he shall see his Seed, he shall prolong his Days, and the Pleasure of the LORD shall prosper in his Hand.

11. He shall see of the TRAVAIL of his SOUL, and shall be SATISFIED: By his Knowledge shall my righteous Servant JUSTIFY many: for he shall bear their INIQUITIES.

12. Therefore will I divide him a PORTION with the Great, and he shall divide the SPOIL with the Strong: because he hath poured out his SOUL unto Death: and he was numbered with the Transgressors, and he bare the SIN of many, and made INTERCESSION for the Transgressors.

*Isai. lxxiii.* 1. Who is this that cometh from Edom, with dyed Garments from Bezerab? This that is glorious in his Apparel, travelling in the Greatness of his Strength? I that speak in Righteousness, mighty, to SAVE.

2. Wherefore art thou red in thine Apparel, and thy Garments like him that treadeth in the Wine-Fat?

3. I have troden the Wine-press alone, and of the People there was none with me:

5. And I looked, and there was none to help: and I wondered that there was none to uphold: Therefore mine own Arm brought SALVATION.

7. I will mention the loving Kindnesses of the LORD, and the Praises of the LORD, according to all that the LORD hath bestowed on us, and the great Goodness towards the House

*ed, and taken in the Garden.*

House of Israel, which he hath bellowed on them, according to the Multitude of his loving Kindnesses.

8. For he said, Surely they are my People, Children that will not lye: So he was their SAVIOUR.

9 In all their Afflictions he was afflicted, and the Angel of his Presence saved them: In his LOVE and in his <sup>PI</sup>TY he redeemed them; and he bare them, and carried them all the Days of old.

*Dan. ix. 23.* At the Beginning of thy Supplications the Commandment came forth, and I am come to shew thee; for thou art greatly <sup>BE</sup>LOVED: Therefore understand the Matter, and consider the Vision.

24. SEVENTY WEEKS are determined upon thy People, and upon the holy City, to finish the Transgression, and to make an END of SINS, and to make RECONCILIATION for INIQUITY, and to bring in everlasting Righteousness, and to seal up the Vision and PROPHECY, and to ANOINT the most HOLY.

25. Know therefore and understand, that from the GOING FORTH of the Commandment to restore and to build Jerusalem, unto the MESSIAH the PRINCE, shall be seven Weeks; and threescore and two Weeks the Street shall be built again, and the Wall, even in troublous Times.

26. And after threescore and two Weeks shall MESSIAH be CUT OFF, but NOT for Himself: And the People of the Prince that shall come, shall DESTROY the CITY, and the SANCTUARY, and the End thereof shall be with a Flood, and unto the END of the War DESOLATIONS are determined.

*Zeck. xii. 10.* And I will pour upon the House of David, and upon the Inhabitants of Jerusalem, the SPIRIT of GRACE, and of SUPPLICATION, and they shall LOOK upon me whom they have PIERCED, and they shall mourn for him, as one mourneth for his ONLY SON, and shall be in Bitterness for him, as one that is in Bitterness for his First-born.

[*Mr.*] **A**ND immediately, while he yet spake, [*L.*] behold, he that was called *Judas*, one of the Twelve, [*J.*] having received a BAND of MEN, and OFFICERS from the CHIEF PRIESTS and Pharisees, cometh thither, [*Mr.*] and with him a great Multitude, [*J.*] with Lanterns, and Torches, [*Mr.*] with SWORDS, and Staves, [*J.*] and Weapons, [*Mr.*] from the CHIEF PRIESTS, and the Scribes, and the ELDERS. And he that BETRAYED him, had given them a Token, saying, Whomsoever I shall KISS, that same is he; take him, and lead him away safely: And he [*L.*] went before them. [*J.*] *Jesus* therefore KNOWING all THINGS that should COME upon HIM, went forth, and said unto them, Whom seek ye? They answered him, *Jesus* of Nazareth. *Jesus* saith unto them, I AM HE. And *Judas* also which BETRAYED him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the Ground. Then asked he them again, Whom seek ye? And they said, *Jesus* of Nazareth. *Jesus* answered, I have told you that I am he. If therefore ye seek

seek me, let these go their Way; that the Saying might be fulfilled which he spake, Of them which thou gavest me, have I LOST NONE.

[Mr.] And as soon as he (*Judas*) was come, [L.] he drew near unto *Jesus* to kiss him; [M.] and [Mr.] he goeth straightway to him, and saith, [M.] Hail, Master, [Mr.] Master, and KISSED him. [M.] And *Jesus* said unto him, Friend, wherefore art thou come? [L.] *Judas*, BETRAYEST thou the SON of MAN with a KISS? [M.] Then came they, [Mr.] and laid their Hands on *Jesus*, and took him.

[L.] When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the Sword? [Mr.] And one of them that stood by, [M.] which were with *Jesus*, [*J.*] *Simon Peter*, having a Sword, [M.] stretched out his Hand, and took out his Sword, [Mr.] and smote a Servant of the High Priest, [*J.*] and cut off his right Ear. The Servant's Name was *Malchus*. [L.] And [M.] then [L.] *Jesus* answered and said, SUFFER ye thus far. [*J.*] Then said *Jesus* [M.] unto him, [*J.*] unto *Peter*, [M.] Put up again thy Sword into his Place, [*J.*] into the Sheath; [M.] for all that take the Sword, shall perish by the Sword,

Chap. xiii. 7. Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts.

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**THE BLESSEDNESS** resulting to Mankind by the **PASSION** and **DEATH** of *Christ Jesus* our Redeemer.

*Ia, With respect to the ALMIGHTY: The Divine Justice is propitiated.*

*IId, With respect to MANKIND,*

1. PARDON, MERCY, and GRACE, is purchased through the infinite Merits of his sacred Blood, which he offered as a SACRIFICE for the SINS of the WORLD.
2. A Deliverance from the POWER of SIN and SATAN, and all the ALLUREMENTS of this WORLD, thro' the sanctifying and enlightning Influences of the HOLY SPIRIT.
3. A free Access to the THRONE of GRACE, through the INTERCESSION of *Christ Jesus*.
4. Peace of Conscience, and Joy in the HOLY GHOST.
5. A Deliverance from the Terrors of DEATH.
6. The State of ENDLESS REST, PEACE, and JOY, in the Kingdom of Celestial Glory.

Which are fully delineated in several Parts of the Holy Scripture, as will appear by the following References.

Gm.



Sword. Thinkest thou that I cannot now PRAY to my FATHER, and he shall presently GIVE me more than TWELVE LEGIONS of ANGELS? [?] The Cup which my Father hath given me, shall I not drink it? [M.] But how then shall the SCRIPTURE be FULFILLED, that thus it must be? [L.] And he touched his Ear, and healed him. [M.] In that same Hour, [Mr.] *Jesus* answered and said unto [L.] the CHIEF PRIESTS and Captains of the Temple, and the Elders, [Mr.] and unto them, [M.] the Multitude, [L.] which were come to him, [M.] Are ye come out as against a Thief, with Swords and Staves, for to take me? [Mr.] I was daily with you, and [M.] I sat with you teaching in the Temple: [L.] When I was daily with you in the Temple, ye stretched forth no Hands against me, [Mr.] and ye took me not: [L.] But this is your Hour, and the POWER of Darknes: [Mr.] But the SCRIPTURES must be FULFILLED; [M.] But all this was done, that the Scriptures of the PROPHETS might be fulfilled. [Mr.] And [M.] then ALL the Disciples FORSOOK HIM, and FLED. [Mr.] And there followed him a certain young Man, having a linen Cloth cast about his naked Body; and

*Gen.* A AND the Lord God said unto the Serpent, Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the Field: Upon thy Belly shalt thou go, and Dust shalt thou eat all the Days of thy Life.

15 And I will put ENMITY between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head, and thou shalt bruise his Heel

*R-v.* xiii. 8. The LAMB SLAIN from the FOUNDATION of the World.

*Chap.* i. 5. And from *Jesus Christ*, who is the faithful Witness, and the First begotten of the Dead, and the Prince of the Kings of the Earth: Unto him that loved us, and washed us from our SINS in his own BLOOD,

6. And hath made us Kings and Priests unto God and his Father; to him be Glory and Domination for ever and ever. Amen.

*Heb.* ii. 9. But we see *Jesus*, who was made a little lower than the Angels, for the Suffering of Death, crowned with GLORY and HONOUR; that he by the Grace of God should taste Death for every Man.

10. For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the CAPTAIN of their SALVATION perfect thro' Sufferings.

11. For both he that SANCTIFIED, and they who are SANCTIFIED, are all of one: for which cause he is not ashamed to call them Brethren.

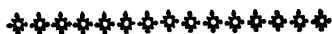
14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that had the Power of Death, that is, the DEVIL;

15. And deliver them, who thro' Fear of Death, were all their Lifetime subject to Bondage.

16. For verily he took not on him the Nature of Angels; but he took

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and the young Men laid hold on him: And he left the linen Cloth, and fled from them naked.



**CHRIST** is brought bound before Caiaphas the High Priest. Peter's first Denial.

[Mr.] **T**HEN the Band, and the Captain, and Officers of the Jews, took Jesus, and bound him. [L.] Then took they him, [Mr.] Jesus, [J.] and led him away to Annas first, (for he was Father in Law to Caiaphas, which was the High Priest that same Year) [M.] And they that had laid hold on Jesus, led him away to Caiaphas the High Priest. [J.] Now Caiaphas was he which gave Counsel to the Jews, that it was expedient that one Man should die for the People. [L.] And they brought him into the High Priest's House; [M.] Where [Mr.] all the CHIEF PRIESTS, [M.] and Scribes, and the ELDERS [Mr.] with him were assembled. [M.] But [J.] Simon Peter followed Jesus [M.] afar off, unto the High Priest's Palace; [J.] and so did another Disciple: that

took on him the Seed of Abraham.

17. Wherefore in all Things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High Priest, in THINGS pertaining to GOD, to make RECONCILIATION for the SINS of the People:

18. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

Chap. iv. 15. For we have not an High Priest which cannot be touched with the Feeling of our INFIRMITIES; but was in all Points tempted like as we are, yet without SIN.

16. Let us therefore come BOLDLY unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.

Chap. v. 6. As he saith also in another Place, Thou art a Priest for ever after the Order of Melchisedeck.

7. Who in the Days of his Flesh, when he had offered up PRAYERS and SUPPLICATIONS, with strong Crying and Tears, unto him that was able to save him from Death, and was heard, in that he feared;

8. Though he were a SON, yet learned he Obedience, by the Things which he suffered:

9. And being made perfect, he became the Author of eternal SALVATION unto ALL them that obey him;

10. Called of GOD an High Priest after the Order of Melchisedeck.

Chap. vii. 21. For those Priests were made without an Oath: but this with an Oath, by him that said unto him, The Lord sware, and will not repent, Thou art a Priest for ever after the Order of Melchisedeck.

22. By so much was Jesus made a Surety of a better Testament.

23. And they truly were many Priests, because they were not suffered to continue by reason of Death.

24. But this Man, because he continueth ever, hath an unchangeable Priesthood.

27. Who

Disciple was known unto the High Priest, and went in with *Jesus* into the Palace of the High Priest. But *Peter* stood at the Door without. Then went out that other Disciple, which was known unto the High Priest, and spake unto her that kept the Door, and brought in *Peter*. [M.] And he went in. [L.] And when the Servants had kindled a Fire in the midst of the Hall, and were set down together, *Peter* sat down among them, [Mr.] with the Servants, and warmed himself at the Fire, [M.] to see the End. [Mr.] And as *Peter* was beneath in the Palace, there cometh one of the Maids of the High Priest, [3] the Damsel that kept the Door, [Mr.] and when she saw *Peter*, [L.] as he sat by the Fire, [Mr.] warming himself, she looked on him, [L.] and earnestly looked upon him, and [M.] came unto him, saying [3.] unto *Peter*, Art not thou also one of this Man's Disciples? [Mr.] And thou also wast with *Jesus* of Nazareth. [L.] And this Man was also with him. And he DENIED him, [M.] before them all, saying, [L.] Woman, I know him not. [Mr.] I know not, neither understand I what thou sayst. And he went out into the Porch, and the Cock crew: [3.] And the Servants and Off-

27. Who needeth not daily, as those High Priests, to offer up Sacrifice, first for his own Sins, and then for the Peoples: for this he did once, when he offered up HIMSELF.

Chap. ix. 11. But *Christ* being come an HIGH PRIEST of good Things to come, by a greater and more perfect Tabernacle, not made with Hands that is to say, not of this Building;

12. Neither by the BLOOD of Goats and Calves, but by his own BLOOD he entred in once into the HOLY PLACE, having obtained eternal Redemption for us.

13. For if the Blood of Bulls, and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the Purifying of the Flesh;

14. How much more shall the BLOOD of *Christ*, who through the Eternal SPIRIT offered himself without Spot to God, purge your Conscience from dead Works, to serve the LIVING GOD?

15. And for this Cause he is the Mediator of the NEW TESTAMENT, that by means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called, might receive the Promise of Eternal Inheritance.

24. For *Christ* is not entred into the HOLY Places made with Hands, which are the Figure of the true; but into Heaven itself, now to appear in the Presence of God for us.

25. Nor yet that he should offer himself often, as the High Priest entred into the holy Place every Year with the Blood of others:

26. (For then must he often have suffered since the Foundation of the World) but now once in the End of the World, hath he appeared to put away SIN by the Sacrifice of himself.

27. And as it is appointed unto Men once to die, but after this the JUDGMENT:

28. So *Christ* was offered once to bear the Sins of many; and unto them that look for him, shall he appear the

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Officers stood there, who had made a Fire of Coals, (for it was cold) and they warmed themselves; and *Peter* stood with them, and warmed himself.



*The Examination of Christ, concerning his Doctrine and Disciples. Peter's second Denial. False Witnesses accuse Christ of Blasphemy. Peter's third Denial, and Tears.*

[3.] **T**HE HIGH PRIEST then asked *Jesus* of his Disciples, and of his DOCTRINE; *Jesus* answered him, I spake openly to the World, I ever taught in the Synagogue, and in the TEMPLE, whither the *Jews* always resort, and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them? Behold, they know what I said. And when he had thus spoken, one of the OFFICERS which stood by, STRUCK *Jesus* with the Palm of his Hand, saying, Answerest thou the High Priest so? *Jesus* answered him, If I have spoken Evil, bear witness of the Evil; but if well, why smitest thou me? Now *Annas* had sent him bound unto

the SECOND time, without Sin, unto SALVATION.

Chap. x. 5. Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldest not, but a BODY hast thou prepared me:

6. In Burnt-offerings and Sacrifices for Sin thou hast had no Pleasure:

7. Then said I, Lo, I come, (in the Volume of the Book it is written of me) to do thy WILL, O God.

8. Above, when he said, Sacrifice, and Offering, and Burnt-offerings, and Offering for Sin thou wouldest not, neither hadst Pleasure therein, (which are offered by the LAW)

9. Then said he, Lo, I come to do thy WILL, O God. He taketh away the first, that he may establish the second.

10. By the which WILL we are SANCTIFIED, through the Offering of the BODY of *Jesus Christ* once for all.

12. This Man, after he had offered one Sacrifice for SINS, for ever sat down on the right Hand of God.

14. For by one Offering he hath perfected for ever them that are sanctified.

19. Having therefore, Brethren, Boldness to enter into the Holiest by the BLOOD of *Jesus*,

20. By a new and LIVING WAY which he hath consecrated for us, through the VAIL, that is to say, his FLESH;

21. And having an High Priest over the House of God:

22. Let us draw near with a true Heart, in full Assurance of FAITH, having our Hearts sprinkled from an EVIL Conscience, and our Bodies washed with pure Water.

Chap. xii. 22. But ye are come unto MOUNT SION, and unto the City of the LIVING GOD, the heavenly *Jerusalem*, and to an innumerable Company of ANGELS,

23. To the General ASSEMBLY and CHURCH of the First born, which are written in Heaven, and to God the Judge of all, and to the SPIRITS of just Men made perfect.

24. And

unto Caiaphas the High Priest. [Mr.] And a Maid saw him (Peter) again, and began to say to them that stood by, This is one of them. [M.] And when he was gone out into the Porch, another Maid saw him, and said unto them that were there, This Fellow was also with Jesus of Nazareth. [L.] And after a little while, another saw him, and said, Thou art also of them. [J.] And Simon Peter stood and warmed himself: They said therefore unto him, Art not thou also one of his Disciples? [M.] And again he, [L.] Peter, [M.] denied with an Oath, [L.] and said, Man, I am not; [M.] I do not know the Man. Now the Chief Priests, and Elders, and all the Council, sought FALSE Witnesses against Jesus, to put him to Death, [Mr.] and found none: [M.] Yea, though many FALSE Witnesses came, yet found they none: [Mr.] for many bare false Witness against him, but their WITNESS AGREED not together. [M.] At the last, [Mr.] there arose certain, [M.] two false Witnesses, [Mr.] and [M.] coming, [Mr.] bare false Witness against him, saying, We heard him say, and [M.] this Fellow said, I am able to destroy, and [Mr.] I will destroy this Temple [M.] of God, [Mr.] that is made with

24. And to Jesus the Mediator of the NEW COVENANT, and to the Blood of Sprinkling, that speaketh better Things than that of Abel.

Chap. xiii. 12. Wherefore Jesus also, that he might SANCTIFY the People with his own BLOOD, suffered without the Gate.

13. Let us go forth therefore unto him without the Camp, bearing his Reproach.

14. For here have we no continuing City, but we seek one to come.

15. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving THANKS to his Name.

John vi. 51. I am the LIVING Bread, which came down from Heaven: If any Man eat of this Bread, he shall live for ever; and the Bread that I will give is my Flesh, which I will give for the LIFE of the WORLD.

Chap. x. 15. As the Father knoweth me, even so know I the Father: And I LAY DOWN my Life for the Sheep.

17. Therefore doth my Father love me, because I LAY DOWN my Life, that I might take it again.

18. No Man taketh it from me; but I lay it down of my self: I have Power to lay it down, and I have Power to take it again. This COMMANDMENT have I received of my Father.

Chap. xv. 13. Greater Love hath no Man than this, that a Man LAY DOWN his Life for his Friends.

14. Ye are my Friends, if ye do whatsoever I command you.

Acts iii. 13. The God of our Fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go.

14. But ye denied the HOLY ONE, and the JUST, and desired a Murderer to be granted unto you,

15. And killed the Prince of Life, whom God hath raised from the Dead; whereof we are Witnesses.

18. But those Things which God before had shewed by the Mouth

with Hands, [M.] and to build it in three Days; [Mr.] I will build another made without Hands. But neither so did their Witnesses agree together. And the High Priest stood up in the midst, and asked *Jesus*, saying [M.] unto him, Answerest thou nothing? What is it which these witnesses against thee? But *Jesus* held his Peace, [Mr.] and answered nothing. Again the High Priest [M.] answered, and [Mr.] asked him, and said unto him, Art thou the CHRIST, the SON of the Blessed? [M.] I ADJURE thee by the LIVING GOD, that thou tell us, whether thou be the CHRIST the SON of God? [Mr.] And *Jesus* saith unto him, Thou hast said, [Mr.] I am. [M.] Nevertheless, I say unto you, Hereafter shall ye SEE the SON of MAN SITTING on the RIGHT HAND of Power, and COMING in the CLOUDS of HEAVEN. Then the High Priest rent his Clothes, saying, He hath spoken Blasphemy: What further need have we of Witnesses? Behold, now ye have heard his BLASPHEMY. What think ye? [Mr.] And they all CONDEMNED him to be GUILTY of DEATH: and [M.] They answered and said, He is guilty of Death. [Mr.] And a little after, [L.] about the Space of one Hour after,

of ALL his PROPHETS, that *Christ* should SUFFER, he hath so fulfilled.

19. Repent ye therefore and be converted, that your SINS may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.

Chap. xiii. 27. For they that dwell at *Jerusalem*, and their Rulers, because they knew him not, nor yet the Voices of the PROPHETS, which are read every SABBATH-DAY; they have fulfilled them in condemning him.

28. And though they found no Cause of Death in him, yet desired they *Pilate* that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.

30. But God raised him from the DEAD.

31. Be it known unto you therefore, Men and Brethren, that thro' this MAN is preached unto you the Forgiveness of SINS:

32. And by him all that believe are justified from ALL Things, from which ye could not be justified by the LAW of *Moses*.

Rom. i. 16. For I am not ashamed of the GOSPEL of *Christ*: for it is the Power of God unto SALVATION, to every one that believeth, to the Jew first, and also to the Greek.

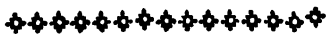
17. For therein is the RIGHTEOUSNESS of God revealed from FAITH TO FAITH: As it is written, The Just shall LIVE by FAITH.

18. For the Wrath of God is revealed from Heaven against all UNGODLINESS, and Unrighteousness of Men, who hold the Truth in Unrighteousness.

Chap. iii. 24. Being JUSTIFIED freely by his Grace, through the REDEMPTION that is in *Jesus Christ*:

25. Whom God hath set forth to be a PROPITIATION, through Faith in his BLOOD, to declare his Righteousness for the Remission of Sins that are past, through the Forbearance of God.

after, another confidently affirmed, saying to *Peter*, Of a Truth this Fellow also was with him, for he is a *Galilean*. [*Mr.*] Again, [*M.*] they that stood by came unto him, and said to *Peter*, Surely thou also art one of them; [*M.*] for thou art a *Galilean*, and thy Speech agreeth thereto, and [*M.*] bewrayeth thee. [*J.*] One of the Servants of the High Priest (being his Kinsman whose Ear *Peter* cut off) faith, Did not I see thee in the Garden with him? *Peter* then DENIED again, [*L.*] and said, Man, I know not what thou sayst. [*M.*] Then began he to CURSE and to SWEAR, saying, [*Mr.*] I know not this MAN of whom ye speak. [*L.*] And immediately while he yet spake, the Cock crew [*Mr.*] the second time. [*L.*] And the Lord turned, and LOOKED upon *Peter*. And *Peter* remembered the Word of the Lord, [*Mr.*] the Word that *Jesus* said unto him, Before the Cock crow TWICE, thou shalt DENY me THRICE. [*M.*] And he went out, [*Mr.*] and WEPT, [*M.*] and WEPT BITTERLY.



**CHRIST is mocked, spit upon, smitten, and his Condemnation repeated.**

[Mr.] AND

Chap. v. 6. For when we were yet without STRENGTH, in due Time *Chr:st* died for the UNGODLY.

7. For scarcely for a Righteous Man will one die: yet peradventure for a good Man some will even dare to die.

8. But God commendeth his Love towards us, in that while we were yet SINNERS, *Christ* died for us.

9. Much more then being now JUSTIFIED by his BLOOD, we shall be saved from WRATH through him.

10. For if when we were Enemies, we were reconciled to God by the DEATH of his SON : much more being reconciled, we shall be SAVED by his Life.

11. And not only so, but we also  
JOY in God, through our Lord Je-  
sus Christ, by whom we have now  
received the Atonement.

12. Wherefore as by one MAN SIN entered into the World, and DEATH by SIN; and so Death passed upon ALL Men, for that ALL have sinned.

15. But not as the Offence, so also is the free Gift. For if through the Offence of one many be dead; much more the GRACE of God, and the GIFT by GRACE, which is by one Man, *Jesus Christ*, hath abounded unto many.

16. And not as it was by ONE that SINNED, so is the GIFT : for the JUDGMENT was by one to Condemnation ; but the free GIFT is of MANY Offences unto Justification.

17. For if by one Man's Offence, Death reigned by one ; much more they which receive Abundance of Grace, and of the GIFT of RIGHTEOUSNESS shall reign in Life by one, *Jesus Christ*.

18. Therefore as by the Offence of one, Judgment came upon all Men to CONDEMNATION: even so by the Righteousness of one, the free Gift came upon all Men unto JUSTIFICATION.

19. For as by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made righteous.

[*Mr.*] **A**ND some began to spit on him, and [*M.*] then did they spit in his Face, and buffeted him: [*L.*] And the Men that held *Jesus*, mocked him, and smote him: [*Mr.*] and they began to cover his Face, and to buffet him. [*L.*] And when they had blind-folded him, they stroke him on the Face, and asked him, saying, Prophesy, Who is it that smote thee? [*M.*] And others smote him with the Palms of their Hands: [*Mr.*] And the Servants did strike him with the Palms of their Hands, [*M.*] saying, Prophesy unto us thou Christ, who is he that smote thee? And many other Things spake they blasphemously against him. [*Mr.*] And straightway in the Morning, [*M.*] when the Morning was come, [*L.*] and as soon as it was Day, the Elders of the People came together, and the Chief Priests [*Mr.*] held a Consultation with the Elders and Scribes, and the whole Council, [*M.*] against *Jesus*, to put him to Death, [*L.*] and led him into their Council, saying, Art thou the CHRIST? Tell us. And he said unto them, If I tell you, you will not believe; and if I also ask you, you will not answer me, nor let me go. Hereafter shall the SON of MAN sit on the right Hand

21. That as SIN hath reigned unto DEATH, even so might Grace reign through Righteousness unto Eternal LIFE, by *Jesus Christ* our Lord.

Chap. vi. 1. What shall we say then? Shall we continue in SIN, that Grace may abound?

2. God forbid: How shall we that are dead to SIN, live any longer therein?

3. Know ye not, that so many of us as were baptized into *Jesus Christ*, were baptized into his Death?

4. Therefore we are buried with him by BAPTISM into DEATH: that like as *Christ* was raised up from the Dead by the GLORY of the Father, even so we also should WALK in Newness of LIFE.

5. Knowing this, that our OLD MAN is crucified with him, that the BODY of SIN might be destroyed, that henceforth we should not serve SIN.

6. For he that is DEAD, is freed from SIN.

7. Now if we be DEAD with *Christ*, we believe that we shall also LIVE with him:

8. Knowing that *Christ* being raised from the Dead; dieth no more; Death hath no more DOMINION over him.

9. For in that he died, he died unto SIN once: but in that he liveth, he liveth unto GOD.

10. Likewise reckon ye also your selves to be dead indeed unto SIN; but alive unto God through *Jesus Christ* our Lord.

11. Let not SIN therefore reign in your MORTAL BODY, that ye should obey it in the Lust thereof.

12. But now being made free from SIN, and become Servants to GOD, ye have your Fruit unto Holiness, and the End everlasting Life.

13. For the Wages of SIN is Death: but the GIFT of GOD is Eternal Life, through *Jesus Christ* our Lord.

Chap. viii. 1. There is therefore now no CONDEMNATION to them which are in *Christ Jesus*, who WALK not after the FLESH, but after the SPIRIT.

2. For



Hand of the Power of God. Then said they all, Art thou the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further Witnesses? for we our selves have heard of his own Mouth.

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*CHRIST is brought into the Judgment-Hall. The Desperation of Judas.*

[Mr.] **A**ND the whole Multitude of them arose, and [M.] when they had bound [Mr.] *Jesus*, they led him away, [J.] from *Caiaphas* unto the Hall of Judgment, [M.] and delivered him to *Pontius Pilate* the Governour, [J.] and it was early. [M.] Then *Judas* which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty Pieces of Silver to the Chief Priests and Elders, saying, I have sinned, in that I have betrayed the innocent Blood. And they said, What is that to us? see thou to that. And he cast down the Pieces of Silver in the Temple, and departed, and went and hanged himself. And the Chief Priests took the silver Pieces, and said, It is not lawful to put them into the Treasury, because

2. For the Law of the SPIRIT of Life in *Christ Jesus*, hath made me free from the Law of Sin and Death.

3. For what the Law could not do, in that it was weak through the FLESH, God sending his own SON, in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.

31. What shall we then say to these Things? If God be for us, who can be against us?

32. He that SPARED not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things?

33. Who shall say any Thing to the Charge of God's Elect? It is God that JUSTIFIETH:

34. Who is he that condemneth? It is *Christ* that died, yea, rather that is RISEN again, who is even at the right Hand of God, who also maketh INTERCESSION for us.

35. Who shall separate us from the LOVE of *Christ*? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?

37. Nay, in all these Things we are more than Conquerors, through him that LOVED us.

38. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come,

39. Nor Height, nor Depth, nor any other Creature, shall be able to separate us from the LOVE of God, which is in *Christ Jesus* our Lord.

Chap. xv. 3. For even *Christ* pleased not himself; but as it is written, The REPROACHES of them that reproached thee fell on me.

Chap. xvi. 25. Now to him that is of Power to stablish you according to my Gospel, and the Preaching of *Jesus Christ* (according to the Revelation of the MYSTERY, which was kept secret since the WORLD began,

26. But now is made manifest, and by the Scriptures of the PROPHETS, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith) 27. To

because it is the Price of Blood. And they took Counsel, and bought with them the Potters Field, to bury Strangers in. Wherefore that Field was called the FIELD OF BLOOD unto this Day. Then was fulfilled that which was spoken by *Jeremy* the Prophet, saying, And they took the thirty Pieces of Silver, the Price of him that was valued, whom they of the Children of *Israel* did value, and gave them for the Potter's Field, as the Lord appointed them.



*CHRIST is accused before Pontius Pilate of Sedition, and affecting the Kingdom. His excellent Confession. Publick Testimony of Innocence given of him by Pilate.*

[7.] **A**ND they themselves went not into the Judgment - Hall, lest they should be defiled: but that they might eat the Passover. *Pilate* then went out unto them, and said, What Accusation bring you against this Man? They answered and said unto him, If he were not a Malefactor, we would not have delivered him up unto thee. Then said *Pilate* unto them, Take ye

27. To God only wise, be Glory through *Jesus Christ* for ever. Amen.

1 Cor. i. 17. For *Christ* sent me not to baptize, but to preach the Gospel: not with WISDOM of Words, lest the Cross of *Christ* should be made of none Effect.

18. For the PREACHING of the CROSS is to them that perish, FOOLISHNESS: but unto us which are saved, it is the POWER of God.

23. But we preach *Christ* CRUCIFIED, unto the *Jews* a Stumbling-block, and unto the *Greeks* FOOLISHNESS.

24. But unto them which are called, both *Jews* and *Greeks*, *Christ*, the POWER of God, and the WISDOM of God.

27. But God hath chosen the FOOLISH Things of the World, to confound the WISE; and God hath chosen the WEAK Things of the World, to confound the Things which are MIGHTY.

28. And BASE Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are:

29. That no FLESH should GLORY in his Presence.

30. But of him are ye in *Christ Jesus*, who of God is made unto us WISDOM, and Righteousness, and Sanctification, and Redemption:

31. That, according as it is written, He that GLORIETH, let him GLORY in the Lord.

Chap. ii. 2. For I determined not to know any thing among you, save *Jesus Christ*, and him CRUCIFIED.

6. Howbeit we speak WISDOM among them that are perfect: yet not the WISDOM of this World, nor of the Princes of this World, that come to NOUGHT.

7. But we speak the WISDOM of God in a MYSTERY, even the hidden Wisdom which God ordained before the World unto our Glory.

8. Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of GLORY.

ye him, and judge him according to your Law. The *Jews* therefore said unto him, It is not lawful for us to put any Man to Death. That the Saying of *Jesus* might be fulfilled, which he spake, signifying what Death he should die. [M.] And *Jesus* stood before the Governor; [L.] and they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to *Cesar*, saying, that he himself is Christ a King. [J.] Then *Pilate* entred into the Judgment-Hall again, and called *Jesus*, and said unto him, Art thou the King of the *Jews*? *Jesus* answered him, Sayst thou this Thing of thyself, or did others tell it thee of me? *Pilate* answered, Am I a *Jew*? Thine own Nation, and the Chief Priests, have delivered thee unto me: What hast thou done? *Jesus* answered, My KINGDOM is not of this WORLD: If my Kingdom were of this World, then would my Servants fight, that I should not be delivered to the *Jews*: But now is my Kingdom not from hence. *Pilate* therefore said unto him, Art thou a King then? *Jesus* answered, [M.] and said unto him, [J.] Thou sayst that I am a King. To this End was I born, and for this Cause came I into the

9. But as it is written, EYE hath not seen, nor EAR heard, neither have entred into the HEART of Man, the Things which God hath prepared for them that LOVE him.

2 Cor. v. 18. All Things are of God, who hath reconciled us to himself by *Jesus Christ*, and hath given to us the Ministry of Reconciliation;

19. To wit, that God was in *Christ*, reconciling the World unto himself, not imputing their Trespases unto them, and hath committed unto us the Word of Reconciliation.

20. Now then we are AMBASSADORS for *Christ*, as though God did beseech you by us: we pray you in *Christ's* stead, be ye reconciled to God:

21. For he hath made him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in him.

Gal. i. 3. Grace be to you, and Peace from God the Father, and from our Lord *Jesus Christ*,

4. Who GAVE himself for our Sins, that he might deliver us from this present evil World, according to the WILL of God, and our Father.

Chap. ii. 19. For I through the Law am dead to the Law, that I might LIVE unto God.

20. I am CRUCIFIED with *Christ*: nevertheless I live; yet not I, but *Christ* liveth in me: And the Life which I now live in the Flesh, I live by the FAITH of the Son of God: who loved me, and gave himself for me.

21. I do not frustrate the Grace of God: For if RIGHTEOUSNESS come by the Law, then *Christ* is dead in vain.

Chap. iii. 13. *Christ* hath redeemed us from the Curse of the Law, being made a Curse for us: For it is written, Cursed is every one that hangeth on a Tree.

Chap. iv. 4. But when the Fullness of the Time was come, God sent forth his Son made of a Woman, made under the Law,

5. To redeem them that were under the Law, that we might receive

the World, that I should bare witness unto the TRUTH: Every one that is of the Truth, heareth my Voice. *Pilate* saith unto him, What is Truth? And when he had said this, he went out again unto the *Jews*, and saith [L.] to the Chief Priests and to the People, [J.] I find no Fault at all, [L.] no Fault in this Man. [Mr.] And the Chief Priests accused him of many Things, [M.] and when he was accused of the Chief Priests and Elders, he answered nothing: [Mr.] And *Pilate* asked him again, saying [M.] unto him, [Mr.] Answerest thou nothing? [M.] Hearest thou not? [Mr.] Behold, how many Things they witness against thee. But *Jesus* yet [M.] answered him to never a Word, in so much that the Governour marvelled greatly.

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CHRIST is led unto Herod, and mocked.

[L.] AND they were the more fierce, saying, He stirreth up the People, teaching throughout all *Jury*, beginning from *Galilee* to this Place. When *Pilate* heard of *Galilee*, he asked whether the Man were a *Galilean*. And as soon as he knew that he belonged

ceive the ADOPTION of Sons.

6. And because ye are Sons, God hath sent forth the SPIRIT of his Son into your Hearts, crying, Abba, Father.

*Ephes.* ii. 1. And you hath he QUICKENED, who were dead in Trespasses and Sins,

2. Wherein in Time past ye walked, according to the COURSE of this WORLD, according to the Prince of the Power of the AIR, the SPIRIT that now worketh in the Children of Disobedience.

3. Among whom also we all had our Conversation in Times past, in the LUSTS of our Flesh, FULFILLING the Desires of the Flesh, and of the Mind; and were by Nature the Children of Wrath, even as others.

13. But now in *Christ Jesus*, ye who were sometimes far off, are made NEAR by the Blood of *Christ*.

14. For he is our Peace, who hath made BOTH ONE, and hath broken down the middle Wall of Partition between us;

15. Having abolished in his Flesh the Enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, one new Man, so making Peace;

16. And that he might reconcile both unto God in one BODY by the CROSS, having slain the ENMITY thereby:

17. And came and preached Peace to you which were afar off, and to them that were nigh.

18. For through him we both have an Access by one Spirit unto the Father.

Chap. iii. 8. Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the *Gentiles* the unsearchable Riches of *Christ*.

9. And to make all Men see, what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God, who created ALL THINGS by *Jesus Christ*:

10. To the Intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold WISDOM of God,

11. Ac-

ed to *Herod's* Jurisdiction, he sent him to *Herod*, who himself was also at *Jerusalem* at that Time. And when *Herod* saw *Jesus*, he was exceeding glad; for he was desirous to see him of a long Season, because he had heard many Things of him, and he hoped to have seen some Miracle done by him. Then he questioned with him in many Words, but he answered him nothing. And the Chief Priests and Scribes stood, and vehemently accused him. And *Herod* with his Men of War set him at nought, and mocked him, and arrayed him in a gorgeous Robe, and sent him again to *Pilate*. And the same Day *Pilate* and *Herod* were made Friends together; for before they were at ENMITY between themselves.



**Pilate telling the Jews, that having examined Jesus, he found no Fault in him, and therefore he would release him. Whereupon they cry out, Crucify him ; and desire that, according to Custom, Barabbas a Murderer might be released. CHRIST being scourged, is condemned to be crucified.**

[L.] AND

II. According to the eternal Purpose which he purposed in *Christ Jesus* our Lord :

12. In whom we have Boldness and Access with Confidence by the Faith of him.

14. For this Cause I bow my  
Knees unto the Father of our Lord  
*Jesus Christ,*

15. Of whom the whole Family  
in Heaven and Earth is named,

16. That he would grant you according to the Riches of his Glory, to be strengthened with MIGHT, by his SPIRIT in the inner Man ;

17. That *Christ* may dwell in your Hearts by FAITH; that ye being rooted and grounded in Love,

18. May be able to comprehend with all SAINTS, what is the Breadth, and Length, and Depth, and Height ;

19. And to know the Love of *Christ*, which passeth Knowledge; that ye might be filled with all the Fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ASK, or THINK, according to the Power that worketh in us.

21. Unto him be GLORY in the Church by *Christ Jesus*, throughout all Ages, World without End. Amen.

**Ephes. v. 25. Christ LOVED the CHURCH, and gave himself for it :**

26. That he might SANCTIFY and cleanse it, with the washing of Water, by the WORD,

27. That he might present it to himself a GLORIOUS CHURCH, not having Spot or Wrinkle, or any such Thing, but that it should be holy and without Blemish.

*Phil. ii. 5.* Let this Mind be in you, which was also in *Christ Jesus*:

6. Who being in the FORM of God, thought it not Robbery to be EQUAL with God.

7. But made himself of 'no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men :

8. And being found in Fashion as a Man, he HUMBLED himself, and became obedient unto Death, even the Death of the CROSS.

**X x      9. Where-**

[L.] **A**ND *Pilate*, when he had called together the CHIEF PRIESTS, and the Rulers, and the People, said unto unto them, Ye have brought this Man unto me, as one that perverteth the People; and behold, I having EXAMINED him before you, have found NO FAULT in this Man, touching those Things whereof ye accuse him: No, nor yet *Herod*; for I sent you to him, and lo, nothing worthy of Death is done unto him. I will therefore CHASTISE him, and RELEASE him. [M.] Now at the Feast the Governour was wont to release to the People [Mr.] one Prisoner, whomsoever [M.] they [Mr.] desired. [M.] And they had then a notable Prisoner, [Mr.] named *Barabbas*, which lay bound with them that had made Insurrection with him, who had committed MURDER in the Insurrection. [M.] Therefore when they were gathered together, *Pilate* said unto them, [F.] Ye have a Custom that I should release unto you one at the Passover. [Mr.] And the Multitude crying aloud, began to desire him to do as he had ever done unto them: But *Pilate* answered them, saying, Will ye that I release unto you the King of the Jews? [M.] Whom will ye

9. Wherefore God also hath highly exalted him, and given him a Name which is above every Name:

10. That at the Name of *Jesus* every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth;

11. And that every TONGUE should confess, that *Jesus Christ* is LORD, to the Glory of God the Father.

Col. i. 12. Giving THANKS unto the Father, which hath made us meet to be Partakers of the INHERITANCE of the Saints in LIGHT:

13. Who hath delivered us from the POWER of DARKNESS, and hath translated us into the KINGDOM of his dear Son:

14. In whom we have REDEMPTION through his BLOOD, even the Forgiveness of SINS.

20. And (having made Peace through the BLOOD of the CROSS) by him to reconcile all Things unto himself, by him, I say, whether they be Things in Earth, or Things in Heaven,

21. And you that were some time alienated, and Enemies in your Mind by wicked Works, yet now hath he RECONCILED,

22. In the BODY of his FLESH, through Death, to present you HOLY and unblameable, and unreprouvable in his Sight.

Chap. ii. 13. And you being DEAD in your SINS, and the Uncircumcision of your Flesh, hath he QUICKENED together with him, having forgiven you all Trespases,

14. BLOTTING out the Hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his CROSS:

15. And having spoiled Principalities and Powers, he made a Shew of them openly, TRIUMPHING over them in it.

1 Thess. iv. 14. For if we believe that *Jesus* DIED, and ROSE again, even so them also which sleep in *Jesus*, will God bring with him.

Chap. v. 9. For God hath not appointed us to Wrath; but to obtain SALVATION by our Lord *Jesus Christ*,

13. Who

ye that I release unto you? *Barabbas*, or *Jesus* which is called **CHRIST**? (*[Mr.]* for he **KNEW** that the Chief Priests had **DELIVERED** him for **ENVY**) (*[M.]* When he was set down on the Judgment-seat, his Wife sent unto him, saying, Have thou nothing to do with that **JUST MAN**: for I have **SUFFERED** many Things this Day in a **DREAM** because of him. But the Chief Priests and Elders perswaded and (*[Mr.]* moved (*[M.]* the Multitude, (*[Mr.]* that he should rather release *Barabbas*, and **DESTROY** *Jesus*. The Governour answered and said unto them, Whether of the twain will ye that I release unto you? (*[L.]* And they cried out all at once, saying, Away with this Man, and release unto us *Barabbas*. *Pilate* therefore willing to release *Jesus*, (*[Mr.]* answered and said again unto them, (*[M.]* What shall I do then with *Jesus*, which is called **CHRIST**, (*[Mr.]* whom ye call the King of the *Jews*? And they (*[M.]* all said, and (*[Mr.]* **CRIED** out again, (*[L.]* saying, (*[M.]* unto him, Let him be **CRUCIFIED**, (*[L.]* **CRUCIFY** him, **CRUCIFY** him (*[Mr.]* Then *Pilate*, (*[M.]* the Governour, (*[L.]* said to them the **THIRD** time, Why, what **EVIL** hath he done? I have found no **CAUSE** of **DEATH** in him;

10. Who died for us, that whether we wake or sleep, we should live together with him.

1 *Tim.* vi. 13. I give thee charge in the Sight of God, who quickeneth all Things, and before *Christ Jesus*, who before *Pontius Pilate* witnessed a good **CONFESSION**;

14. That thou keep this Commandment without Spot, unrebukeable, until the Appearing of our Lord *Jesus Christ* :

15. Which in his Times he shall shew, who is the blessed and only **POTENTATE**, the **KING** of **KINGS**, and **LORD** of **LORDS** ;

16. Who only hath Immortality, dwelling in the **LIGHT** which no Man can approach unto ; whom no Man hath seen, nor can see : To whom be Honour and Power everlasting. Amen.

2 *Tim.* i. 9. Who hath **SAVED** us, and called us with an **HOLY** Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in *Christ Jesus*, before the World began,

10. But is now made manifest by the Appearing of our Saviour *Jesus Christ*, who hath abolished Death, and hath brought **LIFE** and **IMMORTALITY** to **LIGHT** through the Gospel.

*Titus* ii. 13. Looking for that blessed **HOPE**, and the **GLORIOUS** Appearing of the great God, and our **SAVIOUR** *Jesus Christ* :

14. Who **GAVE** himself for us, that he might redeem us from all **INIQUITY**, and purify unto himself a peculiar People, zealous of good Works.

Chap. iii. 4. But after that the **KINDNESS** and **LOVE** of God our **SAVIOUR** toward Man appeared,

5. Not by Works of Righteousness, which we have done, but according to his **MERCY** he saved us by the washing of Regeneration, and renewing of the **HOLY GHOST**.

6. Which he shed on us abundantly through *Jesus Christ* our Saviour :

7. That being **JUSTIFIED** by his Grace, we should be made Heirs according to the Hope of **Eternal LIFE**. X X 2 1 Pa

I will therefore CHASTISE him, and let him go. [M.] But they CRIED out [Mr.] the more exceedingly, [M.] Let him be CRUCIFIED; [Mr.] CRUCIFY him. [J.] Then cried they all again, saying, Not this MAN, but *Barabbas*. Now *Barabbas* was a ROBBER, [L.] who for a certain Sedition made in the City, and for MURDER, was cast into Prison. And they were INSTANT with loud Voices, requiring that he might be CRUCIFIED: And the Voices of them, and of the CHIEF PRIESTS prevailed. [J.] Then *Pilate* therefore took *Jesus*, and SCOURGED him. [M.] Then the Soldiers of the Governour took *Jesus* into the Common Hall, [Mr.] called *Prætorium*, [M.] and gathered, [Mr.] and called together [M.] unto him the whole BAND of Soldiers, and they STRIPPED him, and put on him a PURPLE ROBE. [Mr.] And they clothed him with Purple, and platted a CROWN of THORNS, and put it about his [M.] HEAD, and a REED in his right Hand; and they bowed the Knee before him, and MOCKED him, [Mr.] and began to salute him, [M.] saying, [Mr.] HAIL KING of the *Jews*: [J.] And they SMOTE him with their HANDS; [M.] and they SPIT upon him, and took the REED, [Mr.]

and

1 *Ps.* i. 18. Forasmuch as ye know that ye were not redeemed with corruptible Things, as Silver and Gold, from your VAIN Conversation, received by Tradition from your Fathers;

19. But with the precious BLOOD of CHRIST, as of a Lamb without Blemish and without Spot:

20. Who verily was fore-ordained before the Foundation of the World, but was MANIFEST in these last Times for you;

21. Who by him do believe in God that raised him up from the DEAD, and gave him Glory, that your FAITH and HOPE might be in God.

Chap. ii. 21. For even hereto were ye called; because *Christ* also suffered for us, leaving us an Example, that ye should follow his Steps:

22. Who did no SIN, neither was GUILT found in his Mouth:

23. Who when he was reviled, reviled not again; when he suffered, he threatened not; but COMMITTED himself to him that judgeth righteously:

24. Who his own self bare our SINS in his own BODY on the Tree, that we being dead to SIN, should live unto Righteousness: by whose STRIPES ye were HEALED.

25. For ye were as Sheep going astray, but are now returned unto the SHEPHERD and BISHOP of your Souls.

Chap. iii. 18. For *Christ* also hath once suffered for SINS, the JUST for the UNJUST (that he might bring us to God) being put to Death in the FLESH, but quickned by the SPIRIT:

Chap. iv. 1. Forasmuch then as *Christ* hath suffered for us in the Flesh, arm your selves likewise with the same Mind: For he that hath suffered in the Flesh, hath ceased from SIN;

2. That he no longer should live the rest of his Time in the Flesh, to the Lusts of Men, but to the Will of God.

1 *John* i. 7. But if we walk in the LIGHT, as he is in the LIGHT, we have Fellowship one with another,



and smote him on the HEAD with a Reed, and bowing their Knees, worshipped him. [7.] *Pilate* therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may KNOW that I find no FAULT in him. Then came *Jesus* forth, wearing the CROWN of THORNS, and the PURPLE ROBE. And *Pilate* saith unto them, Behold the Man. When the Chief Priests therefore and Officers saw him, they CRIED out, saying, CRUCIFY him, CRUCIFY him. *Pilate* saith unto them, Take ye him, and CRUCIFY him, for I find no

other; and the BLOOD of *Jesus Christ* his Son cleanseth us from all SIN.

Chap. ii. 1. My little Children, these Things write I unto you, that ye sin not. And if any Man sin, we have an ADVOCATE with the Father, *Jesus Christ* the Righteous:

2. And he is the PROPITIATION for our Sins: and not for ours only, but also for the SINS of the whole World.

Chap. iii. 16. Hereby perceive we the Love of God, because he LAID DOWN his Life for us: And we ought to LAY DOWN our Lives for the Brethren.

Chap. iv. 10. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our SINS.

Chap. v. 6. This is he that came by WATER and BLOOD, even *Jesus Christ*; not by Water only, but by Water and Blood: And it is the Spirit that beareth witness, because the Spirit is Truth.

FAULT in him. The *Jews* answered him, We have a LAW, and by our LAW he ought to DIE, because he made himself the SON of GOD. When *Pilate* therefore heard that SAYING, he was the more AFRAID: and went again into the Judgment-Hall, and saith unto *Jesus*, WHENCE art thou? But *Jesus* gave him no ANSWER. Then saith *Pilate* unto him, Speakest thou not unto me? Knowest thou not that I have Power to CRUCIFY thee, and have POWER to release thee? *Jesus* answered, Thou couldst have no POWER at all against me, except it were given thee from ABOVE: Therefore he that delivered me unto thee, hath the greater SIN. And from thenceforth *Pilate* sought to RELEASE him: but the *Jews* cried out, saying, If thou let this Man go, thou art not *Cesar's* Friend: Whosoever maketh himself a King, speaketh against *Cesar*. When *Pilate* therefore heard that Saying, he brought *Jesus* forth, and sat down in the Judgment-seat, in a Place that is called the PAVEMENT, but in the Hebrew, *Gabbatha*. And it was the Preparation of the Passover, and about the sixth Hour: And he saith unto the *Jews*, Behold your King. But they cried out, Away with him, AWAY with him, CRUCIFY him. *Pilate* saith unto them, Shall I crucify

your

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your King? The Chief Priests answered, We have no King but *Cesar*. [M.] When *Pilate* saw that he could prevail nothing, but that rather a Tumult was made, he took WATER, and washed his Hands before the Multitude, saying, I am INNOCENT of the BLOOD of this just Person: See ye to it. Then answered all the People, and said, His BLOOD be on us, and on our Children. Then [Mr.] *Pilate*, willing to content the People, [L.] gave SENTENCE that it should be as they required. And he released unto them [Mr.] *Barabbas*, [L.] him that for Sedition and Murder was cast into Prison, whom they had desired: [M.] And when he had scourged *Jesus*, he delivered him [L.] to their Will, [M.] to be CRUCIFIED.

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*CHRIST is brought out of the City of Jerusalem, to the Place of his Suffering.*

[J.] AND they took *Jesus*, [M.] and after that they had MOCKED him, they took [Mr.] the PURPLE ROBE off from him, [M.] and put his own Raiment on him, and LED him away to CRUCIFY [Mr.] him: [J.] And he BEARING his CROSS, went forth. [L.] And as they led him away, [M.] they found a Man, [Mr.] one *Simon*, a *Cyrenean*, who passed by, coming out of the Country, the Father of *Alexander* and *Rufus*: [L.] and they laid hold on *Simon* the *Cyrenean*, [M.] him they compelled, [L.] and on him they laid the CROSS, that he might bear it after *Jesus*. And there followed him a great Company of People, and of Women, which also bewailed and LAMENTED him. But *Jesus* turning unto them, said, Daughters of *Jerusalem*, WEEP not for me, but WEEP for your selves, and for your Children; for behold, the Days are coming, in the which they shall say, Blessed are the Barren, and the Wombs that never bare, and the Paps which never gave suck. Then shall they begin to say to the MOUNTAINS, FALL on us; and to the Hills, COVER us. For if they do these Things in a green TREE, what shall be done in the DRY? And there were also two other Malefactors, led with him to be put to Death.

CHRIST

CHRIST is Crucified. Wine mingled with Myrrh is given him to drink.

[M.] **A**ND when they were come to a Place called *Golgotha*, [Mr.] which is, being interpreted, the Place of a Skull, they gave him to drink Wine mingled with Myrrh; [M.] Vinegar mingled with Gall: [Mr.] But he received it not: for [M.] when he had tasted thereof, he would not drink. [L.] And when they were come to the Place which is called *Calvary*, there they CRUCIFIED him, [J.] and two other [L.] Malefactors [J.] with him, [L.] one on the right Hand, and the other on the left, [J.] and *Jesus* in the midst. [Mr.] And it was the THIRD Hour when they CRUCIFIED him. And [M.] then [Mr.] with him they crucified two Thieves; the one on his right Hand, and the other on his left. And the SCRIPTURE was FULFILLED, which saith, And he was numbred with the TRANSGRESSORS.



CHRIST prays for his Murderers. The Title written on the Cross. The Division of his Garments.

[Mr.] **T**HEN said *Jesus*, Father, FORGIVE them, for they know not what they do. [J.] And *Pilate* wrote a Title, and put it on the Cross: [M.] And they set up over his HEAD, his Accusation written: [Mr.] And his Accusation was written [L.] over him, in Letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. [J.] Then said the Chief Priests of the *Jews* to *Pilate*, write not, The King of the *Jews*, but that he said, I am the King of the *Jews*. *Pilate* answered, What I have written, I have written. Then the Soldiers, when they had CRUCIFIED *Jesus*, took his Garments, (and made four Parts, to every Soldier a Part) and also his Coat: [L.] And they PARTED his RAIMENT, and cast Lots [Mr.] upon them, what every Man should take. [J.] Now the Coat was without Seam, woven from the Top throughout; they

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they said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be : That the SCRIPTURE might be fulfilled [*M.*] which was spoken by the Prophet, [*J.*] which saith, They PARTED my Raiment among them, and for my Vesture they did cast Lots. These Things therefore the Soldiers did. [*M.*] And sitting down they watched him there. [*L.*] And the People stood beholding.

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*An Enumeration of the Blasphemies against CHRIST crucified. The Conversion of one of the Thieves crucified with him.*

[*M.*] **A**ND they that passed by, REVILED him, wagging their Heads, and saying, [*Mr.*] Ah, thou that destroyest the Temple, and buildest it in three Days, [*M.*] SAVE thy self: If thou be the Son of GOD, come down from the CROSS. Likewise also the CHIEF PRIESTS MOCKING him [*Mr.*] among themselves, [*M.*] with the Scribes and Elders, said, [*Mr.*] He SAVED others, himself he cannot SAVE : [*M.*] If he be [*Mr.*] the CHRIST, [*M.*] the King of *Israel*, let him now come down from the Cross ; [*Mr.*] that we may see, and BELIEVE [*M.*] him, [*L.*] let him SAVE himself. [*M.*] He trusted in God, let him deliver him now if he will have him ; for he said, I AM the SON of God. [*L.*] And the Soldiers also mocked him, coming to him, and offering him Vinegar, and saying, If thou be the King of the *Jews*, SAVE thy self. [*M.*] The Thieves also which were crucified with him, cast the same in his Teeth. [*L.*] And one of the Malefactors, which were hanged, railed on him, saying, If thou be CHRIST, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same Condemnation ? And we indeed JUSTLY ; for we receive the due Rewards of our Deeds : but this Man hath done nothing AMISS. And he said unto *Jesus*, Lord, remember me when thou comest into thy KINGDOM. And *Jesus* said unto him, Verily I say unto thee, To-day shalt thou be with me in PARADISE.

CHRIST

CHRIST commends the Care of his Mother to John.  
*The Sun is darkned.* CHRIST complains that he  
 is forsaken of GOD.

[7.] NOW there stood by the Cross of *Jesus*, his Mother, and his Mother's Sister, *Mary* the Wife of *Cleophas*, and *Mary Magdalene*. When *Jesus* therefore saw his Mother, and the Disciple standing by, whom he loved, he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, Behold thy Mother. And from that Hour that Disciple took her unto his own Home. [L.] And it was about the SIXTH Hour. [Mr.] And when the sixth Hour was come, there was DARKNESS over the whole Land until the NINTH Hour, [L.] and the SUN was DARKENED. [M.] And about the NINTH Hour, [Mr.] and at the ninth Hour, *Jesus* cried with a loud Voice, saying, *Eloi, Eloi, Lama sabachthani?* which is, being interpreted, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? And some of them that stood by, when they heard it, said, Behold, [M.] this Man calleth for *Elias*.

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*They give Vinegar to CHRIST being athirst. He saith, All Things are finished; and gives up his Spirit, which he first commended to his Father.*

[3.] AFTER this, *Jesus* knowing that all Things were now ACCOMPLISHED, that the SCRIPTURE might be FULFILLED, saith, I THIRST. Now there was set a Vessel full of Vinegar, and they filled the Sponge with Vinegar, and put it upon Hyssop, and put it to his Mouth. For [M.] straightway one of them ran, and took a Sponge, and filled it with Vinegar, and put it on a Reed, and gave him to drink, [Mr.] saying, Let alone, let us see whether *Elias* will come to take him down. [M.] The rest said, Let be, let us see whether *Elias* will come to save him. [3.] When *Jesus* therefore had received the Vinegar, he said, IT IS FINISHED. [M.] *Jesus* when he had cried again with a loud Voice, [L.] he  
 Y y said,

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said, FATHER, into thy Hands I commend my SPIRIT: And having said thus, [Mr.] and cried with a loud Voice, [J.] he bowed his Head, and gave up the GHOST.



### *The Miracles that followed CHRIST's Death.*

[M.] **A**ND behold, the VAIL of the TEMPLE was rent in twain, from the Top to the Bottom, and the EARTH did quake, and the ROCKS rent, and the GRAVES were opened, and many BODIES of SAINTS which slept, AROSE, and came out of the Graves after his Resurrection, and went into the holy City, and APPEARED unto many. [L.] When the Centurion, [Mr.] which stood over against him, [L.] saw what was done, [Mr.] that he so cried out, and gave up the Ghost, [L.] he GLORIFIED God, saying, Certainly this was a RIGHTEOUS Man, [Mr.] Truly this Man was the SON OF GOD. [M.] And when they that were with him, watching *Jesus*, saw the Earthquake, and those things that were done, they FEARED greatly, saying, Truly this was the SON OF GOD. [L.] And all the People that came together to that Sight, beholding the Things which were done, smote their Breasts, and returned. And all his Acquaintance stood afar off, [M.] and many Women were there, beholding afar off; [Mr.] among them was *Mary Magdalene*, and *Mary* the Mother of *James* the Less, and of *Joses* and *Salome*; [M.] the Mother of *Zebedee's* Children: [Mr.] who also when he was in *Galilee*, followed him, and ministered unto him; and many other Women which came up with him [L.] from *Galilee* [Mr.] unto *Jerusalem*, [L.] beholding these Things. [J.] The *Jews* therefore, because it was the Preparation, that the Bodies should not remain on the Cross on the Sabbath Day (for that Sabbath Day was an high Day) besought *Pilate* that their Legs might be broken, and that they might be taken away. Then came the Soldiers, and brake the Legs of the first, and of the other which was crucified with him: but when they came to *Jesus*, and saw that he was DEAD already, they brake not his Legs. But one of the Soldiers with a Spear pierced his SIDE, and forthwith came there out BLOOD and WATER. And he that saw it, bare record, and his record

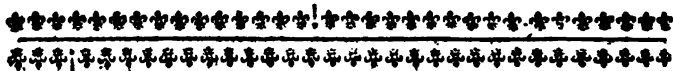
record is true: and he knoweth that he saith true, that ye might BELIEVE. For these Things were done, that the SCRIPTURE should be FULFILLED, A BONE of him shall not be BROKEN. And again, another Scripture saith, They shall LOOK on him whom they PIERCED.



### CHRIST'S Burial.

[*J.*] **A**ND after this, [*Mr.*] when now the Even was come, (because it was the Preparation, that is, the Day before the Sabbath) [*M.*] there came a rich Man, [*L.*] of *Arimathea*, a City of the *Jews*, [*M.*] named *Joseph*, [*Mr.*] an honourable Counsellor, [*L.*] and he was a good Man, and a just. The same had not consented to the council and deed of them, [*M.*] who also himself was *Jesus* Disciple, [*J.*] but secretly, for fear of the *Jews*; [*L.*] who also himself waited for the Kingdom of God. This Man [*Mr.*] went in boldly unto *Pilate*, and [*M.*] coming to *Pilate*, begged the Body of *Jesus*: for [*J.*] he besought *Pilate*, that he might take away the Body of *Jesus*. [*Mr.*] And *Pilate* marvelled if he were already dead: and calling unto him the Centurion, he asked him whether he had been any while dead. And when he knew it of the Centurion, [*J.*] *Pilate* gave him leave, and [*M.*] commanded the Body to be delivered, and [*Mr.*] he gave the Body to *Joseph*: [*J.*] He came therefore and took the Body of *Jesus*. [*Mr.*] And he bought fine Linen, and took him down. [*M.*] And when *Joseph* had taken the Body, he wrapped it in a clean linen Cloth: [*J.*] And there came also *Nicodemus*, (which at the first came to *Jesus* by Night) and brought a Mixture of Myrrh and Aloes, about an hundred Pound weight. Then took they the Body of *Jesus*, and wound it in linen Cloaths, with the Spices, as the manner of the *Jews* is to bury. Now in the Place where he was crucified, there was a Garden, and in the Garden a new Sepulchre, wherein was never Man yet laid. [*M.*] And he laid it in his own new Tomb, [*L.*] that was hewed in Stone, [*M.*] which he had hewn out of the Rock, [*L.*] wherein never man before was laid; [*M.*] and he rolled a great Stone to the Door of the Sepulchre, and departed. [*L.*] And that Day

was the Preparation, and the Sabbath drew on. [Y.] There laid they *Jesus* therefore, because of the *Jews* Preparation Day, for the Sepulchre was nigh at hand. [M.] And there was *Mary Magdalen*, and the other *Mary*, [Mr.] the Mother of *Joses*. [L.] And the Women al'o which came with him from *Galilee*, followed after, [M.] sitting over against the Sepulchre, [Mr.] beheld where he was laid, [L.] and beheld the Sepulchre, and how his Body was laid; and they returned, and prepared Spices, and rested the Sabbath Day, according to the Commandment. [M.] Now the next Day that followed the Day of the Preparation, the CHIEF PRIESTS and Pharisees came together unto *Pilate*, saying, Sir, We remember that that Deceiyer said, while he was yet alive, after three Days I will rise again: command therefore that the Sepulchre be made sure until the third Day, lest his Disciples come by Night, and steal him away, and say unto the People, he is risen from the Dead: so the last Error shall be worse than the first. *Pilate* said unto them, Ye have a Watch; go your way, make it as sure as you can. So they went and made the Sepulchre sure, sealing the Stone, and setting a Watch.



## The History of Our Saviour's Resurrection, and the Resurrection from the Death of Sin, and of the general Resurrection.

The Women which follow CHRIST from Galilee, come to the Sepulchre.

Matt. xxviii 1. Mark xvi. 1. Luke xxiv. 1. John xx. 1.

[Mr.] AND when the Sabbath was past, *Mary Magdalene*, and *Mary the Mother of James*, and *Job* xix. 23. OH that my Words were now written! Oh that they were PRINTED in a Book! 24. That they were graven with an Iron Pen and Lead, in the Rock for ever! 25. For



and *Salome*, had bought sweet Spices, that they might come and anoint him. [*M.*] In the End of the Sabbath, as it began to dawn towards the first Day of the Week, came *Mary Magdalene*, and the other *Mary*, to see the Sepulchre: [*Mr.*] And very early in the Morning, the FIRST Day of the WEEK, they come unto the Sepulchre at the Rising of the Sun, [*L.*] bringing the Spices which they had prepared, and certain others with them. [*M.*] And behold, there was a great EARTHQUAKE; for the ANGEL of the Lord descended from Heaven, and came and rolled back the Stone from the Door, and sat upon it. His COUNTERNANCE was like LIGHTNING, and his Raiment white as Snow. And for FEAR of him, the Keepers did shake, and became as dead Men.



CHRIST'S Resurrection  
is first manifested to the  
Women, by the Testimony  
of Angels.

[*Mr.*] **A**ND they said among themselves, Who shall roll us away the Stone from the Door of the Sepulchre? for it was very great. And when they looked,

25. For I know that my REDEEMER LIVETH, and that he shall STAND at the LATTER DAY upon the Earth.

26. And though after my Skin,  
Worms destroy this Body, yet in  
MY FLESH shall I SEE God.

27. Whom I shall see for my self,  
and mine EYES shall behold, and  
not another ; though my Reins be  
consumed within me.

*Psal. xvi. 8.* I have set the Lord  
always before me: because he is at  
my right hand, I shall not be mov-  
ed.

9. Therefore my HEART is glad,  
and my GLORY rejoiceth: my  
FLESH also shall REST in HOPE.

10. For thou wilt not leave my SOUL in Hell; neither wilt thou suffer thine HOLY ONE to see Corruption.

11. Thou wilt shew me the Path of LIFE : In thy Presence is FULLNESS of JOY, at thy right Hand there are Pleasures for evermore.

**Pf. xlix. 15.** But God will REDEEM my SOUL from the Power of the GRAVE ; for he shall receive me.

*Isai. xxvi. 19. Thy dead Men shall LIVE, together with thy dead Body shall they ARISE: Awake and sing, ye that DWELL in DUST; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the DEAD.*

Chap. ix. 3. And the *Gentiles* shall come to thy **LIGHT**, and **KINGS** to the Brightness of thy **RISE**.

**Hof. xliii. 14.** I will ransom them from the Power of the Grave; I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction.

*Mal. iv. 2.* But unto you that fear my Name, shall the Sun of RIGHTEOUSNESS arise, with Healing in his Wings.

*John* x. 17. Therefore doth my Father love me, because I lay down my Life, that I might TAKE IT AGAIN.

18. No Man taketh it from me, but I lay it down of my self: I have Power to lay it down, and I have POWER to TAKE it AGAIN.

**This**

ed, they saw that the Stone was rolled away. [L.] And they found the Stone rolled away from the Sepulchre: and they entred in, and found not the Body of the Lord *Jesus*. [F.] And *Mary Magdalene* seeth the Stone taken away from the Sepulchre. [L.] And it came to pass, as they were much perplexed thereabout, behold, two Men stood by them in SHINING GARMENTS. And as they were afraid, and bowed down their Faces to the Earth, they said unto them, Why seek ye the LIVING among the DEAD? He is not here, but is RISEN: Remember how he spake unto you when he was yet in *Galilee*, saying, The Son of Man must be delivered into the Hands of sinful Men, and be crucified, and the third Day rise again. And they remembered his Words, and returned from the Sepulchre, and told all these Things unto the Eleven, and to all the rest. It was *Mary Magdalene*, and *Joanna*, and *Mary* the Mother of *James*, and other Women that were with them, which told these Things to the Apostles. And their Words seemed to them as idle Tales, and they believed them not.

Peter

This Commandment have I received of my Father.

*Acts* ii. 24. Whom God hath RAISED up, having LOOSED the PAINS of Death: because it was not possible that he should be HOLDEN of it.

31. He (*David*) seeing this before, spake of the RESURRECTION of *Christ*, that his SOUL was not left in Hell, neither his FLESH did see CORRUPTION.

32. This *Jesus* hath God RAISED up, whereof we all are Witnesses.

Chap. iv. 10. Be it known unto you all, and to all the People of *Israel*, that by the Name of *Jesus Christ* of *Nazareth*, whom ye crucified, whom God RAISED from the Dead, even by him doth this Man stand here before you whole.

Chap. iii. 26. Unto you first, God having raised up his Son *Jesus*, sent him to bless you; in turning away every one of you from his Iniquities.

Chap. v. 30. The God of our Fathers raised up *Jesus*, whom ye slew, and hanged on a Tree.

31. Him hath God EXALTED with his right Hand, to be a Prince and a Saviour, to give Repentance to *Israel*, and Forgiveness of Sins.

Chap. x. 40. Him God RAISED up the third Day, and shewed him openly.

41. Not to all the People, but unto Witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the DEAD.

Chap. xvii. 31. And hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead.

*Rom.* i. 3. Concerning his Son *Jesus Christ* our Lord, which was made of the Seed of *David* according to the Flesh,

4. And declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead.

Chap.

*Peter and John run to the Sepulchre.*

[7.] **A**ND *Mary Magdalene* cometh to *Simon Peter*, and to the other Disciple whom *Jesus* loved, and saith unto them, They have taken away the Lord out of the Sepulchre, and we know not where they have laid him. *Peter* therefore went forth, and that other Disciple, and came to the Sepulchre. So they ran both together, and the other Disciple did out-run *Peter*, and came first to the Sepulchre. And he stooping down, and looking in, saw the linen Clothes lying, yet went he not in. Then cometh *Simon Peter* following him, and went into the Sepulchre, and seeth the linen Clothes lie, and the Napkin that was about his Head, not lying with the linen Clothes, but wrapped together in a Place by itself. Then went in also that other Disciple, which came first to the Sepulchre, and he saw, and BELIEVED. For as yet they knew not the Scripture, that he must RISE again from the Dead. Then the Disciples went away again unto their own Home.

CHRIST'S

Chap. iv. 23. Now it was not written for his sake alone, that it was imputed to him;

24. But for us also, to whom it shall be imputed, if we BELIEVE on him that RAISED up *Jesus* our Lord from the Dead,

25. Who was delivered for our Offences, and was RAISED again for our Justification.

Chap. vi. 4. Therefore we are buried with him by Baptism into Death: that like as *Christ* was RAISED up from the Dead by the Glory of the Father, even so we also should walk in newness of Life.

5. For if we have been planted together in the Likeness of his Death: we shall be also in the Likeness of his RESURRECTION.

9. Knowing that *Christ* being RAISED from the Dead, dieth no more; Death hath no more Dominion over him.

Chap. viii. 11. But if the Spirit of him that raised up *Jesus* from the Dead dwell in you; he that RAISED up *Christ* from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.

1 Cor. xv. 3. For I delivered unto you first of all, that which I also received, how that *Christ* died for our SINS, according to the Scriptures;

4. And that he was buried, and that he ROSE again the third Day according to the Scriptures:

5. And that he was seen of *Cephas*, then of the Twelve.

6. After that, he was seen of above FIVE HUNDRED Brethren at once: of whom the greater Part remain unto this present, but some are fallen asleep.

7. After that, he was seen of *James*; then of all the APOSTLES.

8. And last of all he was seen of me also, as of one born out of due time.

9. For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God.

11. Therefore whether it were I or they, so we preach, and so ye believed.

12. Now

CHRIST'S first Apparition after he was Dead to Mary Magdalen.

[7.] **B**UT *Mary* stood without as the Sepulchre, weeping: and as she wept, she stooped down, and looked into the Sepulchre, and seeth two ANGELS in white, sitting, the one at the Head, and the other at the Feet, where the Body of *Jesus* had lain: And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord; and I know not where they have laid him. And when she had thus said, she turned herself back, and saw *Jesus* standing, and knew not that it was *Jesus*. *Jesus* said unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the Gardener, saith unto him, Sir, If thou have born him hence, tell me where thou hast laid him, and I will take him away: *Jesus* saith unto her, *Mary*. She turned herself, and saith unto him, *Rabboni*, which is to say, Master. *Jesus* saith unto her, TOUCH me not: for I am not yet ASCENDED to my FATHER: But go to my BRETHREN, and say unto them, I ASCEND unto my Father, and your Father; and to my God, and your God. [Mr.]

Now .

12. Now if *Christ* be preached that he ROSE from the Dead, how say some among you, That there is Resurrection of the Dead?

13. But if there be no RESURRECTION of the Dead, then is *Christ* not risen.

14. And if *Christ* be not RISEN, then is our preaching VAIN, and your FAITH is also VAIN.

15. Yea, and we are found false Witnesses of God; because we have testified of God, that he raised up *Christ*: whom he raised not up, if so be that the Dead RISE not.

16. For if the Dead rise not, then is *Christ* not raised:

17. And if *Christ* be not RAISED, your FAITH is VAIN, ye are yet in your SINS.

18. Then they also which are fallen asleep in *Christ*, are perished.

20. But now is *Christ* RISEN from the Dead, and become the First-fruits of them that slept.

21. For since by Man came Death, by Man came also the Resurrection of the DEAD.

22. For as in *Adam* all die, even so in *Christ* shall all be made alive.

51. Behold, I shew you a MYSTERY; we shall not all sleep, but we shall all be changed,

52. In a Moment, in the twinkling of an Eye, at the last Trump (for the Trumpet shall sound) and the DEAD shall be RAISED incorruptible, and we shall be changed.

53. For this corruptible must put on INCORRUPTION, and this mortal must put on IMMORTALITY.

54. So when this corruptible shall have put on Incorruption, and this mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, DEATH is swallowed up in VICTORY.

55. O DEATH, where is thy STING? O Grave, where is thy Victory?

56. THE STING of Death is SIN; and the Strength of Sin is the Law.

57. But Thanks be to God which giveth us the VICTORY, through our Lord *Jesus Christ*.

2 Cor. iv. 14. Knowing, that he which RAISED up the Lord *Jesus*, shall RAISE us up also by *Jesus*, and shall present us with you.

Chap.

Now when *Jesus* was risen, early the first Day of the Week, he appeared first to *Mary Magdalene*, out of whom he had cast SEVEN DEVILS. And she [*J.*] *Mary Magdalene* came and told [*Mr.*] the [*J.*] Disciples, [*Mr.*] that had been with him, as they mourned and wept, [*J.*] that she had seen the LORD, and that he had spoken these Things unto her. [*Mr.*] And they, when they had heard that he was ALIVE, and had been seen of her, BELIEVED NOT.

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*The Speech of the Angel to the Women returning to the Sepulchre.*

[*Mr.*] **A**ND the Women entering into the Sepulchre, they saw a young Man sitting on the right Side, cloathed in a long white Garment, and they were affrighted. [*M.*] And the ANGEL answered and said [*Mr.*] unto them, Be not affrighted: [*M.*] FEAR not ye: for I know that ye seek *Jesus* [*Mr.*] of *Nazareth*, which was crucified. [*M.*] He is not here: for he is RISEN, as he said: Come, see the Place where the Lord lay. [*Mr.*] Behold the Place where they laid him. But go your way, [*M.*] and go quick-

Chap. v. 14. For the Love of *Christ* constraineth us, because we thus judge, that if one died for all, then were all dead:

15. And that he died for all, that they which LIVE, should not henceforth live unto themselves, but unto him which died for them, and ROSE again.

*Ephes.* i. 15. Wherefore I also, after I heard of your Faith in the Lord *Jesus*, and Love unto all the Saints,

16. Cease not to give Thanks for you, making mention of you in my Prayers;

17. That the God of our Lord *Jesus Christ*, the Father of Glory, may give unto you the Spirit of WISDOM, and Revelation in the Knowledge of him:

18. The Eyes of your Understanding being enlightened; that ye may know what is the Hope of his CALLING, and what the RICHES of the GLORY of his Inheritance in the SAINTS,

19. And what is the exceeding Greatness of his Power to us-ward who believe, according to the working of his MIGHTY POWER.

20. Which he wrought in *Christ*, when he RAISED him from the Dead, and set him at his own right Hand in the heavenly Places,

21. FAR ABOVE all PRINCIPALITY, and POWER, and MIGHT, and DOMINION, and every NAME that is named, not only in this World, but also in that which is to come.

22. And hath put all Things under his Feet, and gave him to be the Head over all Things to the Church,

23. Which is his BODY, the Fulness of him that filleth all in all.

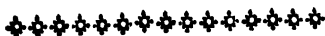
Chap. ii. 4. But God, who is rich in Mercy, for his great Love wherewith he loved us,

5. Even when we were dead in SINS, hath QUICKNED us together with *Christ* (by Grace ye are saved)

6. And hath RAISED us up together, and made us sit together in heavenly Places in *Christ Jesus*.

*Phil.* iii. 10. That I may KNOW him, and the POWER of his Resurrection, and the Fellowship of his

quickly, [Mr.] tell his Disciples and Peter, [M.] that he is risen from the Dead, and behold, he goeth before you into Galilee, there shall ye see him, [Mr.] as he said unto you, [M.] Lo, I have told you. And they departed quickly, [Mr.] and fled from the Sepulchre, [M.] with FEAR and great Joy, and did run to bring his Disciples word: [Mr.] for they trembled and were amazed, neither said they any thing to any Man, for they were afraid. [M.] And as they went to tell his Disciples, behold, Jesus met them, saying, All HAIL. And they came and held him by the FEET, and WORSHIPPED him. Then said Jesus unto them, Be not AFRAID: Go tell my Brethren that they go into Galilee, and there shall they see me.



*The Testimony of the Watch  
concerning CHRIST'S  
Resurrection.*

[M.] **N**OW when they were going, behold, some of the Watch came into the City, and shewed unto the Chief Priests all the Things that were done. And when they were assembled with the Elders, and had taken Counsel, they gave large

Sufferings, being made CONFORMABLE unto his Death.

11. If by any means I might attain unto the Resurrection of the Dead.

12. Not as though I had already attained, either were already perfect: but I follow after, it that I may apprehend that for which also I am apprehended of Christ Jesus.

Col. iii. 1. If ye then be RISEN with Christ, seek those Things which are above, where Christ sitteth on the right Hand of God.

2. Set your Affection on Things above, not on Things on the Earth.

3. For ye are dead, and your LIFE is hid with Christ in God.

4. When Christ, who is our LIFE, shall appear, then shall ye also appear with him in GLORY.

Heb. xiii. 20. Now the God of Peace, that brought again from the DEAD our Lord Jesus, that great Shepherd of the Sheep, through the BLOOD of the everlasting COVENANT,

21. Make you perfect in every GOOD WORK to do his Will, working in you that which is well pleasing in his Sight, through Jesus Christ; to whom be Glory for ever and ever. Amen.

1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again unto a lively HOPE, by the Resurrection of Jesus Christ from the Dead.

4. To an Inheritance incorruptible and undefiled, and that fadeth not away.

Chap. iii. 21. The like Figure whereunto, even Baptism, doth also now save us, by the Resurrection of Jesus Christ.

Rev. i. 10. I was in the Spirit on the Lord's Day, and heard behind me a great Voice, as of a Trumpet.

11. Saying, I am ALPMA and OMEGA, the first and the last: And what thou seest, write in a Book, and send it unto the seven Churches which are in Asia.

12. And I turned to see the Voice that spake with me. And being turned, I saw seven golden Candlesticks;

13. And

large MONEY unto the Soldiers, saying, Say ye, His Disciples came by Night and stole him away, while we slept. And if this come to the Governor's Ears, we will perswade him, and secure you. So they took the Money, and did as they were taught. And this Saying is commonly reported among the Jews until this Day.



CHRIST's Apparition to the two Disciples going to Emmaus.

[Mr.] AFTER that he appeared to them in another Form, unto two of them, as they walked, and went into the Country. [L.] And behold, two of them went that same Day to a Village called *Emmaus*, which was from *Jerusalem* about threescore Furlongs. And they talked together of all these Things which had happened. And it came to pass, that while they communed together, and reasoned, *Jesus* himself drew near, and went with them. But their Eyes were holden, that they should not know him.

And he said unto them, What manner of Communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose Name was *Cleophas*, answering, said unto him, Art thou only a Stranger in *Jerusalem*, and hast not known the Things

13. And in the midst of the seven Candlesticks, one like unto the Son of Man, clothed with a Garment down to the Feet, and girt about the Paps with a golden Girdle.

14. His Head and his Hairs were white like Wool, as white as Snow; and his Eyes were as a Flame of Fire;

15. And his Feet like unto fine Brass, as if they burned in a Furnace; and his Voice as the sound of many Waters.

16. And he had in his right Hand seven Stars: and out of his Mouth went a sharp two-edged Sword: and his Countenance was as the Sun shineth in his Strength.

17. And when I saw him, I fell at his Feet as dead; and he laid his right Hand upon me, saying unto me, Fear not; I am the First and the Last;

18. I am he that LIVETH and WAS DEAD; and behold, I am ALIVE for evermore, Amen; and have the Keys of Hell and of Death.

*Ezek. xxxvii. 1.* The Hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the Valley which was full of Bones,

2. And caused me to pass by them round about, and behold, there were very many in the open Valley, and lo, they were very dry.

3. And he said unto me, Son of Man, can these Bones live? And I answered, O Lord God, thou knowest.

4. Again he said unto me, Prophecy upon these Bones, and say unto them, O ye dry Bones, hear the Word of the Lord.

5. Thus saith the Lord God unto these Bones, Behold, I will cause BREATH to enter into you, and ye shall live.

which are come to pass there in these Days? And he said unto them, What Things? And they said unto him, Concerning *Jesus of Nazareth*, which was a Prophet mighty in Deed and Word, before God and all the People: And how the Chief Priests and our Rulers delivered him to be condemned to Death, and have crucified him. But we trusted that it had been *HE* which should have REDEEMED *Israel*: And beside all this, to-day is the third Day since these Things were done. Yea, and certain Women also of our Company made us astonished, which were early at the Sepulchre: and when they found not his Body, they came, saying, that they had also seen a VISION of ANGELS, which said that he was ALIVE. And certain of them which were with us went to the Sepulchre, and found it even so as the Women had said, but him they saw not. Then he said unto them, O Fools, and slow of Heart, to BELIEVE all that the PROPHETS have spoken: Ought not *Christ* to have suffered these Things, and to enter into his GLORY? And beginning at *Moses* and ALL THE PROPHETS, he expounded unto them in all the Scriptures the Things concerning himself. And they drew nigh unto the Village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards Evening, and the Day is far spent: And he went in to tarry with them. And it came to pass, as he sat at Meat with them, he took Bread, and blessed it, and brake and gave to them. And their Eyes were opened, and they knew him, and he vanished out of their Sight. And they said one to another, Did not our Heart burn within us, while he talked with us by the Way, and while he opened to us the Scriptures? And they rose up the same Hour, and returned to *Jerusalem*, [*Mr.*] and went [*L.*] and found the Eleven gathered together, and them that were with them, saying, The Lord is RISEN indeed, and hath appeared to *Simon*. [*Mr.*] And they told unto the Residue [*L.*] what Things were done in the Way, and how he was known of them in breaking of Bread: Neither believed they them.





**CHRIST** appears to his Disciples the Evening after his Resurrection, Thomas being absent.

[*J.*] **T**HEN the same Day at Evening, being the first Day of the Week, when the Doors were shut where the Disciples were assembled, for fear of the *Jews*, *Jesus* [*L.*] HIMSELF [*J.*] came and stood in the midst [*L.*] of them. But they were terrified and affrighted, and supposed that they had seen a Spirit. And he said unto them, Why are ye troubled, and why do Thoughts arise in your Hearts? Behold my Hands and my Feet, that it is I my self: **H**ANDEL me, and see, for a **S**PIRIT hath not Flesh and Bones, as ye see me have. And when he had thus spoken, he shewed them his **H**ANDS and his **F**EET, [*J.*] and his **S**IDE. Then were the Disciples glad when they saw the Lord. [*L.*] And while they yet believed not for Joy, and wondred, he said unto them, Have ye here any Meat? And they gave him a Piece of a broiled Fish, and of an Honeycomb. And he took it, and did eat before them. [*Mr.*] And he **U**PBRAIDED them with their **U**NBELIEF and Hardness of Heart, because they **B**ELIEVED NOT them which had seen him after he was risen. [*L.*] And he said unto them, These are the Words which I spake unto you, while I was yet with you, that all Things must be **F**ULFILLED, which were written in the **L**AW of *Moses*, and in the **P**ROPHETS, and in the **P**SALMS concerning me. Then opened he their Understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved **CHRIST** to **S**UFFER, and to **R**ISE from the Dead the third Day: and that Repentance and Remission of **S**INS should be preached in his Name among **A**LL Nations, beginning at *Jerusalem*. And ye are Witnesses of these Things. [*J.*] Then said *Jesus* to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the **H**OLY **G**HOST. Whosoever **S**INS ye remit, they are remitted unto them; and whosoever **S**INS ye retain, they are retained.

**CHRIST** appears to his Disciples the eighth Day after his Resurrection, when Thomas was present.

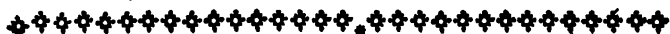
[7.] **BUT** *Thomas*, one of the Twelve, called *Didymus*, was not with them when *Jesus* came. The other Disciples therefore said unto him, We have ~~seen~~ the Lord. But he said unto them, Except I shall see in his Hands the Print of the Nails, and put my Fingers into the Print of the Nails, and thrust my Hand into his Side, I will not believe. And after eight Days, again his Disciples were within, and *Thomas* with them: then came *Jesus*, the Doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to *Thomas*, Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side, and be not FAITHLESS, but BELIEVING. And *Thomas* answered and said unto him, My Lord and my God. *Jesus* saith unto him, *Thomas*, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed. And many other SIGNS truly did *Jesus*, in the Presence of his Disciples, which are not written in this Book. But these are written, that ye might BELIEVE that *Jesus* is the *Christ* the SON of GOD, and that believing, ye might have LIFE through his Name.

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**CHRIST** shews himself to his Disciples at the Sea of Tiberias.

[7.] **AFTER** these Things, *Jesus* shewed himself again to the Disciples at the Sea of *Tiberias*: and on this wise shewed he himself: There were together *Simon Peter*, and *Thomas* called *Didymus*, and *Nathanael* of *Cana* in *Galilee*, and the Sons of *Zebedee*, and two other of his Disciples. *Simon Peter* saith unto them, I go a Fishing. They say unto him, We also go with thee. They went forth, and entred into a Ship immediately; and that Night they caught nothing. But when the Morning was now come, *Jesus* stood on the Shore: but

but the Disciples knew not that it was *Jesus*. Then *Jesus* saith unto them, Children, have ye any Meat? They answered him, No. And he said unto them, Cast the Net on the right Side of the Ship, and ye shall find. They cast therefore; and now they were not able to draw it, for the Multitude of Fishes. Therefore that Disciple whom *Jesus* loved, saith unto *Peter*, It is the Lord. Now when *Simon Peter* heard that it was the Lord, he girt his Fisher's Coat unto him (for he was naked) and did cast himself into the Sea. And the other Disciples came in a little Ship (for they were not far from the Land, but as it were two hundred Cubits) dragging the Net with Fishes. As soon then as they were come to Land, they saw a Fire of Coals there, and Fish laid thereon, and Bread. *Jesus* saith unto them, Bring of the Fish which ye have now caught. *Simon Peter* went up, and drew the Net to Land full of great Fishes, an hundred and fifty and three: And for all there were so many, yet was not the Net broken. *Jesus* saith unto them, Come and dine. And none of the Disciples durst ask him, Who art thou? knowing that it was the Lord. *Jesus* then cometh and taketh Bread, and giveth them, and Fish likewise. This is now the third time that *Jesus* shewed himself to his Disciples, after that he was **RISEN** from the Dead.



**CHRIST'S Discourse with Peter in this Apparition.**

[7.] **S**O when they had dined, *Jesus* saith to *Simon Peter*, *Simon Son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Lambs. He saith to him again the second time, *Simon Son of Jonas*, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my Sheep. He said unto him the third time, *Simon Son of Jonas*, lovest thou me? *Peter* was grieved, because he said unto him the third time, Lovest thou me; and he said unto him, Lord, thou knowest all Things, thou knowest that I love thee. *Jesus* saith unto him, Feed my Sheep. Verily, verily I say unto thee, when thou wast young,

young, thou girdest thy self, and walkest whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy Hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what DEATH he should GLORIFY God. And when he had spoken this, he saith unto him, Follow me. Then *Peter* turning about, seeth the Disciple whom *Jesus* loved following, which also leaned on his Breast at Supper, and said, Lord, which is he that betrayeth thee ? *Peter* seeing him, saith to *Jesus*, Lord, and what shall this Man do ? *Jesus* saith unto him, If I will that he tarry till I come, what is that to thee ? Follow thou me. Then went this Saying abroad among the Brethren, that that Disciple should not die : yet *Jesus* said not unto him, He shall not die : but if I will that he tarry till I come, what is that to thee. This is the Disciple which testifieth these Things, and wrote these Things, and we know that his Testimony is true.

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*CHRIST appears to his Disciples in a Mountain of Galilee.*

[M.] **T**HEN the eleven Disciples went away into *Galilee*, into a Mountain where *Jesus* had appointed them. And when they saw him, they WORSHIPPED HIM : but some DOUBTED. And *Jesus* came, and spake unto them, saying, ALL POWER is given unto me in Heaven and in Earth. Go ye therefore [Mr.] into all the World, [M.] and TEACH all Nations, [Mr.] and preach the GOSPEL to every Creature, [M.] baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST : Teaching them to OBSERVE all Things whatsoever I have commanded you. [Mr.] He that BELIEVETH, and is baptized, shall be SAVED ; but he that believeth not shall be DAMNED. And these Signs shall follow them that believe ; In my Name shall they cast out Devils ; they shall speak with new Tongues ; they shall take up Serpents ; and if they drink any deadly Thing it shall not hurt them : they shall lay Hands on the Sick, and they shall recover ; [M.] and lo, I am with you alway, even unto the END of the WORLD.

*The*

## The Ascension of CHRIST.

*Acts i. 2. Mark xvi. 19. Luke xxiv. 49. John xxi. 25.*

[*Mr.*] **S**O then the LORD [*A.*] was TAKEN UP, after that he through the HOLY GHOST had given Commandments unto the Apostles whom he had chosen. To whom also he shewed himself ALIVE after his PASSION, by many INFALLIBLE PROOFS, being seen of them forty Days, and speaking of the Things pertaining to the KINGDOM of GOD; and being assembled together with them, commanded them that they should not depart from *Jerusalem*, but wait for the PROMISE of the Father. [*L.*] And he said, Behold, I send the PROMISE of my Father upon you, [*A.*] which ye have heard of me: [*L.*] But tarry ye in the City of *Jerusalem*, until ye be endued with POWER from on HIGH. For *John* truly baptized with Water, but ye shall be baptized with the HOLY GHOST not many Days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this Time restore again the KINGDOM to *Israel*? And he

*Psal.* **L**IFT up your Heads, xxiv. 7. O ye Gates, and be ye LIFT UP, ye everlasting Doors, and the KING of GLORY shall come in.  
10. Who is the KING of GLORY? The LORD of HOSTS, he is the King of Glory.

*Ephes.* i. 18. That ye may know what is the HOPE of his Calling, and what the RICHES of the Glory of his Inheritance in the Saints,

19. And what is the exceeding Greatness of his Power to us-ward who believe, according to the working of his MIGHTY POWER;

20. Which he wrought in *Christ* when he RAISED him from the DEAD, and set him at his own right Hand in the heavenly Places.

*Chap.* iv. 8. Wherefore he saith, when he ASCENDED up on high, he led Captivity captive, and gave Gifts unto Men.

9. (Now that he ASCENDED, what is it but that he also descended first into the lower Parts of the Earth?)

10. He that descended, is the same also that ASCENDED up far above all Heavens, that he might fill all Things) See *Psal.* lxxviii. 18,

1 *Tim.* iii. 16. And without Controversy, great is the Mystery of Godliness: God was MANIFEST in the FLESH, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, received up into Glory.

*Heb.* i. 3. Who being the Brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself PURGED our SINS, sat down on the right Hand of the Majesty on high.

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he said unto them, It is not for you to know the Times or the Seasons, which the Father hath put in his own POWER. But ye shall receive POWER after that the HOLY GHOST is come upon you; and ye shall be Witnesses unto me, both in *Jerusalem* and in all *Judea*, and in *Samaria*, and unto the UTTERMOST Part of the Earth.

[*L.*] And he led them out as far as to *Bethany*, and he lift up his Hands, and BLESSED them. And it came to pass, [*Mr.*] after the Lord had spoken unto them, [*L.*] while he blessed them, he was parted from them; [*A.*] and while they beheld, he was taken up, and a CLOUD received him out of their Sight: [*L.*] And he was carried up, and [*Mr.*] was received up into Heaven. [*A.*] And while [*L.*] they WORSHIPPED him, [*A.*] and looked stedfastly toward Heaven, as he went up, behold, two Men stood by them in white Apparel, which also said, Ye Men of *Galilee*, why stand ye gazing up into Heaven? This same *Jesus*,

which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven. Then returned they unto *Jerusalem*, [*L.*] with great Joy, [*A.*] from the Mount called *Oliver*, which is from *Jerusalem* a Sabbath-day's Journey. And when they were come in, they went up into an upper Room, where abode both *Peter* and *James*, and *John*, and *Andrew*, *Philip* and *Thomas*, *Bartholomew*, and *Matthew*, *James* the Son of *Alpheus*, and *Simon Zelotes*, and *Judas* the

Chap. vii. 25. Wherefore he is ABLE also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make INTERCESSION for them.

26. For such an High Priest became us, who is holy, harmless, undefiled, separate from Sinners, and made higher than the Heavens.

Chap. xii. 2. Looking unto *Jesu*, the Author and Finisher of our Faith; who for the Joy that was set before him, endured the CROSS, despising the Shame, and is set down at the right Hand of the Throne of God.

Chap. ix. 11. But *Christ* being come an HIGH PRIEST of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building.

24. For *Christ* is not entered into the HOLY Places made with Hands, which are the Figures of the true; but into Heaven itself, now to appear in the Presence of God for us.

Chap. iv. 14. Seeing then that we have a great High Priest, that is passed into the Heavens, *Jesu* the Son of God, let us HOLD FAST our Profession.

Chap. viii. 1. Now of the Things which we have spoken, this is the Sum: We have such an High Priest, who is set on the right Hand of the Throne of the Majesty in the Heavens.

1 *Pet.* iii. 22. *Christ* is GONE into Heaven, and is on the RIGHT HAND of God. Angels, and Authorities, and Powers, being made subject unto him.

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Brother of *James*. These all continued with one accord in Prayer and Supplication, with the Women, and *Mary* the Mother of *Jesus*, and with his Brethren; [*L.*] and were continually in the TEMPLE praising and blessing God. [*Mr.*] And they afterward went forth, and preached every where, the Lord working with them, and confirming the Word with Signs following. [*J.*] And there are also many other Things which *Jesus* did, the which if they should be written every one, I suppose that even the World itself could not contain the Books that should be written. Amen.

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*The Description of CHRIST's Second Coming, and of the Final Judgment.*

*Luke* **A**ND he said unto the Disciples, *xvii. 22.* The Days will come, when ye shall desire to see one of the Days of the Son of Man, and ye shall not see it.

23. And if they shall say to you, See here, or see there: Go not after them, nor follow them.

24. For as the Lightning that lightneth out of the one Part under Heaven, shineth unto the other Part under Heaven: so shall also the Son of Man be in HIS DAY.

25. But first must he suffer many Things, and be rejected of this Generation.

26. And as it was in the Days of *Noe*, so shall it be also in the Days of the Son of MAN.

*Gen.* **I**F thou dost well, shalt thou not be ACCEPTED? And if thou dost not well, SIN lieth at the Door.

*Chap. xviii. 25.* That be far from thee to do after this manner, to slay the Righteous with the Wicked: and that the Righteous should be as the Wicked, that be far from thee: Shall not the JUDGE of ALL the Earth do RIGHT?

*Job xix. 25.* For I know that my Redeemer LIVETH, and that he shall STAND at the LATTER DAY upon the Earth.

*Job xxi. 30.* The WICKED is reserved to the Day of Destruction; they shall be brought forth to the DAY of WRATH.

*Psal. xv. 1.* Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill?

2. He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart.

3. He that backbiteth not with his Tongue, nor doth EVIL to his Neighbour, nor taketh up a Reproach against his Neighbour.

27. They did eat, they drank, they married Wives, they were given in Marriage, until the Day that *Noe* entered into the Ark : and the Flood came and destroyed them all.

28. Likewise also as it was in the Days of *Lor*, they did eat, they drank, they bought, they sold, they planted, they builded :

29. But the same Day that *Lor* went out of *Sodom*, it rained Fire and Brimstone from Heaven, and destroyed them all :

30. Even thus shall it be in the DAY when the Son of Man is REVEALED.

31. In that Day, he which shall be upon the House top, and his Stuff in the House, let him not come down to take it away : And he that is in the Field, let him likewise not return back.

32. Remember *Lor's* Wife.

33. Whosoever shall seek to save his Life, shall lose it : and whosoever shall lose his Life, shall preserve it.

34. I tell you, in that Night there shall be two Men in one Bed ; the one shall be taken, and the other shall be left.

35. Two Women shall be grinding together ; the one shall be taken, and the other left.

36. Two Men shall be in the Field ; the one shall be taken, and the other left.

37. And

4. In whose Eyes a vile Person is contemned ; but he honoureth them that fear the Lord : he that sweareth to his own hurt, and changeth not.

5. He that putterh not out his Money to Usury, nor taketh Reward against the Innocent. He that doth these Things shall never be moved.

*Pf.* lviii. 11. So that a Man shall say, Verily there is a Reward for the Righteous : verily he is a God that judgeth in the Earth.

*Pf.* xcvi. 13. For he COMETH, for he cometh to JUDGE the Earth ; he shall judge the World with Righteousness, and the People with his TRUTH.

*Pf.* xcvi. 8. Let the Floods clap their Hands, let the Hills be joyful together

9. Before the Lord ; for he cometh to JUDGE the Earth ; with Righteousness shall he judge the World, and the People with Equity.

*Prov* xxiv. 12. If thou sayst, Behold, we knew it not : Doth not he that pondereth the Heart consider it ? And he that keepeth thy SOUL, doth not he know it ? And shall not he render to every Man according to his WORKS ?

*Eccles.* xi. 9. Rejoice, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the Ways of thine Heart, and in the Sight of thine Eyes : but know thou, that for all these Things God will bring thee into JUDGMENT.

Chap. xii. 14. For God shall bring every WORK into JUDGMENT, with every secret Thing, whether it be good, or whether it be EVIL.

*Isa.* xxx. 33. For TOPHET is ordained of old : Yea, for the King it is prepared, he hath made it deep and large : the Pile thereof is Fire and much Wood ; the Breath of the Lord, like a Stream of Brimstone, doth kindle it.

*Jer.* xxxii. 19. Great in COUNSEL, and mighty in WORK, (for thine Eyes are open upon all the Ways of the Sons of Men, to give every one according to his Ways,

and



37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the Body is, thither will the Eagles be gathered together.

*Matt. xxiv. 29. Mark xiii.*

24. *Luke xxi. 25.*

[*Mr.*] But in those Days, [*M.*] immediately after the Tribulation of those Days, [*L.*] there shall be Signs in the Sun, and in the Moon, and in the Stars; [*Mr.*] the Sun shall be darkened, and the Moon shall not give her Light: and the Stars of Heaven shall fall [*M.*] from Heaven; [*L.*] and upon the Earth distress of Nations with Perplexity, the Sea and the Waves roaring, Mens Hearis failing them for Fear, and for looking after those Things which are coming on the Earth; for the POWERS [*Mr.*] that are in Heaven shall be SHAKEN. [*M.*] And then shall appear the SIGN of the Son of Man in Heaven, and then shall all the Tribes of the Earth MOURN. [*Mr.*] And then shall they see the SON of MAN COMING in the CLOUDS [*M.*] of Heaven, [*Mr.*] with great POWER, [*M.*] and great GLORY; [*Mr.*] and then shall he send his Angels, [*M.*] with a great Sound of a Trumpet, and they shall gather together his ELECT from

and according to the Fruit of his Doings.)

*Ezek. xxxiii. 18.* When the Righteous turneth from his Righteousness, and committeth INIQUITY, he shall even die thereby.

19. But if the Wicked turn from his Wickedness, and do that which is lawful and right, he shall LIVE thereby.

*Dan. vii. 9.* I beheld, till the Thrones were cast down, and the ANCIENT of DAYS did sit, whose Garment was white as Snow, and the Hair of his Head like the pure Wool: His Throne was like the fiery Flame, and his Wheels as burning Fire.

10. A fiery Stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the Books were opened.

*John v. 22.* For the Father judgeth no Man; but hath COMMITTED all JUDGMENT unto the Son.

25. Verily, verily I say unto you, The Hour is COMING, and now IS, when the DEAD shall hear the Voice of the Son of God: and they that hear shall LIVE.

26. For as the Father hath Life in himself; so hath he given to the Son to have Life in himself;

27. And hath given him AUTHORITY to execute JUDGMENT also, because he is the Son of Man.

28. Marvel not at this: for the Hour is coming, in the which all that are in the Graves shall hear his Voice,

29. And shall come forth, they that have done GOOD, unto the Resurrection of LIFE; and they that have done EVIL, unto the Resurrection of DAMNATION.

*Chap. xii. 48.* He that rejecteth me, and receiveth not my Words, hath one that judgeth him: the WORD that I have spoken, the same shall JUDGE him in the last Day.

*Acts x. 42.* And he commanded us to preach unto the People, and to testify that it is he which was ordained of God to be the JUDGE of quick and dead.

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from the four Winds, [Mr.] from the uttermost Part of the Earth, to the uttermost Part of Heaven, and [M.] from one End of the Heaven to the other. [L.] And when these Things begin to come to pass, then look up and lift up your Heads, for your REDEMPTION draweth nigh. And he spake to them a Parable. [M.] Now learn a Parable of the Fig Tree: When his Branch is yet tender, and putteth forth Leaves, ye know that Summer is nigh. [L.] Behold therefore the Fig Tree, and all the Trees; when they now shoot forth, ye see and know of your own selves, that Summer is now nigh at hand. So likewise ye, [Mr.] when ye see all these Things come to pass, [L.] know ye that the KINGDOM of God is NIGH at Hand, [Mr.] even at the Doors. [M.] Verily I say unto you, This Generation shall not pass, till all these Things be fulfilled. Heaven and Earth shall pass away, but my Words shall not pass away. But of that Day and Hour knoweth no Man, no not the Angels [Mr.] which are in Heaven, neither the Son, but [M.] my FATHER only.

[L.] And take heed to your selves, lest at any time your Hearts be over-charged with Surfeiting and Drunkenness, and CARES of this Life,

Chap. xxiv. 25. And as he reasoned of Righteousness, Temperance, and JUDGMENT to come, Felix trembled.

Rom. ii. 2. But we are sure that the JUDGMENT of God is according to Truth, against them which commit such Things.

3. And thinkest thou this, O Man, that judgest them which do such Things, and dost the same, that thou shalt escape the JUDGMENT of God?

4. Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?

5. But after thy Hardness and impenitent Heart, treasurest up unto thy self Wrath against the DAY of WRATH, and Revelation of the righteous JUDGMENT of God;

6. Who will render to every Man according to his Deeds:

7. To them who by patient continuance in Well-doing, seek for Glory, and Honour, and Immortality; eternal Life:

8. But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness; indignation and wrath;

9. Tribulation and Anguish upon every Soul of Man that doth Evil, of the *Jew* first, and also of the *Gentile*.

10. But Glory, Honour, and Peace, to every Man that worketh Good, to the *Jew* first, and also to the *Gentile*.

11. For there is no respect of Persons with God.

Chap. xiv. 10. But why dost thou judge thy Brother? or why dost thou set at nought thy Brother? For we shall all stand before the JUDGMENT-SEAT of *Christ*.

11. For it is written, As I live, saith the Lord, every Knee shall bow to me, and every Tongue shall CONFESS to God.

12. So then every one of us shall give ACCOUNT of himself to God.

1 Cor. iii. 13. Every Man's Work shall be made manifest. For the DAY shall declare it, because it shall

Life, and so that Day come upon you unawares : For as a Snare shall it come on all them that dwell on the Face of the whole Earth. [M.] But as the Days of Noe were, so shall also the COMING of the SON of MAN be. For as in the Days that were before the Flood, they were eating and drinking, marrying, and giving in Marriage, until the Day that Noe entered into the Ark, and knew not until the Flood came and took them all away : So shall also the COMING of the SON of MAN be. Then shall two be in the Field ; the one shall be taken, and the other left. Two Women shall be grinding at the Mill ; the one shall be taken, and the other left. [Mr.] Take ye heed [L.] therefore, [Mr.] WATCH and PRAY [L.] always, that ye may be accounted worthy to escape all these Things that shall come to pass, and to STAND before the Son of Man. [Mr.] For ye KNOW NOT when the Time is, and [M.] what Hour your LORD doth come. But know this, that if the good Man of the House had known in what Watch the Thief would come, he would have watched, and would not have suffered his House to be broken up. Therefore be ye also ready : for in such an Hour as ye THINK NOT, the Son of Man COMETH. [Mr.]

shall be revealed by Fire ; and the Fire shall try every Man's Work, of what sort it is.

1 *Thess.* v. 2. For your selves know perfectly, that the DAY of the LORD so cometh as a Thief in the Night.

3. For when they shall say, Peace and Safety ; then sudden Destruction cometh upon them, as Travail upon a Woman with Child ; and they shall not escape.

2 *Tim.* iv. 1. Jesus Christ shall JUDGE the Quick and the Dead at his Appearing.

7. I have fought a good Fight, I have finished my Course, I have kept the Faith.

8. Henceforth there is laid up for me a CROWN of Righteousness, which the Lord, the righteous Judge shall GIVE me at that DAY : And not to me only, but unto all them also that love his Appearing.

*Heb.* ix. 27. And as it is appointed unto Men once to DIE, but after this the JUDGMENT :

28. So Christ was once offered to bear the SINS of many ; and unto them that LOOK for him, shall he appear the second Time, without SIN, unto SALVATION.

Chap. x. 26. For if we sin WILLFULLY after that we have received the Knowledge of the TRUTH, there remaineth no more Sacrifice for Sins,

27. But a certain fearful looking for of JUDGMENT, and fiery INDIGNATION, which shall devour the Adversaries.

28. He that despised Moses Law, died without Mercy under two or three Witnesses :

29. Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the SON of GOD, and hath counted the BLOOD of the COVENANT, wherewith he was sanctified, an UNHOLY Thing, and hath done Despite unto the SPIRIT of GRACE ?

30. For we know him that hath said, VENGEANCE belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall JUDGE his People.

[*Mr.*] For the Son of Man is as a Man taking a far Journey, who left his House, and gave Authority to his Servants, and to every Man his Work, and commanded the Porter to watch. [*M.*] Who then is a faithful and wise Servant, whom his Lord hath made Ruler over his Household, to give them Meat in due Season? Blessed is that Servant, whom his Lord when he COMETH shall find so doing. Verily I say unto you, that he shall make him Ruler over all his Goods. But and if that EVIL Servant shall say in his Heart, My Lord delayeth his COMING; and shall begin to smite his Fellow-servants, and to eat and drink with the Drunken. The LORD of that Servant shall come in a Day when he looketh not for him, and in an Hour that he is not ware of; and shall cut him asunder, and appoint him his PORTION with the HYPOCRITES: there shall be WEeping and gnashing of Teeth. [*Mr.*] Watch ye therefore, (for ye know not when the Master of the House COMETH, at Even, or at Midnight, or at the Cock-crowing, or in the Morning) lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, WATCH.

*Matt.*

31. It is a fearful Thing to fall into the Hands of the LIVING GOD.

1 Pet. i. 7. That the TRIAL of your FAITH being much more precious than of Gold that perisheth, though it be tried with Fire, might be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ.

13. Wherefore gird up the Loins of your Mind, be sober, and HOPE to the End, for the GRACE that is brought unto you at the Revelation of Jesus Christ.

17. And if ye call on the Father, who without respect of Persons judgeth according to every Man's Work, pass the Time of your sojourning here in Fear.

Chap. iv. 5. Who shall give ACCOUNT to him that is ready to JUDGE the Quick and the Dead.

6. For, for this Cause was the Gospel preached also to them that are dead, that they might be judged according to Men in the FLESH, but live according to God in the SPIRIT.

7. But the END of all Things is at hand: Be ye therefore sober, and watch unto Prayer.

17. For the Time is COME, that JUDGMENT must begin at the House of God: And if it first begin at us, what shall the END be of them that obey not the Gospel of God?

18. And if the Righteous scarcely be SAVED, where shall the UN-GODLY and the SINNER appear?

2 Pet. ii. 4. For if God SPARED not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto JUDGMENT.

9. The Lord knoweth how to deliver the GODLY out of Temptations, and to reserve the UNJUST unto the DAY of JUDGMENT to be punished.

Chap. iii. 3. Knowing this first, that there shall come in the LAST DAYS Scoffers, walking after their own LUSTS,

4. And saying, Where is the PROMISE of his COMING? For since the Fathers fell asleep, all Things

*Matt. xxv. 31. Luke xxi. 37.*

[*M.*] When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his Glory. And before him shall be gathered ALL NATIONS, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats. And he shall set the Sheep on his right Hand, but the Goats on the left. Then shall the King say to them on his right Hand, Come, ye blessed of my Father, inherit the KINGDOM prepared for you from the Foundation of the World. For I was an hungry, and ye gave me Meat: I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me. Then shall the RIGHTEOUS answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee Drink? When saw we thee a Stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in Prison, and came unto thee? And the KING shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have DONE it unto

Things continue as they were from the Beginning of the Creation.

7. But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto Fire against the DAY of JUDGMENT, and PERDITION of UNGODLY Men.

8. But, beloved, be not ignorant of this one Thing, that one Day is with the Lord as a thousand Years, and a thousand Years as one Day.

9. The Lord is not slack concerning his PROMISE, (as some Men count Slackness) but is Long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance.

10. But the Day of the Lord will come as a Thief in the Night; in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat, the Earth also, and the Works that are therein shall be burnt up.

11. Seeing then that all these Things shall be DISSOLVED, what manner of Persons ought ye to be in all holy Conversation and Godliness.

12. Looking for, and hastening unto the COMING of the Day of God, wherein the Heavens being on Fire, shall be DISSOLVED, and the Elements shall melt with fervent Heat?

*Jude 6.* And the ANGELS which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darkness, unto the JUDGMENT of the great Day.

14. And *Enoch* also, the seventh from *Adam*, prophesied of these, saying, Behold, the Lord COMETH with ten thousands of his Saints,

15. To execute JUDGMENT upon all, and to convince all that are UNGODLY among them, of all their ungodly Deeds which they have ungodly committed, and of all their hard Speeches which ungodly Sinners have spoken against him.

*Rev. vi. 12.* And I beheld when he had opened the sixth Seal, and lo. there was a great Earthquake, and the Sun became black as Sack-

B b b

cloth

unto one of the LEAST of these MY BRETHREN, ye have done it unto me. Then shall he say also unto them on the left Hand, DEPART from me, ye CURSED, into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat : I was thirsty, and ye gave me no Drink : I was a Stranger, and ye took me not in ; naked, and ye clothed me not : Sick and in Prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a Stranger, or naked, or sick, or in Prison, and did not minister unto thee ? Then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting Punishment : but the Righteous into Life Eternal.

cloth of Hair, and the Moon became as Blood.

13. And the Stars of Heaven fell unto the Earth, even as a Fig Tree casteth her untimely Figs, when she is shaken of a mighty Wind :

14. And the Heaven departed as a Scroll when it is rolled together ; and every Mountain and Island were moved out of their Places ;

15. And the Kings of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and every Bondman, and every Free-man hid themselves in the Dens, and in the Rocks of the Mountains ;

16. And said to the MOUNTAINS and ROCKS, Fall on us, and hide us from the Face of him that sitteth upon the Throne, and from the WRATH of the LAMB :

17. For the great DAY of his WRATH is come ; and who shall be able to STAND ?

Chap. xi. 18. And the NATIONS were ANGRY, and thy WRATH is come, and the Time of the DEAD that they should be JUDGED, and that thou shouldst give Reward unto thy Servants the PROPHETS, and to the Saints, and them that FEAR thy Name, small and great, and shouldst DESTROY them which destroy the Earth.

See the Representation of the Final Judgment, in the Harmony of the PSALMS.

See also the Conclusion of the Book of Deuteronomy, pag. 284, &c. in the Abstract of the Old Testament.





THE  
A C T S  
OF THE  
APOSTLES.

CONTAINING,

Their History for the Space of about Thirty Years, and is concluded Seven Years before the Destruction of *Jerusalem*, and the total Subversion of the *Jewish* Commonwealth: *St. Peter* and *St. Paul* having suffered Martyrdom about Three Years before.


\*\*\*\*\*i\*\*\*\*\*

C H A P. I.

CHRIST preparing his Apostles to the beholding of his Ascension, gathereth them together into the Mount of Olives, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few Days

B b b 2

*Days to send it: by Virtue whereof, they should be Witnesses unto him, even to the utmost Parts of the Earth. After his Ascension, they are warned by two Angels to depart, and to set their Minds upon his Second Coming. 12. They accordingly return, and giving themselves to Prayer, choose Matthias Apostle in the place of Judas.*

Ver. 1.  HE former Treatise have I made, O Theophilus, of all that Jesus began both to do and teach.

2. Until the Day in which he was taken up, after that he through the HOLY GHOST, had given Commandments unto the APOSTLES whom he had chosen.

3. To whom also he shewed himself ALIVE after his PASSION, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God:

4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but WAIT for the PROMISE of the Father, which, saith he, ye have heard of me.

5. For John truly baptized with Water, but ye shall be baptized with the HOLY GHOST not many Days hence.

6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this Time restore again the Kingdom to Israel?

7. And he said unto them, It is not for you to know the Times or the Seasons, which the Father hath put in his own Power.

8. But ye shall receive POWER after that the HOLY GHOST is come upon you: and ye shall be Witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost Part of the Earth.

9. And when he had spoken these Things, while they beheld, he was TAKEN UP, and a CLOUD received him out of their Sight.

10. And while they looked stedfastly toward Heaven, as he went up, behold, two Men stood by them in white Apparel,

11. Which also said, Ye Men of Galilee, why stand ye GAZING up into Heaven? This same Jesus, which is taken



ken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.

12. Then returned they unto *Jerusalem*, from the Mount called *Oliver*, which is from *Jerusalem* a Sabbath-day's Journey.

13. And when they were come in, they went up into an upper Room, where abode both *Peter*, and *James*, and *John*, and *Andrew*, *Philip*, and *Thomas*, *Bartholomew*, and *Matthew*, *James* the Son of *Alpheus*, and *Simon Zelotes*, and *Judas* the Brother of *James*.

14. These all continued with one accord in Prayer and Supplication, with the Women, and *Mary* the Mother of *Jesus*, and with his Brethren.

15. And in those Days, *Peter* stood up in the Midst of the Disciples, and said, (The number of the Names together were about an hundred and twenty.)

16. Men and Brethren, this SCRIPTURE must needs have been fulfilled, which the Holy Ghost by the Mouth of *David* spake before concerning *Judas*, which was guide to them that took *Jesus*.

17. For he was numbred with us, and had obtained Part of this Ministry.

18. Now this Man purchased a Field with the Reward of INIQUITY, and falling headlong, he burst asunder in the Midst, and all his Bowels gushed out.

19. And it was known unto all the Dwellers at *Jerusalem*, inasmuch as that Field is called in their proper Tongue, *Aeldama*, that is to say, The Field of Blood.

20. For it is written in the Book of *Psalms*, Let his Habitation be desolate, and let no Man dwell therein: And his Bishoprick let another take.

21. Wherefore of these Men which have companied with us all the Time that the Lord *Jesus* went in and out among us,

22. Beginning from the Baptism of *John*, unto that same Day that he was taken up from us, must one be ORDAINED to be a Witness with us of his Resurrection.

23. And they appointed two, *Joseph* called *Barsabas*, who was surnamed *Justus*, and *Matthias*.

24. And they prayed, and said, Thou, Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen.

25. That he may take Part of this Ministry and Apostleship, from which *Judas* by Transgression fell, that he might go to his own Place.

26. And

26. And they gave forth their Lots, and the Lot fell upon *Matthias*, and he was numbered with the eleven **APOSTLES**.



## CHAPTER II

1. *The Apostles filled with the Holy Ghost, and speaking divers Languages, are admired by some, and derided by others: 14. Whom Peter disproving, and shewing that the Apostles spake by the Power of the Holy Ghost, that Jesus was risen from the Dead, ascended into Heaven, had poured down the same Holy Ghost, and was the Messiah, a Man known to them to be approved of God by his Miracles, Wonders, and Signs, and was crucified without his determinate Counsel, and Fore-knowledge. 37. He baptizeth a great Number that were converted; 41. Who afterwards devoutly and charitably conversed together: the Apostles working many Miracles, and God daily increasing his Church.*

**Ver. I.** **A**ND when the Day of PENTECOST was fully come, they were all with one accord in one Place.

2. And suddenly there came a Sound from Heaven as of a rushing mighty Wind, and it filled all the House where they were sitting.

3. And there appeared unto them GLOVEN Tongues, like as of Fire, and it sat upon EACH of them.

4. And they were all filled with the HOLY GHOST, and began to speak with other TONGUES, as the SPIRIT gave them Utterance.

5. And there were dwelling

*Psalm* **W** Hither shall I go  
cxxxix. 7. from thy Spirit?  
Or whither shall I flee from thy  
PRESENCE?

**Pf. li. 10.** Create in me a clean Heart, O God, and renew a right SPIRIT within me.

11. Cast me not away from thy  
Presence ; and take not thy HOLY  
SPIRIT from me.

12. Restore unto me the JOY of thy SALVATION : and uphold me with thy free SPIRIT.

**Prov. 1. 23.** Turn you at my Re-  
proof: Behold, I will **POUR** out  
my **SPIRIT** unto you, I will make  
known my Words unto you.

*Isai.* xlv. 3. For I will pour Water upon him that is thirsty, and Floods upon the dry Ground: I will pour my SPIRIT upon thy Seed, and my Blessing upon thine Offspring.

Chap. iv. 1. Ho, every one that  
THIRSTETH, come ye to the WA-  
TERS, and he that hath no Money;

ling at *Jerusalem* *Jews*, devout Men, out of every Nation under Heaven.

6. Now when this was noised abroad, the Multitude came together, and were confounded, because that every Man heard them speak in his own Language.

7. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak *Galileans*?

8. And how hear we every Man in our own Tongue, wherein we were born?

9. *Parthians*, and *Medes*, and *Elamites*, and the Dwellers in *Mesopotamia*, and in *Judea*, and *Cappadocia*, in *Pontus*, and *Asia*,

10. *Phrygia*, and *Pamphylia*, in *Egypt*, and in the Parts of *Lybia*, about *Cyrene*, and Strangers of *Rome*, *Jews*, and Proselytes,

11. *Cretes* and *Arabians*, we do hear them speak in our Tongues the wonderful Works of God.

12. And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13. Others mocking, said, These Men are full of new Wine.

14. But *Peter* standing up with the Eleven, lift up his Voice, and said unto them, Ye Men of *Judea*, and all ye that dwell at *Jerusalem*, be this known unto you, and hear-

come ye, buy and eat, yea, come, buy Wine and Milk without Money, and without Price.

*Ezek.* xi. 19. And I will give them one Heart, and I will put a NEW SPIRIT within you; and I will take away the stony Heart out of their Flesh, and will give them an Heart of Flesh:

20. That they may walk in my Statutes, and keep mine Ordinances, and do them: And they shall be my People, and I will be their God.

*Chap.* xxxvi. 26. A new Heart also will I give you, and a NEW SPIRIT will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.

27. And I will put my SPIRIT within you, and cause you to walk in my STATUTES, and ye shall keep my JUDGMENTS, and do them.

*Zeab.* xii. 10. And I will pour upon the House of *David*, and upon the Inhabitants of *Jerusalem*, the SPIRIT of GRACE, and of SUPPLICATIONS, and they shall look upon me whom they have PIERCED, and they shall mourn for him as one mourneth for his only Son; and shall be in Bitterness for him, as one that is in Bitterness for his First-born.

*John* iii. 5. *Jesus* answered, Verily, verily I say unto thee, Except a Man be BORN of WATER, and of the SPIRIT, he cannot enter into the Kingdom of God.

6. That which is born of the Flesh, is Flesh; and that which is born of the SPIRIT, is SPIRIT.

*Chap.* v. 32. There is another that BEARETH WITNESS of me, and I know that the Witness which he witnesseth of me is true.

*Chap.* vii. 37. In the last Day, that great Day of the Feast, *Jesus* stood and cried, saying, If any Man THIRST, let him come unto me, and DRINK.

38. He that BELIEVETH on me, as the Scripture hath said, out of his BELLY shall flow RIVERS of LIVING WATER.

39. But this spake he of the SPIRIT,

hearken to my Words:

15. For these are not drunken, as ye suppose, seeing it is but the third Hour of the Day.

26. But this is that which was spoken by the Prophet *Joel* \*;

17. And it shall come to pass in the last Days (saith God) I will pour out of my SPIRIT upon all FLESH: and your Sons and your Daughters shall prophesy, and your young Men shall see Visions, and your old Men shall dream Dreams:

18. And on my Servants, and on my Handmaidens, I will pour out in those Days of my SPIRIT, and they they shall prophesy:

19. And I will shew Wonders in Heaven above, and Signs in the Earth beneath: Blood, and Fire, and Vapour of Smoke.

20. The Sun shall be turned into Darkness, and the Moon into Blood, before that great and notable Day of the Lord come.

21. And it shall come to pass, that whosoever shall CALL on the Name of the Lord shall be SAVED.

22. Ye Men of *Israel*, hear these Words; *Jesus* of *Nazareth*, a Man approved of God among you, by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as ye your selves also know:

23. Him

RIT, which they that BELIEVE on him should receive: for the HOLY GHOST was not yet given, because that *Jesus* was not yet glorified.

Chap. xiv. 16. I will pray the Father, and he shall give you another COMFORTER, that he may abide with you for ever;

\* See *Joel* ii. 31.

17. Even the SPIRIT of TRUTH, whom the World cannot receive, because it seeth him not, neither knoweth him: but ye KNOW him, for he dwelleth with you, and shall be in you.

25. These Things have I spoken unto you, being yet present with you.

26. But the COMFORTER, which is the HOLY GHOST, whom the Father will send in my Name, he shall TEACH you all Things, and bring ALL THINGS to your remembrance, whatsoever I have said unto you.

Chap. xv. 26. But when the COMFORTER is come, whom I will send unto you from the Father, even the SPIRIT of TRUTH, which PROCEEDETH from the Father, he shall testify of me.

Chap. xvi. 7. Nevertheless, I tell you the Truth; it is expedient for you that I go away: for if I go not away, the COMFORTER will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the World of SIN, and of RIGHTEOUSNESS, and of JUDGMENT:

12. I have yet many Things to say unto you, but ye cannot bear them now.

13. Howbeit, when he the SPIRIT of TRUTH is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you Things to come.

14. He shall GLORIFY me: for he shall receive of mine, and shall shew it unto you.

*Luke* xxiv. 49. And behold, I send the PROMISE of my Father upon

23. Him being delivered by the determinate COUNSEL and FORE-KNOWLEDGE of God, ye have taken, and by wicked Hands have CRUCIFIED, and SLAIN.

24. Whom God hath RAISED up, having loosed the PAINS of DEATH : because it was not possible that he should be holden of it.

25. For *David* speaketh concerning him, \* I fore-saw the LORD always before my Face, for he is on my right Hand, that I should not be moved.

26. Therefore did my Heart rejoyce, and my Tongue was glad : Moreover also, my Flesh shall rest in Hope,

27. Because thou wilt not leave my SOUL in Hell, neither wilt thou suffer thine HOLY ONE to see Corruption.

28. Thou hast made known to me the WAYS of LIFE ; thou shalt make me full of Joy with thy Countenance.

29. Men and Brethren, let me freely speak unto you of the Patriarch *David*, that he is both dead and buried, and his Sepulchre is with us unto this Day.

30. Therefore being a Prophet, and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins, according to the Flesh, he would raise up CHRIST, to sit on his Throne.

31. He seeing this before, spake

upon you : But tarry ye in the City of *Jerusalem*, until ye be endued with POWER from on HIGH.

*Rom* v. 5. HOPE maketh not ashamed, because the LOVE of GOD is shed abroad in our Hearts, by the HOLY GHOST which is given unto us.

*Chap.* viii. 11. But if the SPIRIT of him that raised up *Jesus* from the Dead dwell in you ; he that raised up *Christ* from the Dead, shall also QUICKEN your mortal Bodies, by his SPIRIT that dwelleth in you.

\* See *Psal* xvi. 8, — 11.

13. For if ye live after the Flesh, ye shall die : but if ye through the SPIRIT do mortify the Deeds of the BODY, ye shall live.

14. For as many as are led by the SPIRIT of God, they are the SONS of God.

26. Likewise the SPIRIT also helpeth our INFIRMITIES : for we know not what we should pray for as we ought : but the SPIRIT itself maketh Intercession for us, with Groanings which cannot be uttered.

27. And he that searcheth the Hearts, knoweth what is the Mind of the SPIRIT, because he maketh Intercession for the Saints, according to the WILL of GOD.

*1 Cor.* ii. 9. But as it is written, EYE hath not seen, nor EAR heard ; neither have entered into the HEART of Man, the Things which God hath prepared for them that LOVE him.

10. But God hath revealed them unto us by his SPIRIT : for the SPIRIT searcheth all Things, yea, the deep Things of God.

11. For what Man knoweth the Things of a Man, save the SPIRIT of Man which is in him ? Even so the Things of God knoweth no Man, but the SPIRIT of God.

12. Now we have received, not the Spirit of the World, but the SPIRIT which is of God ; that we might know the Things that are freely given to us of God.

*Chap.* xii. 4. Now there are Diversities of GIFTS, but the same SPIRIT. C e c 2 *Cor.*

spake of the RESURRECTION of CHRIST, that his SOUL was not left in Hell, neither his FLESH did see Corruption.

32. This *Jesus* hath God RAISED up, whereof we all are Witnesses.

33. Therefore being by the right Hand of God exalted, and having received of the Father the PROMISE of the HOLY GHOST, he hath shed forth this which ye now see and hear.

34. For *David* is not ascended into the Heavens : but he saith himself, \* The Lord said unto my Lord, Sit thou on my right Hand,

35. Until I make thy Foes thy Footstool.

36. Therefore let all the House of *Israel* know assuredly, that God hath made that same *Jesus* whom ye have crucified, both Lord and CHRIST.

37. Now when they heard this, they were pricked in their Heart, and said unto *Peter*, and to the rest of the Apostles, Men and Brethren, What shall we do ?

38. Then *Peter* said unto them, Repent, and be baptized every one of you, in the Name of *Jesus Christ*, for the Remission of SINS, and ye shall receive the Gift of the HOLY GHOST.

39. For the Promise is unto you, and to your Children, and to all that are afar off,

2 Cor. iii. 17. Now the Lord is that SPIRIT : and where the SPIRIT of the Lord is, there is Liberty.

18. But we all with open Face, beholding as in a Glass the Glory of the Lord, are CHANGED into the same IMAGE, from Glory to Glory, even as by the SPIRIT of the Lord.

Gal. iii. 13. *Christ* hath redeemed us from the Curse of the LAW, being made a Curse for us : for it is written, Cursed is every one that hangeth on a Tree :

14. That the Blessing of *Abraham* might come on the Gentile through *Jesus Christ* ; that we might receive the PROMISE of the SPIRIT through FAITH.

\* See Psal. cx. 1.

Chap. iv. 6. Because ye are Sons, God hath sent forth the SPIRIT of his SON into your Hearts, crying, ABBA, Father.

Ephes. i. 12. That we should be to the Praise of his GLORY, who first trusted in *Christ*.

13. In whom ye also trusted after that ye heard the Word of Truth, the GOSPEL of your SALVATION : In whom also after that ye believed, ye were sealed with the HOLY SPIRIT of PROMISE,

14. Which is the Earnest of our Inheritance, until the Redemption of the purchased POSSESSION unto the Praise of his Glory.

Titus iii. 4. But after that the KINDNESS and LOVE of God our SAVIOUR toward Man appeared,

5. Not by Works of Righteousness, which we have done, but according to his MERCY he saved us by the washing of Regeneration, and renewing of the HOLY GHOST :

6. Which he shed on us abundantly through *Jesus Christ* our Saviour.

Heb. ii. 4. God also bearing them witness, both with Signs and Wonders, and with divers MIRACLES and GIFTS of the HOLY GHOST, according to his own Will.

1 John v. 6. This is he that came by Water and Blood, even *Jesus Christ* ;

off, even as many as the Lord  
our God shall CALL.

40. And with many other  
Words did he testify and ex-  
hort, saying, Save your selves  
from this untoward Genera-  
tion.

41. Then they that gladly  
received his Word, were  
baptized: And the same  
Day there were added unto  
them about three thousand  
Souls.

42. And they continued  
stedfastly in the Apostles  
Doctrine and Fellowship,  
and in breaking of BREAD,  
and in PRAYERS.

43. And Fear came upon  
every Soul: and many WONDERS and SIGNS were done  
by the APOSTLES.

44. And all that believed were together, and had all  
THINGS COMMON.

45. And sold their Possessions and Goods, and parted  
them to all Men, as every Man had need.

46. And they continuing daily with one accord in the  
Temple, and breaking Bread from House to House, did  
eat their Meat with GLADNESS and Singleness of Heart,

47. PRAISING GOD, and having FAVOUR with all the  
People. And the Lord ADDED to the Church daily such  
as should be SAVED.

*Christ*; not by Water only, but by  
Water and Blood: And it is the  
SPIRIT that beareth witness, be-  
cause the SPIRIT is Truth.

7. For there are three that bear  
Record in Heaven, the FATHER,  
the WORD, and the HOLY GHOST:  
and these three are ONE.

8. And there are three that bear  
witness in Earth, the SPIRIT, and  
the WATER, and the BLOOD: and  
these three agree in one.

Rev. xxii. 17. And the SPIRIT  
and the BRIDE say, Come. And  
let him that heareth, say, Come.  
And let him that is THIRSTY,  
come: And whosoever will, let  
him take the WATER OF LIFE  
freely.

See the References to the cxxxix<sup>th</sup>  
Psalm, pag. 52, &c. in the *Harmony*  
of the PSALMS.

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### C H A P. III.

1. Peter preaching to the People that came to see a lame  
Man restored to his Feet; 12. professeth the Cure not  
to have been wrought by his, or John's own Power,  
or Holiness, but by GOD, and his Son JESUS CHRIST,  
and through Faith in his Name: 13. withal repre-  
bending them for crucifying Jesus. 17. Which because  
they did it through Ignorance, and that thereby were

*fulfilled God's determinate Counsel, and the Scriptures; 19. He exhorteth them by Repentance and Faith, to seek Remission of their Sins, and Salvation in the same Jesus.*

**Ver. 1.** **N**OW Peter and John went up together into the Temple, at the Hour of Prayer, being the ninth Hour.

2. And a certain Man, lame from his Mother's Womb, was carried, whom they laid daily at the Gate of the Temple, which is called Beautiful, to ask Alms of them that entred into the Temple.

3. Who seeing Peter and John about to go into the Temple, asked an Alms.

4. And Peter fastning his Eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something of them.

6. Then Peter said, Silver and Gold have I none; but such as I have, give I thee: In the NAME of Jesus Christ of Nazareth, RISE up and walk.

7. And he took him by the right Hand, and lift him up; and immediately his Feet and Ankle-bones received Strength.

8. And he leaping up, stood, and walked, and entred with them into the Temple, walking and leaping, and PRAISING GOD.

9. And all the People saw him walking and praising God.

10. And they knew that it was he which sat for Alms at the beautiful Gate of the Temple: and they were filled with Wonder and Amazement at that which had hapned unto him.

11. And as the lame Man which was healed, held Peter and John, all the People ran together unto them in the Porch that is called Solomon's, greatly wondring.

12. And when Peter saw it, he answered unto the People, Ye Men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own POWER or HOLINESS, we had made this Man to walk?

13. The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our FATHERS hath GLORIFIED his Son Jesus; whom ye delivered up, and denied him in the Presence of Pilate, when he was determined to let him go.

14. But



14. But ye DENIED the HOLY ONE, and the JUST, and desired a Murderer to be granted unto you.

15. And KILLED the PRINCE of LIFE, whom God hath RAISED from the DEAD; whereof we are Witnesses.

16. And his Name, through FAITH in his NAME, hath made this Man strong, whom ye see and know: Yea, the FAITH which is by him, hath given him this perfect Soundness in the Presence of you all.

17. And now, Brethren, I wot that through Ignorance ye did it, as did also your Rulers.

18. But those Things which God before had shewed by the Mouth of all his PROPHETS, that *Christ* should SUFFER, he hath so FULFILLED.

19. REPENT ye therefore and be CONVERTED, that your SINS may be BLOTTED OUT, when the Times of Refreshing shall come from the Presence of the Lord,

20. And he shall send *Jesus Christ*, which before was preached unto you:

21. Whom the HEAVEN must receive, until the Times of RESTITUTION of all Things, which God hath spoken by the Mouth of all his HOLY PROPHETS, since the World began.

22. For *Moses* truly said unto the Fathers, \* A PROPHET shall the Lord your

\* See *Deut.* xviii. 15.

God RAISE up unto you, of your Brethren, like unto me, him shall ye hear in all Things whatsoever he shall say unto you.

23. And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People.

24. Yea, and all the Prophets from *Samuel*, and those that follow after, as many as have spoken, have likewise foretold of these Days.

25. Ye are the Children of the Prophets, and of the Covenant which God made with our Fathers, saying unto *Abraham*, And in thy Seed shall all the KINDREDS of the EARTH be BLESSED.

26. Unto you first, God having RAISED up his Son *Jesus*, sent him to BLESS you, in TURNING AWAY every one of you from his INIQUITIES.



## C H A P. IV.

1. *The Rulers of the Jews offended with Peter's Sermon,*  
 4. *(though thousands of the People were converted,*  
*that heard the Word) Imprison him and John.* 5. *After,*  
*upon Examination, Peter boldly avouching the*  
*lame Man to be healed by the Name of Jesus, and*  
*that by the same Jesus only we must be eternally*  
*saved.* 13. *They command him and John to preach no*  
*more in that Name, adding also threatening.* 23.  
*Whereupon the Church steeth to Prayer.* 31. *And*  
*God, by moving the Place where they were assembled,*  
*testified that he heard their Prayer: confirming the*  
*Church with the Gift of the Holy Ghost, and with*  
*mutual Love, and Charity.*

*Ver. 1.* **A**ND as they spake unto the People, the Priests  
 and the Captain of the Temple, and the Sadducees came upon them,

2. Being grieved that they taught the People, and preached through *Jesus* the RESURRECTION from the DEAD.

3. And they laid Hands on them, and put them in Hold unto the next Day: for it was now Even-tide.

4. Howbeit, many of them which heard the Word, believed; and the Number of the Men was about FIVE THOUSAND.

5. And it came to pass on the Morrow, that their Rulers, and Elders, and Scribes,

6. And *Annas* the High Priest, and *Caiaphas*, and *John*, and *Alexander*, and as many as were of the Kindred of the High Priest, were gathered together at *Jerusalem*.

7. And when they had set them in the midst, they asked, By what POWER, or by what NAME have ye done this?

8. Then *Peter* FILLED with the HOLY GHOST, said unto them, Ye Rulers of the People, and Elders of *Israel*;

9. If we this Day be examined of the GOOD DEED done to the impotent Man, by what Means he is made whole;

10. Be it known unto you all, and to all the People of *Israel*, that by the NAME of *Jesus Christ* of *Nazareth*, whom ye CRUCIFIED, whom God RAISED from the DEAD, even by him doth this Man stand here before you whole.

11. This

11. This \* is the Stone which was set at nought of you Builders ; which is become the Head of the Corner. \* See *Psal.* cxviii. 22.

12. Neither is there SALVATION in any other : for there is none other NAME under Heaven given among Men, whereby we must be SAVED.

13. Now when they saw the Boldness of *Peter* and *John*, and perceived that they were unlearned, and ignorant Men, they marvelled, and they took Knowledge of them, that they had been with *Jesus*.

14. And beholding the Man which was healed, standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the Council, they conferred among themselves,

16. Saying, What shall we do to these Men ? For that indeed a notable MIRACLE hath been done by them, is manifest to all them that dwell in *Jerusalem*, and we cannot DENY it.

17. But that it spread no further among the People, let us straitly threaten them, that they speak henceforth to no Man in this Name.

18. And they called them, and commanded them not to speak at all, nor TEACH in the Name of *Jesus*.

19. But *Peter* and *John* answered and said unto them, Whether it be right in the Sight of God, to hearken unto you more than unto God, judge ye.

20. For we cannot but speak the Things which we have seen and heard.

21. So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the People : For all Men glorified God for that which was done.

22. For the Man was above forty Years old, on whom this Miracle of Healing was shewed.

23. And being let go, they went to their own Company, and reported all that the Chief Priests and Elders had said unto them.

24. And when they heard that, they lift up their Voice to God with one accord, and said, Lord, thou art God which hast made Heaven and Earth, and the Sea, and all that in them is :

25. Who by the Mouth of thy Servant *David* hast said, Why \* did the Heathen rage, and the People imagine vain Things ? \* See *Psal.* ii. 1.

26. The

26. The **KINGS** of the Earth stood up, and the **RUTHERS** were gathered together against the **LORD**, and against his **CHRIST**.

27. For of a Truth against thy holy Child *Jesus*, whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles*, and the People of *Israel*, were gathered together,

28. For to do whatsoever thy Hand and thy Council determined before to be done.

29. And now, Lord, behold their Threatnings: And grant unto thy Servants, that with all **BOLDNESS** they may speak thy Word,

30. By stretching forth thine Hand to **HEAL**: and that Signs and Wonders may be done by the Name of thy holy Child *Jesus*.

31. And when they had **PRAYED**, the Place was **SHAKEN** where they were assembled together, and they were all filled with the **HOLY GHOST**, and they spake the Word of God with Boldness.

32. And the Multitude of them that believed, were of **ONE HEART**, and of **ONE SOUL**: Neither said any of them, that ought of the Things which he possessed, was his own, but they had all Things **COMMON**.

33. And with great **POWER** gave the Apostles witness of the Resurrection of the Lord *Jesus*, and great **GRACE** was upon them all.

34. Neither was there any among them that lacked: For as many as were Possessors of Lands, or Houses, sold them, and brought the Price of the Things that were sold,

35. And laid them down at the Apostles Feet: and Distribution was made unto every Man according as he had need.

36. And *Joses*, who by the Apostles was surnamed *Barnabas*, (which is, being interpreted, the Son of Consolation) a Levite, and of the Country of *Cyprus*,

37. Having Land, sold it, and brought the Money, and laid it at the Apostles Feet.

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## C H A P. V.

*After that Ananias and Sapphira his Wife, for their Hypocrisy, at Peter's Rebuke, had fallen down dead,*

12. and that the rest of the Apostles had wrought many Miracles, 14. to the Increase of their Faith: 17. The Apostles are again imprisoned, 19. but delivered by an Angel, bidding them to preach openly to all: 21. When, after their Teaching accordingly in the Temple, 29. and before the Council, 33. they are in danger to be killed; through the Advice of Gamaliel, a great Counsellor among the Jews, they are kept alive, 40. and were only beaten: For which they glorified God, and ceased no Day from preaching.

*Ver. 1.* **B**UT a certain Man named *Ananias*, with *Sapphira* his Wife, sold a Possession,

2. And kept back part of the Price, his Wife also being privy to it, and brought a certain Part, and laid it at the Apostles Feet.

3. But *Peter* said, *Ananias*, Why hath Satan filled thine Heart to LYE to the HOLY GHOST, and to keep back part of the Price of the Land?

4. Whiles it remained, was it not thine own? And after it was sold, was it not in thine own Power? Why hast thou conceived this Thing in thine Heart? Thou hast not LYED unto MEN, but unto GOD.

5. And *Ananias* hearing these Words, fell down and gave up the Ghost: And great Fear came on all them that heard these Things.

6. And the young Men arose, wound him up, and carried him out, and buried him.

7. And it was about the Space of three Hours after, when his Wife, not knowing what was done, came in.

8. And *Peter* answered unto her, Tell me whether ye sold the Land for so much; and she said, Yea, for so much:

9. Then *Peter* said unto her, How is it that ye have agreed together, to TEMPT the SPIRIT of the LORD? Behold, the Feet of them which have buried thy Husband are at the Door, and shall carry thee out.

10. Then fell she down straightway at his Feet, and yielded up the Ghost: And the young Men came in and found her dead, and carrying her forth, buried her by her Husband.

11. And great Fear came upon all the Church, and upon as many as heard these Things.

12. And by the HANDS of the APOSTLES were many SIGNS and WONDERS wrought among the People; (and they were all with one accord in Solomon's Porch.

13. And of the rest durst no Man join himself to them; but the People magnified them.

14. And BELIEVERS were the more added to the Lord, MULTITUDES both of Men and Women)

15. Inſomuch that they brought forth the SICK into the Streets, and laid them on Beds and Couches, that at the leaſt, the SHADOW of Peter's paſſing by, might overſhadow ſome of them.

16. There came alſo a Multitude out of the Cities round about unto *Jeruſalem*, bringing SICK FOLKS, and them which were vexed with UNCLEAN SPIRITS: and they were healed every one.

17. Then the High Priest roſe up, and all they that were with him (which is the Sect of the Sadducees) and were filled with Indignation,

18. And laid their Hands on the Apoſtles, and put them in the common Priſon.

19. But the ANGEL of the Lord by Night opened the Priſon doors, and brought them forth, and ſaid,

20. Go, ſtand and SPEAK in the Temple to the People, all the WORDS of this LIFE.

21. And when they heard that, they entred into the Temple early in the Morning, and taught. But the High Priest came, and they that were with him, and called the Council together, and all the Senate of the Children of *Iſrael*, and ſent to the Priſon to have them brought.

22. But when the Officers came, and found them not in the Priſon, they returned and told,

23. Saying, The Priſon truly found we ſhut with all Safety, and the Keepers ſtanding without before the Doors: but when we had opened, we found no Man within.

24. Now when the High Priest and the Captain of the Temple, and the Chief Priests heard theſe Things, they doubted of them whereunto this would grow.

25. Then came one and told them, ſaying, Behold, the Men whom ye put in Priſon, are STANDING in the Temple, and TEACHING the People.

26. Then went the Captain with the Officers, and brought them without Violence: (for they feared the People, leſt they ſhould have been ſtoned)

27. And when they had brought them, they set them before the Council: And the High Priest asked them,

28. Saying, Did not we straightly command you, that you should not teach in this Name? And behold ye have FILLED *Jerusalem* with your Doctrine, and intend to bring this Man's Blood upon us.

29. Then *Peter* and the other Apostles answered and said, We ought to OBEY GOD, rather than Men.

30. The God of our Fathers RAISED up *Jesus*, whom ye slew, and hanged on a Tree.

31. Him hath God EXALTED with his right Hand, to be a PRINCE and a SAVIOUR, for to give Repentance to *Israel*, and Forgiveness of SINS.

32. And we are his Witnessees of these Things; and so is also the HOLY GHOST, whom God hath given to them that OBEY him.

33. When they heard that, they were cut to the Heart, and took Counsel to slay them.

34. Then stood there up one in the Council, a Pharisee, named *Gamatiel*, a Doctor of Law, had in Reputation among all the People, and commanded to put the Apostles forth a little Space,

35. And said unto them, Ye Men of *Israel*, take heed to your selves, what ye intend to do as touching these Men.

36. For before these Days rose up *Theudas*, boasting himself to be Somebody, to whom a number of Men, about four hundred, joined themselves: who was slain, and all, as many as obeyed him, were scattered and brought to nought.

37. After this Man rose up *Judas of Galilee*, in the Days of the Taxing, and drew away much People after him: He also perished, and all, even as many as obeyed him, were dispersed.

38. And now I say unto you, Refrain from these Men, and let them alone: For if this Counsel, or this Work, be of MEN, it will come to NOUGHT:

39. But if it be of GOD, ye cannot overthrow it; lest haply ye be found even to FIGHT AGAINST GOD.

40. And to him they agreed: And when they had called the Apostles, and beaten them, they commanded that they should not speak in the Name of *Jesus*, and let them go.

41. And they departed from the Presence of the Council,

REJOICING that they were counted worthy to SUFFER SHAME for his Name.

42. And daily in the Temple, and in every House, they ceased not to teach and preach *Jesus Christ*.



## C H A P. VI

1. *The Apostles, desirous to have the Poor regarded for their bodily Sustenance, as also careful themselves to dispence the Word of God, the Food of the Soul ; 3. appoint the Office of Deaconship to seven chosen Men : 5. Of whom Stephen, a Man full of Faith, and of the Holy Ghost, is one : 12. Who is taken of those whom he confounded in disputing, 13. and afterwards falsely accused of Blasphemy against the Law, and the Temple.*

*Ver. 1.* **A**ND in those Days, when the Number of the Disciples was multiplied, there arose a murmuring of the *Grecians* against the *Hebrews*, because their Widows were neglected in the daily Ministrations.

2. Then the Twelve called the Multitude of the Disciples unto them, and said, It is not Reason that we should leave the Word of God, and serve Tables.

3. Wherefore Brethren, look ye out among you seven Men of honest Report, FULL of the HOLY GHOST and WISDOM, whom we may appoint over this Business.

4. But we will give our selves continually to PRAYER, and to the MINISTRY of the WORD.

5. And the Saying pleased the whole Multitude : And they chose *Stephen*, a Man FULL of FAITH, and of the HOLY GHOST, and *Philip*, and *Prochorus*, and *Nicanor*, and *Timon*, and *Parmenas*, and *Nicolas* a Proselyte of *Antioch*.

6. Whom they set before the Apostles : And when they had prayed, they laid their Hands on them.

7. And the Word of God increased ; and the Number of the Disciples multiplied in *Jerusalem* greatly ; and a great Company of the Priests were obedient to the FAITH.

8. And *Stephen*, FULL of FAITH and POWER, did great Wonders and Miracles among the People.

9. Then there arose certain of the Synagogue, which is called



called the Synagogue of the Libertines and *Cyreneans*, and *Alexandrians*, and of them of *Cilicia*, and of *Asia*, disputing with *Stephen*.

10. And they were not able to resist the WISDOM and the SPIRIT by which he spake.

11. Then they suborned Men, which said, We have heard him speak blasphemous Words against *Moses*, and against God.

12. And they stirred up the People, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the Council,

13. And set up false Witnesses, which said, This Man ceaseth not to speak blasphemous Words against this holy Place, and the Law.

14. For we have heard him say, that this *Jesus of Nazareth* shall destroy this Place, and shall change the Customs which *Moses* delivered us.

15. And all that sat in the Council, looking stedfastly on him, saw his Face as it had been the FACE of an ANGEL.

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## C H A P. VII.

1. *Stephen permitted to answer to the Accusation of Blasphemy, 2. sheweth that Abraham worshipped God rightly, and how God chose the Fathers, 20. before Moses was born, and before the Tabernacle or Temple were built. 37. That Moses himself witnessed of CHRIST: and that all outward Ceremonies were ordained according to the heavenly Pattern, to last but for a Time: Reprehending their Rebellion, and murdering of CHRIST the just One, whom the Prophets foretold should come into the World. Whereupon they stone him to Death; who commendeth his Soul to Jesus, and humbly prayeth for them.*

*Ver. 1.* **T**HEN said the High Priest, Are these Things so?

2. And he said, Men, Brethren, and Fathers, hearken, The GOD of GLORY appeared unto our Father *Abraham*, when he was in *Mesopotamia*, before he dwelt in *Charran*,

3, And said unto him, Get thee out of thy Country, and

and from thy Kindred, and come into the Land which I shall shew thee.

4. Then came he out of the Land of the *Chaldeans*, and dwelt in *Charran*: And from thence, when his Father was dead, he removed him into this Land, wherein ye now dwell.

5. And he gave him no Inheritance in it, no, not so much as to set his Foot on; yet he promised that he would give it to him for a Possession, and to his Seed after him, when as yet he had no Child.

6. And God spake on this wise, That his Seed should sojourn in a strange Land, and that they should bring them into Bondage, and entreat them evil four hundred Years.

7. And the Nation to whom they shall be in Bondage will I judge, said God: And after that shall they come forth, and serve me in this Place.

8. And he gave him the Covenant of Circumcision: And so *Abraham* begat *Isaac*, and circumcised him the eighth Day; and *Isaac* begat *Jacob*, and *Jacob* begat the twelve Patriarchs.

9. And the Patriarchs moved with Envy, sold *Joseph* into *Egypt*: but God was with him:

10. And delivered him out of all his Afflictions, and gave him Favour and Wisdom in the Sight of *Pharaoh* King of *Egypt*, and he made him Governour over *Egypt*, and all his House.

11. Now there came a Dearth over all the Land of *Egypt* and *Canaan*, and great Affliction; and our Fathers found no Sustenance.

12. But when *Jacob* heard that there was Corn in *Egypt*, he sent out our Fathers first.

13. And at the second time *Joseph* was made known to his Brethren; and *Joseph's* Kindred was made known unto *Pharaoh*.

14. Then sent *Joseph*, and called his Father *Jacob* to him, and all his Kindred, threescore and fifteen Souls.

15. So *Jacob* went down into *Egypt*, and died, he and our Fathers,

16. And were carried over into *Sychem*, and laid in the Sepulchre that *Abraham* bought for a Sum of Money of the Sons of *Emmor*, the Father of *Sychem*.

17. But when the Time of the Promise drew nigh, which God

God had sworn to *Abraham*, the People grew and multiplied in *Egypt*,

18. Till another King arose, which knew not *Joseph*.

19. The same dealt subtilly with our Kindred, and evil intreated our Fathers, so that they cast out their young Children, to the End they might not live.

20. In which Time *Moses* was born, and was exceeding fair, and nourished up in his Father's House three Months:

21. And when he was cast out, *Pharaoh's* Daughter took him up, and nourished him for her own Son.

22. And *Moses* was learned in all the Wisdom of the *Egyptians*, and was mighty in Words and in Deeds.

23. And when he was full forty Years old, it came into his Heart to visit his Brethren the Children of *Israel*.

24. And seeing one of them suffer Wrong, he defended him, and avenged him that was oppressed, and smote the *Egyptian*:

25. For he supposed his Brethren would have understood, how that God by his Hand would deliver them; but they understood not.

26. And the next Day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, Ye are Brethren; why do ye Wrong one to another?

27. But he that did his Neighbour Wrong, thrust him away, saying, Who made thee a Ruler and a Judge over us?

28. Wilt thou kill me, as thou didst the *Egyptian* yesterday?

29. Then fled *Moses* at this Saying, and was a Stranger in the Land of *Madian*, where he begat two Sons.

30. And when forty Years were expired, there appeared to him in the Wilderness of Mount *Sinai*, an ANGEL of the Lord in a Flame of Fire, in a Bush.

31. When *Moses* saw it, he wondred at the Sight: And as he drew near to behold it, the Voice of the Lord came unto him,

32. Saying, I am the God of thy FATHERS, the God of *Abraham*, and the God of *Isaac*, and the God of *Jacob*. Then *Moses* trembled, and durst not behold.

33. Then said the Lord to him, Put off thy Shoes from thy Feet; for the Place where thou standest is HOLY GROUND.

34. I have seen, I have seen the Affliction of my People which is in *Egypt*, and I have heard their Groaning, and am come down to deliver them. And now come, I will send thee into *Egypt*.

35. This *Moses* whom they refused, saying, Who made thee a Ruler and a Judge? the same did God send to be a Ruler and a Deliverer by the Hands of the Angel, which appeared to him in the Bush.

36. He brought them out, after that he had shewed Wonders and Signs in the Land of *Egypt*, and in the Red Sea, and in the Wilderness forty Years.

37. This is that *Moses*, which said unto the Children of *Israel*, A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear.

38. This is he that was in the Church in the Wilderness, with the Angel which spake to him in the Mount *Sinai*, and with our Fathers: who received the LIVELY ORACLES to give unto us.

39. To whom our Fathers would not obey, but thrust him from them, and in their Hearts turned back again into *Egypt*,

40. Saying unto *Aaron*, Make us Gods to go before us: for as for this *Moses*, which brought us out of the Land of *Egypt*, we wot not what is become of him.

41. And they made a Calf in those Days, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.

42. Then God turned, and gave them up to worship the Host of Heaven, as it is written in the Book of the Prophets, O ye House of *Israel*, have ye offered to me slain Beasts and Sacrifices, by the Space of forty Years in the Wilderness?

43. Yea, ye took up the Tabernacle of *Moloch*, and the Star of your God *Remphan*, Figures which ye made, to worship them: And I will carry you away beyond *Babylon*.

44. Our Fathers had the TABERNACLE of WITNESS in the Wilderness, as he had appointed, speaking unto *Moses*, that he should MAKE it according to the FASHION that he had seen.

45. Which also our Fathers that came after, brought in with *Jesus* into the Possession of the *Gentiles*, whom God drave out before the Face of our Fathers, unto the Days of *David*.

46. Who

46. Who found Favour before God, and desired to find a Tabernacle for the God of *Jacob*.

47. But *Solomon* built him an House.

48. Howbeit, the MOST HIGH dwelleth not in TEMPLES MADE WITH HANDS; as saith the Prophet,

49. HEAVEN is my THRONE, and EARTH is my FOOTSTOOL: What House will ye build me, saith the Lord: or what is the Place of my Rest?

50. Hath not my HAND MADE ALL these THINGS?

51. Ye stiff-necked, and uncircumcised in Heart and Ears, ye do always RESIST the HOLY GHOST: As your Fathers did, so do ye.

52. Which of the PROPHETS have not your Fathers PERSECUTED? And they have SLAIN them which shewed before of the COMING of the JUST ONE, of whom ye have been now the BETRAYERS and MURDERERS:

53. Who hath RECEIVED the LAW by the Disposition of Angels, and have not kept it.

54. When they heard these Things, they were cut to the Heart, and they gnashed on him with their Teeth.

55. But he being FULL of the HOLY GHOST, looked up stedfastly into Heaven, and saw the GLORY of GOD, and *Jesus* STANDING on the RIGHT HAND of God,

56. And said, Behold, I see the HEAVENS opened, and the SON of MAN STANDING on the right Hand of GOD.

57. Then they cried out with a loud Voice, and stopped their Ears, and ran upon him with one accord,

58. And cast him out of the City, and STONED him: And the Witneses laid down their Cloaths at a young Man's Feet, whose Name was *Saul*.

59. And they STONED *Stephen*, CALLING upon GOD, and saying, LORD *Jesus*, RECEIVE MY SPIRIT.

60. And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge. And when he had said this, he fell asleep.

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## C H A P. VIII.

*By occasion of the Persecution in Jerusalem, the Church being planted in Samaria, &c. by Philip the Deacon, who preached, did Miracles, and baptized many, among the rest Simon the Sorcerer, a great Seducer of*

*the People: 14. Peter and John come to confirm, and enlarge the Church: where by Prayer and Imposition of Hands, giving the Holy Ghost: 18. when Simon would have bought the like Power of them, 20. Peter sharply reproving his Hypocrisy and Covetousness, and exhorting him to Repentance; together with John preaching the Word of the Lord, return to Jerusalem. 26. But the Angel sendeth Philip to teach, and baptize the Ethiopian Eunuch.*

*Ver. 1.* **A**ND Saul was consenting unto his Death. And at that Time there was a great Persecution against the Church which was at *Jerusalem*; and they were all scattered abroad throughout the Regions of *Judea*, and *Samaria*, except the Apostles.

2. And devout Men carried *Stephen* to his Burial, and made great Lamentation over him.

3. As for *Saul*, he made Havock of the Church, entring into every House, and haling Men and Women, committed them to Prison.

4. Therefore they that were scattered abroad, went every where preaching the Word.

5. Then *Philip* went down to the City of *Samaria*, and preached *Christ* unto them.

6. And the People with one accord gave Heed unto those Things which *Philip* spake, hearing, and seeing the Miracles which he did.

7. FOR UNCLEAN SPIRITS, crying with loud Voice, came out of many that were possessed with them: and many taken with Palsies, and that were lame, were healed.

8. And there was great Joy in that City.

9. But there was a certain Man called *Simon*, which before Time in the same City used Sorcery, and bewitched the People of *Samaria*, giving out that himself was some great One.

10. To whom they all gave heed from the least to the greatest, saying, This Man is the great Power of God.

11. And to him they had regard, because that of long time he had bewitched them with Sorceries.

12. But when they believed *Philip*, preaching the Things concerning the Kingdom of God, and the Name of *Jesus Christ*, they were baptized both Men and Women.

13. Then *Simon* himself believed also: and when he was baptized, he continued with *Philip*, and wondered, behold-

beholding the MIRACLES and SIGNS which were done.

14. Now when the Apostles which were at *Jerusalem*, heard that *Samaria* had received the WORD of GOD, they sent unto them *Peter* and *John*.

15. Who when they were come down, prayed for them that they might receive the HOLY GHOST.

16. (For as yet he was fallen upon none of them : only they were baptized in the Name of the Lord *Jesus*.)

17. Then laid they their Hands on them, and they received the HOLY GHOST.

18. And when *Simon* saw that through laying on of the Apostles Hands, the HOLY GHOST was given, he offered them Money,

19. Saying, Give me also this Power, that on whomsoever I lay Hands he may receive the Holy Ghost.

20. But *Peter* said unto him, Thy Money perish with thee, because thou hast thought that the GIFT of God may be purchased with Money.

21. Thou hast neither Part nor Lot in this Matter : for thy Heart is not right in the Sight of God.

22. Repent therefore of this thy Wickedness, and pray God, if perhaps the Thought of thine Heart may be forgiven thee.

23. For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity.

24. Then answered *Simon*, and said, Pray ye to the Lord for me, that none of these Things which ye have spoken come upon me.

25. And they, when they had testified and preached the Word of the Lord, returned to *Jerusalem*, and preached the GOSPEL in many Villages of the *Samaritans*.

26. And the Angel of the Lord spake unto *Philip*, saying, Arise, and go towards the South, unto the Way that goeth down from *Jerusalem* unto *Gaza*, which is desert.

27. And he arose and went : And behold, a Man of *Ethiopia*, an Eunuch of great Authority under *Candace* Queen of the *Ethiopians*, who had the Charge of all her Treasure, and had come to *Jerusalem* for to worship,

28. Was returning, and sitting in his Chariot, read *Esaias* the Prophet.

29. Then the Spirit said unto *Philip*, Go near, and join thy self to this Chariot.

30. And *Philip* ran thither to him, and heard him

read the Prophet *Esaías*, and said, Understandest thou what thou readest ?

31. And he said, How can I, except some Man should guide me ? And he desired *Philip* that he would come up, and sit with him.

32. The Place of the Scripture which he read, was this, He was lead as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, so opened he not his Mouth.

33. In his HUMILIATION his JUDGMENT was taken away : and who shall declare his Generation ? for his Life is taken from the Earth.

34. And the Eunuch answered *Philip*, and said, I pray thee, of whom speaketh the Prophet this ? of himself, or of some other Man ?

35. Then *Philip* opened his Mouth, and began at the same Scripture, and preached unto him *Jesus*.

36. And as they went on their Way, they came unto a certain Water : And the Eunuch said, See, here is Water ; what doth hinder me to be baptized ?

37. And *Philip* said, If thou BELIEVEST with all thine Heart, thou mayest. And he answered, and said, I BELIEVE that *Jesus Christ* is the SON of GOD.

38. And he commanded the Chariot to stand still : and they went down both into the Water, both *Philip* and the Eunuch ; and he baptized him.

39. And when they were come up out of the Water, the SPIRIT of the LORD caught away *Philip*, that the Eunuch saw him no more : And he went on his Way rejoicing.

40. But *Philip* was found at *Azotus* : and passing through, he preached in all the Cities, till he came to *Cæsarea*.

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## C H A P. IX.

1. Saul going towards Damascus, is stricken down to the Earth : 10. Is called to the Apostleship ; and is baptized by Ananias : 20. He preacheth CHRIST boldly : 23. The Jews lay wait to kill him ; 29. so do the Grecians : but he escapeth both. Peter healeth Eneas of the Palsy ; 36. and restoreth Tabitha to Life.

Ver. 1.



Ver. 1. **A**ND *Saul* yet breathing out Threatnings and Slaughter against the Disciples of the Lord, went unto the High Priest,

2. And desired of him Letters to *Damascus* to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound unto *Jerusalem*.

3. And as he journeyed, he came near *Damascus*: and suddenly there SHINED round about him a LIGHT from HEAVEN.

4. And he fell to the Earth, and heard a Voice saying unto him, *Saul, Saul*, why PERSECUTEST thou ME?

5. And he said, who art thou, Lord? And the Lord said, I am *Jesus* whom thou persecutest: It is hard for thee to kick against the Pricks.

6. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the City, and it shall be told thee what thou must do.

7. And the Men which journeyed with him, stood speechless, HEARING a VOICE, but seeing no Man.

8. And *Saul* arose from the Earth; and when his Eyes were opened, he saw no Man: But they led him by the Hand, and brought him into *Damascus*.

9. And he was three Days without Sight, and neither did eat, nor drink.

10. And there was a certain Disciple at *Damascus*, named *Ananias*, and to him said the Lord in a Vision, *Ananias*. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the Street, which is called Straight, and inquire in the House of *Judas* for one called *Saul* of *Tarsus*: for behold, he prayeth,

12. And hath seen in a Vision a Man named *Ananias*, coming in, and putting his Hand on him, that he might receive his Sight.

13. Then *Ananias* answered, Lord, I have heard by many of this Man, how much Evil he hath done to thy Saints at *Jerusalem*:

14. And here he hath Authority from the Chief Priests to bind all that call on thy Name.

15. But the Lord said unto him, Go thy way: for he is a CHOSEN Vessel unto me, to BEAR my NAME before the

the *Gentiles*, and *KINGS*, and the *CHILDREN of Israel*.

16. For I will shew him how great Things he must **SUFFER** for my *NAME*'s sake.

17. And *Ananias* went his way, and entred into the House; and putting his Hands on him, said, Brother *Saul*, the Lord (even *Jesus* that appeared unto thee in the Way as thou camest) hath sent me, that thou mightest **RECEIVE** thy **SIGHT**, and be **FILLED** with the **HOLY GHOST**.

18. And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and arose, and **WAS BAPTIZED**.

19. And when he had received Meat, he was strengthened. Then was *Saul* certain Days with the Disciples which were at *Damascus*.

20. And straightway he **PREACHED Christ** in the Synagogues, that he is the **SON of GOD**.

21. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in *Jerusalem*, and came hither for that Intent, that he might bring them bound unto the Chief Priests?

22. But *Saul* increased the more in Strength, and **CONFOUNDED** the *Jews* which dwelt at *Damascus*, **PROVING** that this is **VERY Christ**.

23. And after that many Days were fulfilled, the *Jews* took Counsel to kill him:

24. But their laying await was known of *Saul*: and they watched the Gates Day and Night to kill him.

25. Then the Disciples took him by Night, and let him down by the Wall in a Basket.

26. And when *Saul* was come to *Jerusalem*, he assayed to join himself to the Disciples: But they were all afraid of him, and believed not that he was a Disciple.

27. But *Barnabas* took him, and brought him to the Apostles, and declared unto them how he had seen the Lord in the Way, and that he had spoken to him, and how he had preached boldly at *Damascus*, in the Name of *Jesus*.

28. And he was with them coming in, and going out at *Jerusalem*.

29. And he spake boldly in the Name of the Lord *Jesus*, and disputed against the *Grecians*: but they went about to slay him.

30. Which

30. Which when the Brethren knew, they brought him down to *Cesarea*, and sent him forth to *Tarsus*.

31. Then had the Churches Rest throughout all *Judea*, and *Galilee*, and *Samaria*, and were edified, and walking in the Fear of the Lord, and in the COMFORT of the HOLY GHOST, were multiplied.

32. And it came to pass, as *Peter* passed through all Quarters, he came down also to the Saints which dwelt at *Lydda*.

33. And there he found a certain Man named *Eneas*, which had kept his Bed eight Years, and was sick of the Palsy.

34. And *Peter* said unto him, *Eneas*, *Jesus Christ* maketh thee whole: arise, and make thy Bed. And he arose immediately.

35. And all that dwelt at *Lydda*, and *Saron*, saw him, and turned to the Lord.

36. Now there was at *Joppa* a certain Disciple named *Tabitha*, which by Interpretation is called *Dorcas*: This Woman was full of good Works, and Alms-deeds which she did.

37. And it came to pass in those Days that she was sick, and died: Whom when they had washed, they laid her in an upper Chamber.

38. And forasmuch as *Lydda* was nigh to *Joppa*, and the Disciples had heard that *Peter* was there, they sent unto him two Men, desiring him that he would not delay to come to them.

39. Then *Peter* arose, and went with them. When he was come, they brought him into the upper Chamber: And all the Widows stood by him weeping, and shewing the Coats and Garments which *Dorcas* made while she was with them.

40. But *Peter* put them all forth, and kneeled down and prayed; and turning him to the Body, said, *Tabitha*, **ARISE**: And she opened her Eyes: and when she saw *Peter*, she sat up.

41. And he gave her his Hand, and lift her up; and when he had called the Saints and Widows, presented her alive.

42. And it was known throughout all *Joppa*; and many believed in the Lord.

43. And it came to pass, that he tarried many Days in *Joppa*, with one *Simon* a Tanner.

## CHAP. X.

*Cornelius, an Officer in the Roman Army, a devout Man, 5. being commanded by an Angel, sendeth for Peter: 11. Who by a Vision, 15, 20. is taught not to despise the Gentiles. 34. As he preacheth CHRIST to Cornelius and his Company, the Holy Ghost falleth on them, 48. and they are baptized.*

**Ver. 1.** **T**HERE was a certain Man in *Cæsarea*, called *Cornelius*, a CENTURION of the Band called the *Italian Band*.

2. A DEVOUT Man, and one that feared God with all his House; which gave much ALMS to the People, and PRAYED to God ALWAY.

3. He saw in a VISION evidently about the ninth Hour of the Day, an Angel of God coming into him, and saying unto him, *Cornelius*.

4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy PRAYERS and thine ALMS are come up for a MEMORIAL before God.

5. And now send Men to *Toppa*, and call for one *Simon*, whose surname is *Peter*:

6. He lodgeth with one *Simon* a Tanner, whose House is by the Sea side: He shall tell thee what thou oughtest to do.

7. And when the ANGEL which spake unto *Cornelius* was departed, he called two

*Prophecies in the OLD TESTAMENT, relating to the CALLING and CONVERSION of the Gentiles, and the Completion thereof; as appears by the History of the ACTS, and the EPISTLES of the APOSTLES.*

**Gen.** **A**ND the Angel of the **xxii. 15.** Lord called unto *Abraham* out of Heaven the second time,

16. And said, By my self have I sworn, saith the Lord, for because thou hast done this Thing, and hast not WITHHELD thy SON, thine ONLY SON:

17. That in Blessing I will bless thee, and in Multiplying I will multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea-shore; and thy Seed shall possess the Gate of his Enemies;

18. And in thy SEED shall ALL the NATIONS of the EARTH be BLESSED: because thou hast obeyed my Voice.

**Chap. xlix. 10.** The SCEPTER shall not depart from *Judah*, nor a Law-giver from between his Feet, until *SHILOH* come, and unto him shall the GATHERING of the PEOPLE be.

**Deut. xxxii. 21.** They have moved me to Jealousy with that which is not God, they have provoked me to Anger with their Vanities: and I will move them to Jealousy with those which are not a PEOPLE, I will provoke them to Anger with a FOOLISH NATION. *Psal.*

of

of his Household Servants, and a DEVOUT SOLDIER of them that waited on him continually.

8. And when he had declared all these Things unto them, he sent them to *Joppa*.

9. On the Morrow as they went on their Journey, and drew nigh unto the City, *Peter* went up upon the Housetop to PRAY, about the sixth Hour.

10. And he became very hungry, and would have eaten: But while they made ready, he fell into a Trance,

11. And saw HEAVEN OPENED, and a certain VESSEL descending unto him, as it had been a great Sheet, knit at the four Corners, and let down to the Earth:

12. Wherein were all manner of four-footed Beasts of the Earth, and wild Beasts, and creeping Things, and Fowls of the Air.

13. And there came a Voice to him, Rise, *Peter*; kill and eat.

14. But *Peter* said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15. And the Voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16. This was done thrice: and the Vessel was received up again into Heaven.

17. Now

*Psal. ii. 8.* Ask of me, and I shall give thee the HEATHEN for thine INHERITANCE, and the UTTERMOST PARTS of the EARTH for thy POSSESSION.

*Pf. xxii. 27.* All the ENDS of the WORLD shall remember and TURN unto the Lord: and ALL the KINDREDS of the NATIONS shall WORSHIP before thee.

28. For the KINGDOM is the LORD'S: and he is the GOVERNOUR among the NATIONS.

29. All they that be fat upon Earth, shall eat and WORSHIP: All they that go down to the Dust, shall BOW before him, and none can keep ALIVE his own Soul.

30. A SEED shall serve him, it shall be accounted to the Lord for a GENERATION.

31. They shall come, and shall declare his RIGHTEOUSNESS unto a People that shall be born, that he hath done this.

*Pf. lxxii. 7.* In his Days shall the RIGHTEOUS FLOURISH: and Abundance of PEACE, so long as the Moon endureth.

8. He shall have DOMINION also from Sea to Sea, and from the River unto the Ends of the Earth.

9. They that dwell in the WILDERNESS shall BOW before him.

*Pf. cii. 15.* The HEATHEN shall fear the Name of the Lord, and all the KINGS of the EARTH thy GLORY.

*Isai. ii. 2.* And it shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the Top of the Mountains, and shall be exalted above the Hills; and ALL NATIONS shall flow unto it.

3. And many PEOPLE shall go and say, Come ye, and let us go up to the Mountain of the Lord, to the House of the God of *Jacob*, and he will TEACH us of his WAYS, and we will walk in his Paths; for out of *Zion* shall go forth the LAW, and the Word of the Lord from *Jerusalem*. See *Micah iv. 1.*

Chap xi. 10. And in that Day there shall be a ROOF of *Jesus*, which shall stand for an Ensign of the People; to it shall the Gentiles seek,

17. Now while *Peter* doubted in himself what this Vision which he had seen should mean; behold, the Men which were sent from *Cornelius*, had made Inquiry for *Simon's* House, and stood before the Gate,

18. And called, and asked whether *Simon* which was surnamed *Peter*, were lodged there.

19. While *Peter* thought on the Vision, the SPIRIT said unto him, Behold, three Men seek thee.

20. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21. Then *Peter* went down to the Men which were sent unto him from *Cornelius*; and said, Behold, I am he whom ye seek; what is the Cause wherefore ye are come?

22. And they said, *Cornelius* the Centurion, a just MAN, and one that FEARETH GOD, and of good Report among all the Nation of the *Jews*, was WARNED from GOD by an HOLY ANGEL, to send for thee into his House, and to hear Words of thee.

23. Then called he them in, and lodged them. And on the Morrow *Peter* went away with them, and certain Brethren from *Joppa* accompanied him.

24. And the Morrow after they

seek, and his Rest shall be glorious.

Chap. xviii. 7. In that Time shall the Present be brought unto the Lord of Hosts, of a People scattered and peeled, and from a People terrible from their Beginning hitherto; a NATION meted out, and troden under Foot, whose Land the Rivers have spoiled, to the Place of the Name of the Lord of Hosts, the Mount Zion.

Chap. xliii. 1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.

6. I the Lord have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a COVENANT of the People, for a LIGHT of the Gentiles.

Chap. xlix. 6. I will also give thee for a LIGHT to the Gentiles, that thou mayst be my SALVATION, unto the Ends of the Earth.

7. Thus saith the Lord the REDEEMER of Israel, and his HOLY ONE, To him whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord that is faithful, and the holy One of Israel, and he shall chook thee.

Chap. lli. 7. How beautiful upon the Mountains are the Feet of him that bringeth GOOD TIDINGS, that publisheth Peace, that bringeth good Tidings of Good, that publisheth SALVATION, that saith unto Sim, TIFY GOD REIGNETH!

10. The Lord hath made bare his holy Arm in the Eyes of all the NATIONS, and all the ENDS of the EARTH shall see the SALVATION of our God.

Chap. liv. 5. Behold, thou shalt call a NATION that thou knowest not, and NATIONS that knew not thee, shall run unto thee, because of the Lord thy God, and for the holy One of Israel; for he hath GLORIFIED thee.

Chap. lx. 3. And the Gentiles shall come to thy LIGHT, and Kings

they entred into *Cesarea*: and *Cornelius* waited for them, and had called together his Kinsmen and near Friends.

25. And as *Peter* was coming in, *Cornelius* met him, and fell down at his Feet, and worshipped him.

26. But *Peter* took him up, saying, Stand up; I my self also am a Man.

27. And as he talked with him, he went in, and found many that were come together.

28. And he said unto them, Ye know how that it is an unlawful Thing for a Man that is a *Jew*, to keep company, or come unto one of another Nation: But God hath shewed me, that I should not call any Man common or unclean.

29. Therefore came I unto you without gain saying, as soon as I was sent for: I ask therefore for what Intent ye have sent for me?

30. And *Cornelius* said, Four Days ago I was FASTING until this Hour, and at the ninth Hour I PRAYED in my House, and behold, a Man stood before me in BRIGHT CLOATHING,

31. And said, *Cornelius*, thy PRAYER is HEARD, and thine ALMS are had in remembrance in the Sight of God.

32. Send therefore to *Joppa*, and call hither *Simon* whose

KINGS to the BRIGHTNESS of thy RISING.

4. Lift up thine Eyes round about, and see; all they gather themselves together, they come to thee, thy Sons shall come from FAR, and thy Daughters shall be NURSED at thy Side.

5. Then thou shalt see and flow together, and thine Heart shall fear, and be enlarged, because the ABUNDANCE of the Sea shall be CONVERTED unto thee, the FORCES of the *Gentiles* shall come upon thee.

Chap. lxiii. 1. For *Zion's* sake will I not hold my Peace, and for *Jerusalem's* sake I will not rest, until the RIGHTEOUSNESS thereof go forth as Brightness, and the SALVATION thereof as a Lamp that burneth.

2. And the *Gentiles* shall see thy RIGHTEOUSNESS, and all KINGS thy GLORY: and thou shalt be called by a new Name, which the Mouth of the Lord shall name.

Chap. lxx. 1. I am SOUGHT of them that asked not for me: I am found of them that sought me not: I said, Behold me, behold me, unto a NATION that was not called by my Name.

*Zeph.* ii. 11. The Lord will be terrible unto them: for he will furnish all the GODS of the EARTH, and Men shall WORSHIP him, every one from his Place, even all the Isles of the Heathen.

*Haggai* ii. 7. I will SHAKE all NATIONS, and the DESIRE of all Nations shall come, and I will FILL this House with GLORY, saith the Lord of Hosts.

*Zech.* ii. 10. Sing and rejoice, O Daughter of *Zion*: for lo, I come, and I will dwell in the midst of thee, saith the Lord.

11. And MANY NATIONS shall be joined to the Lord in that Day, and shall be my People: And I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee.

*Mal.* i. 11. For from the Rising of the Sun even unto the Going down of the same, my NAME shall be GREAT among the *Gentiles*, and

whose surname is *Peter*; he is lodged in the House of one *Simon a Tanner*, by the Seaside; who when he cometh, shall speak unto thee.

33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all Things that are commanded thee of God.

34. Then *Peter* opened his Mouth, and said, Of a Truth I perceive that God is no RESPECTER of PERSONS;

35. But in every NATION, he that FEARETH HIM, and worketh RIGHTEOUSNESS, is ACCEPTED with him.

36. The Word which God sent unto the Children of *Israel*, preaching PEACE by *Jesus Christ* (he is LORD of ALL)

37. That Word (I say) you know, which was published throughout all *Judea*, and began from *Galilee*, after the Baptism which *John* preached:

38. How God ANOINTED *Jesus of Nazareth* with the HOLY GHOST, and with POWER; who went about doing GOOD, and HEALING all that were oppressed of the Devil; for God was with him.

39. And we are WITNESSES of all Things which he did both in the Land of the *Jews*, and in *Jerusalem*; whom

in every Place INCENSE shall be offered unto my Name, and a pure Offering: For my Name shall be GREAT among the HEATHEN, saith the Lord of Hosts.

*Mat. xii. 21.* In his NAME shall the *Gentiles* TRUST.

*Luke ii. 32.* A LIGHT to lighten the *Gentiles*, and the Glory of thy People *Israel*.

*Acts xiii. 46.* Then *Paul* and *Barnabas* waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing you put it from you, and judge your selves unworthy of everlasting LIFE, lo, we turn to the *Gentiles*.

47. For so hath the Lord commanded us, saying, I have set thee to be a LIGHT of the *Gentiles*, that thou shouldst be for SALVATION unto the ENDS of the EARTH.

Chap. xv. 3. And being brought on their way by the Church, they passed through *Phenice*, and *Samaria*, declaring the CONVERSION of the *Gentiles*: And they caused great Joy unto all the Brethren.

12. Then all the Multitude kept Silence, and gave Audience to *Barnabas* and *Paul*, declaring what Miracles and Wonders God had wrought among the *Gentiles* by them.

13. And after they had held their Peace, *James* answered, saying, Men and Brethren, hearken unto me.

14. *Simeon* hath declared how God at the first did VISIT the *Gentiles*, to take out of them a People for his Name,

15. And to this agree the WORDS of the PROPHETS; as it is written,

16. After this I will return, and will build again the Tabernacle of *David*, which is fallen down: and I will build again the Ruins thereof, and I will set it up:

17. That the RESIDUE of Men might seek after the Lord, and all the *Gentiles* upon whom my Name is called, saith the Lord, who doth all these Things.

Chap. xxvi. 22. Having therefore obtained Help of God, I continue unto this Day witnessing both to small and great, saying none other Things than those which the PRO-



whom they slew, and hanged on a Tree.

40. Him God RAISED up the third Day, and SHEWED him openly,

41. Not to all the People, but unto Witnesses chosen before of GOD, even to us, who did EAT and DRINK with him after he ROSE from the DEAD.

42. And he commanded us to preach unto the People, and to TESTIFY that it is he which was ORDAINED of God to be the JUDGE of QUICK and DEAD.

43. To him give all the PROPHETS WITNESS, that through his Name, whosoever believeth in him, shall receive REMISSION of SINS.

44. While Peter yet spake these Words, the HOLY GHOST fell on all them which heard the Word.

45. And they of the Circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the GIFT of the HOLY GHOST.

46 For they heard them speak with Tongues, and magnify God. Then answered Peter,

47. Can any Man forbid Water, that these should not be BAPTIZED, which have received the HOLY GHOST as well as we?

48. And he commanded them to be BAPTIZED in the

PROPHETS and Moses did say should come :

23. That Christ should SUFFER, and that he should be the first that should RISE from the DEAD, and should shew LIGHT unto the People, and to the Gentiles.

Chap. xxviii. 28. Be it known therefore unto you, that the SALVATION of God is sent unto the Gentiles, and that they will hear it.

Rom. ix. 23. And that he might make known the Riches of his GLORY on the Vessels of Mercy, which he had afore prepared unto Glory;

24. Even us whom he hath CALLED, not of the Jews only, but also of the Gentiles.

Chap. xi. 11. I say then, Have they stumbled that they should fall? God forbid: But rather through their FALL SALVATION is come unto the Gentiles, for to provoke them to Jealousy.

12. Now if the Fall of them be the Riches of the World, and the diminishing of them the Riches of the Gentiles, how much more their FULLNESS?

25. For I would not, Brethren, that ye should be ignorant of this Mystery (lest ye should be wise in your own Conceits) that Blindness in part is hapned unto Israel, until the FULLNESS of the Gentiles be come in.

Chap. xv. 9. And that the Gentiles might glorify God for his Mercy; as it is written, For this Cause I will CONFESS to thee among the Gentiles, and sing unto thy Name.

10. And again he saith, REJOICE ye Gentiles, with his People.

Ephes. iii. 6. That the Gentiles should be FELLOW HEIRS, and of the same Body, and Partakers of his PROMISE in Christ, by the Gospel:

7. Whereof I was made a Minister, according to the Gift of the Grace of God given unto me, by the effectual working of his Power.

8. Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles the UNSEARCHABLE RICHES of Christ. Col.

the NAME of the LORD.  
Then prayed they him to  
tarry certain Days.

Col. i. 27. To whom God would  
make known what is the Riches of  
the Glory of this MYSTERY among  
the Gentiles, which is Christ in you,  
the HORN of GLORY.

1 Tim. iii. 16. And without Con-  
trovery, great is the Mystery of Godliness : God was MANIFEST in  
the FLESH, justified in the SPIRIT, seen of ANGELS, preached unto  
the Gentiles, believed on in the WORLD, received up into GLORY.

2 Tim. iv. 17. Notwithstanding, the Lord stood with me, and strength-  
ned me ; that by me the PREACHING might be fully known, and that  
all the Gentiles might hear : and I was delivered out of the Mouth of  
the Lion.

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## CHAP. XI.

*Peter being accused for going in to the Gentiles, 5. mak-  
eth his Defence ; 18. which is accepted. 19. The  
Gospel being spread into Phenice, and Cyprus, and  
Antioch, Barnabas is sent to confirm them. 26. The  
Disciples there are first called Christians. 27. They  
send Relief to the Brethren in Judea, in time of Fa-  
mine.*

**Ver. 1.** AND, the Apostles, and Brethren that were in  
Judea, heard that the Gentiles had also re-  
ceived the Word of God.

2. And when Peter was come up to Jerusalem, they  
that were of the CIRCUMCISION contended with him,

3. Saying, Thou wentest in to Men uncircumcised, and  
didst eat with them.

4. But Peter rehearsed the Matter from the Beginning,  
and expounded it by Order unto them, saying,

5. I was in the City of Joppa, praying ; and in a  
Trance I saw a Vision, A certain Vessel descend, as it had  
been a great Sheet, let down from Heaven by four Cor-  
ners ; and it came even to me.

6. Upon the which when I had fastned mine Eyes, I  
considered, and saw four-footed Beasts of the Earth, and  
wild Beasts, and creeping Things, and Fowls of the Air.

7. And I heard a Voice, saying unto me, Arise, Pe-  
ter ; slay and eat.

8. But I said, Not so, Lord : for nothing common or  
unclean hath at any time entred into my Mouth.

9. But

9. But the Voice answered me again from Heaven, What God hath cleansed, that call not thou common.

10. And this was done three times: and all were drawn up again into Heaven.

11. And behold, immediately there were three Men already come unto the House where I was, sent from *Cesarea* unto me.

12. And the Spirit bade me go with them, nothing doubting. Moreover, these six Brethren accompanied me, and we entred into the Man's House:

13. And he shewed us how he had seen an Angel in his House, which stood and said unto him, Send Men to *Joppa*, and call for *Simon*, whose surname is *Peter*:

14. Who shall tell thee Words, whereby thou and all thy House shall be saved.

15. And as I began to speak, the HOLY GHOST fell on them, as on us at the Beginning.

16. Then remembered I the Word of the Lord, how that he said, *John* indeed baptized with Water; but ye shall be baptized with the Holy Ghost.

17. Forasmuch then as God gave them the like Gift as he did unto us, who BELIEVED on the Lord *Jesus Christ*, what was I, that I could withstand God?

18. When they heard these Things, they held their Peace, and glorified God, saying, Then hath God also to the *Gentiles* granted REPENTANCE unto LIFE.

19. Now they which were scattered abroad upon the Persecution that arose about *Stephen*, travelled as far as *Phenice*, and *Cyprus*, and *Antioch*, preaching the Word to none but unto the *Jews* only.

20. And some of them were Men of *Cyprus*, and *Cyrene*, which when they were come to *Antioch*, spake unto the *Grecians*, preaching the Lord *Jesus*.

21. And the Hand of the Lord was with them: And a great Number believed, and turned unto the Lord.

22. Then Tidings of these Things came unto the Ears of the Church which was in *Jerusalem*: and they sent forth *Barnabas*, that he should go as far as *Antioch*.

23. Who when he came, and had seen the Grace of God, was glad, and exhorted them all, that with Purpose of Heart they would CLING unto the LORD.

24. For he was a good Man, and full of the Holy Ghost, and of Faith: And much People was added unto the Lord.

25. Then

25. Then departed *Barnabas* to *Tarsus*, for to seek *Saul*.

26. And when he had found him, he brought him unto *Antioch*. And it came to pass, that a whole Year they assembled themselves with the Church, and taught much People; and the Disciples were called **CHRISTIANS** first in *Antioch*.

27. And in these Days came Prophets from *Jerusalem* unto *Antioch*.

28. And there stood up one of them, named *Agabus*, and signified by the Spirit, that there should be great Dearth throughout all the World: Which came to pass in the Days of *Claudius Cesar*.

29. Then the Disciples, every Man according to his Ability, determined to send Relief unto the Brethren which dwelt in *Judea*.

30. Which also they did, and sent it to the Elders by the Hands of *Barnabas* and *Saul*.

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## C H A P. XII.

1. *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an Angel delivereth upon the Prayers of the Church.* 20. *In his Pride, taking to himself the Honour due to God, he is stricken by an Angel, and dieth miserably.* 24. *After his Death, the Word of God prospereth.*

*Ver. 1.* **N**OW about that Time, *Herod* the King stretched forth his Hands to vex certain of the Church.

2. And he **KILLED** *James* the Brother of *John* with the Sword.

3. And because he saw it pleased the *Jews*, he proceeded further to take *Peter* also. (Then were the Days of unleavened Bread)

4. And when he had apprehended him, he put him in Prison, and delivered him to four Quaternions of Soldiers to keep him, intending after Easter to bring him forth to the People.

5. *Peter* therefore was kept in Prison; but **PRAYER** was made without **CEASING** of the Church unto God for him.

6. And

6. And when *Herod* would have brought him forth, the same Night *Peter* was SLEEPING between two Soldiers, bound with two CHAINS; and the Keepers before the Door kept the Prison.

7. And behold, the ANGEL of the Lord came upon him, and a LIGHT SHINED in the Prison, and he smote *Peter* on the Side, and raised him up, saying, **ARISE** up quickly. And his Chains fell off from his Hands.

8. And the ANGEL said unto him, Gird thy self, and bind on thy Sandals: And so he did. And he saith unto him, Cast thy Garment about thee, and follow me.

9. And he went out and followed him, and wist not that it was true which was done by the Angel: but thought he saw a Vision.

10. When they were past the first and the second Ward, they came unto the Iron Gate that leadeth unto the City, which opened to them of his own ACCORD: And they went out, and passed on through one Street, and forthwith the Angel departed from him.

11. And when *Peter* was come to himself, he said, Now I know of a surety, that the LORD hath SENT his ANGEL, and hath DELIVERED me out of the Hand of *Herod*, and from all the Expectation of the People of the *Jews*.

12. And when he had considered the Thing, he came to the House of *Mary* the Mother of *John*, whose surname was *Mark*, where many were gathered together, PRAYING.

13. And as *Peter* knocked at the Door of the Gate, a Damsel came to hearken, named *Rhoda*.

14. And when she knew *Peter's* Voice, she opened not the Gate for Gladness, but ran in, and told how *Peter* stood before the Gate.

15. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his Angel.

16. But *Peter* continued knocking: And when they opened the Door, and saw him, they were astonished.

17. But he beckning unto them with the Hand to hold their Peace, declared unto them how the Lord had brought him out of the Prison. And he said, Go, shew these Things unto *James*, and to the Brethren. And he departed, and went into another Place.

18. Now as soon as it was Day, there was no small stir among the Soldiers, what was become of *Peter*.

19. And when *Herod* had sought for him, and found him not, he examined the Keepers, and commanded that they should be put to Death. And he went down from *Judea* to *Cesarea*, and there abode.

20. And *Herod* was highly displeased with them of *Tyre* and *Sidon*: But they came with one Accord to him, and having made *Blastus* the King's Chamberlain their Friend, desired Peace; because their Country was nourished by the King's Country.

21. And upon a set Day, *Herod* arrayed in Royal Apparel, sat upon his Throne, and made an Oration unto them.

22. And the People gave a Shout, saying, It is the Voice of a God, and not of a Man.

23. And immediately the ANGEL of the Lord SMOTE HIM, because he gave not GOD the GLORY: And he was EATEN of WORMS, and gave up the GHOST.

24. But the WORD of GOD GREW and MULTIPLIED.

25. And *Barnabas* and *Saul* returned from *Jerusalem*, when they had fulfilled their Ministry, and took with them *John* whose surname was *Mark*.



### C H A P. XIII

1. *Paul and Barnabas are chosen to go to the Gentiles.*

7. *Of Sergius Paulus, and Elymas the Sorcerer.* 14.

*Paul preacheth at Antioch, that Jesus is CHRIST.*

42. *The Gentiles believe: 45. But the Jews gainsay and blaspheme.* 46. *Whereupon they turn to the*

*Gentiles. 48. As many as were ordained to Life, believed.*

Ver. 1. **N**OW there were in the Church that was at *Antioch*, certain Prophets and Teachers; as *Barnabas*, and *Simeon* that was called *Niger*, and *Lucius* of *Cyrene*, and *Manaen*, which had been brought up with *Herod* the Tetrarch, and *Saul*.

2. As they ministered to the Lord, and fasted, the HOLY GHOST said, Separate me *Barnabas* and *Saul*, for the Work whereunto I have called them.

3. And when they had FASTED and PRAYED, and laid their Hands on them, they sent them away.

4. So

4. So they being SENT forth by the HOLY GHOST, departed unto *Seleucia*, and from thence they sailed to *Cyprus*.

5. And when they were at *Salamis*, they preached the Word of God in the Synagogues of the *Jews*: and they had also *John* to their Minister.

6. And when they had gone through the Isle unto *Paphos*, they found a certain Sorcerer, a false Prophet, a *Jew*, whose Name was *Barjesus*:

7. Which was with the Deputy of the Country, *Sergius Paulus*, a prudent Man; who called for *Barnabas* and *Saul*, and desired to hear the Word of God.

8. But *Elymas* the Sorcerer (for so is his Name by Interpretation) withstood them, seeking to turn away the Deputy from the Faith.

9. Then *Saul* (who also is called *Paul*) FILLED with the HOLY GHOST, set his Eyes on him,

10. And said, O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?

11. And now behold, the Hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sun for a Season. And immediately there fell on him a Mist, and a Darkness: and he went about seeking some to lead him by the Hand.

12. Then the Deputy when he saw what was done, BELIEVED, being ASTONISHED at the DOCTRINE of the LORD.

13. Now when *Paul* and his Company loosed from *Paphos*, they came to *Perga* in *Pamphylia*: and *John* departing from them, returned to *Jerusalem*.

14. But when they departed from *Perga*, they came to *Antioch* in *Pisidia*, and went into the Synagogue on the Sabbath Day, and sat down.

15. And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on.

16. Then *Paul* stood up, and beckning with his Hand, said, Men of *Israel*, and ye that fear God, give Audience.

17. The God of this People of *Israel* chose our Fathers, and exalted the People, when they dwelt as Strangers in the Land of *Egypt*, and with an high Arm brought he them out of it.

18. And about the Time of forty Years suffered he their Manners in the WilderNESS.

19. And when he had destroyed seven Nations in the Land of *Canaan*, he divided their Land to them by Lots.

20. And after that he gave unto them Judges, about the Space of four hundred and fifty Years, until *Samuel* the Prophet.

21. And afterward they desired a King: and God gave unto them *Saul* the Son of *Cis*, a Man of the Tribe of *Benjamin*, by the Space of forty Years.

22. And when he had removed him, he raised up unto them *David* to be their King; to whom also he gave Testimony, and said, I have found *David* the Son of *Jesse*, a Man after mine own Heart, which shall fulfil all my Will.

23. Of this Man's Seed hath God according to his PROMISE, RAISED unto *Israel* a SAVIOUR *Jesus*:

24. When *John* had first preached before his Coming, the BAPTISM of REPENTANCE to all the People of *Israel*.

25. And as *John* fulfilled his Course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose Shoes of his Feet I am not worthy to loose.

26. Men and Brethren, Children of the Stock of *Abraham*, and whosoever among you FEARETH GOD, to you is the WORD of this SALVATION sent.

27. For they that dwell at *Jerusalem*, and their Rulers, because they knew him not, nor yet the VOICES of the PROPHETS which are read every Sabbath Day, they have FULFILLED them in CONDEMNING him.

28. And though they found no Cause of Death in him, yet desired they *Pilate* that he should be slain.

29. And when they had fulfilled all that was written of him, they took him down from the Tree, and laid him in a Sepulchre.

30. But God RAISED him from the DEAD:

31. And he was SEEN many Days of them which came up with him from *Galilee* to *Jerusalem*, who are his WITNESSES unto the People.

32. And we declare unto you GLAD TIDINGS, how that the PROMISE which was made unto the Fathers,

33. God hath FULFILLED the SAME unto us their Children, in that he hath RAISED up *Jesus* again; as it is also written in the second Psalm, Thou art my Son, this Day have I begotten thee.

34. And



34. And as concerning that he raised him up from the Dead, now no more to return to Corruption, he said on this wise, I will give you the sure Mercies of *David*.

35. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see Corruption.

36. For *David* after he had served his own Generation by the Will of God, fell on sleep, and was laid unto his Fathers, and saw Corruption.

37. But he whom God raised again, saw no Corruption.

38. Be it known unto you therefore, Men and Brethren, that through this Man is preached unto you the FORGIVENESS OF SINS.

39. And by him all that BELIEVE are JUSTIFIED from all Things, from which ye could not be justified by the Law of *Moses*.

40. Beware therefore, lest that come upon you which is spoken of in the Prophets,

41. Behold, ye Despisers, and wonder, and perish : for I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.

42. And when the *Jews* were gone out of the Synagogue, the *Gentiles* besought that these Words might be preached to them the next Sabbath.

43. Now when the Congregation was broken up, many of the *Jews* and religious Proselytes followed *Paul* and *Barnabas* ; who speaking to them, perswaded them to continue in the Grace of God.

44. And the next Sabbath Day came almost the whole City together to HEAR the WORD of GOD.

45. But when the *Jews* saw the Multitudes, they were filled with Envy, and spake against those Things which were spoken by *Paul*, contradicting and blaspheming.

46. Then *Paul* and *Barnabas* waxed bold, and said, it was necessary that the Word of God should first have been spoken to you ; but seeing ye put it from you, and judge your selves UNWORTHY of EVERLASTING LIFE, lo, we TURN to the *Gentiles*.

47. For so hath the Lord commanded us, saying, I have set thee to be a LIGHT of the *Gentiles*, that thou shouldst be for SALVATION unto the Ends of the Earth.

48. And when the *Gentiles* heard this, they were glad, and glorified the Word of the Lord : and as many as were ordained to eternal LIFE, BELIEVED.

49. And

49. And the Word of the Lord was published throughout all the Region.

50. But the *Jews* stirred up the devout and honourable Women, and the chief Men of the City, and raised Persecution against *Paul* and *Barnabas*, and expelled them out of their Coasts.

51. But they shook off the Dust of their Feet against them, and came unto *Iconium*.

52. And the Disciples were filled with Joy, and with the HOLY GHOST.



### C H A P. XIV.

1. *Paul and Barnabas are persecuted from Iconium. 8. At Lystra Paul healeth a Cripple; whereupon they are reputed as Gods. 19. Paul is stoned. 21. They pass through divers Churches, confirming the Disciples in Faith and Patience. 26. Returning to Antioch, they Report what God had done with them.*

**Ver. 1.** **A**ND it came to pass in *Iconium*, that they went both together into the Synagogue of the *Jews*, and so spake, that a great Multitude both of the *Jews*, and also of the *Greeks*, believed.

2. But the unbelieving *Jews* stirred up the *Gentiles*, and made their Minds evil affected against the Brethren.

3. Long time therefore abode they speaking boldly in the Lord, which gave Testimony unto the Word of his Grace, and granted Signs and Wonders to be done by their Hands.

4. But the Multitude of the City was divided: and part held with the *Jews*, and part with the Apostles.

5. And when there was an Assault made both of the *Gentiles*, and also of the *Jews*, with their Rulers, to use them despitefully, and to stone them,

6. They were ware of it, and fled unto *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about:

7. And there they PREACHED the GOSPEL.

8. And there sat a certain Man at *Lystra*, impotent in his Feet, being a Cripple from his Mother's Womb, who never had walked.

9. The

9. The same heard *Paul* speak, who stedfastly beholding him, and perceiving that he had Faith to be healed,

10. Said with a loud Voice, Stand upright on thy Feet. And he leaped and walked.

11. And when the People saw what *Paul* had done, they lift up their Voices, saying in the Speech of *Lycania*, The Gods are come down to us, in the Likeness of Men.

12. And they called *Barnabas*, *Jupiter*; and *Paul*, *Mercurius*, because he was the chief Speaker.

13. Then the Priest of *Jupiter* which was before their City, brought Oxen, and Garlands unto the Gates, and would have done Sacrifice with the People.

14. Which when the Apostles *Barnabas* and *Paul* heard of, they rent their Clothes, and ran in among the People, crying out,

15. And saying, Sirs, Why do ye these Things? We also are Men of like Passions with you, and preach unto you, that ye should turn from these VANITIES unto the LIVING GOD, which MADE HEAVEN, and EARTH, and the SEA, and ALL THINGS that are therein:

16. Who in Times past suffered all Nations to walk in their own Ways.

17. Nevertheless he left not himself without WITNESS, in that he did GOOD, and gave us RAIN from HEAVEN, and FRUITFUL SEASONS, filling our Hearts with FOOD and GLADNESS.

18. And with these Sayings scarce restrained they the People, that they had not done Sacrifice unto them.

19. And there came thither certain *Jews* from *Antioch*, and *Iconium*, who perswaded the People, and having stoned *Paul*, drew him out of the City, supposing he had been dead.

20. Howbeit, as the Disciples stood round about him, he rose up, and came into the City: and the next Day he departed with *Barnabas* to *Derbe*.

21. And when they had preached the Gospel to that City, and had taught many, they returned again to *Lystra*, and to *Iconium*, and *Antioch*,

22. Confirming the Souls of the Disciples, and exhorting them to continue in the FAITH, and that we must through much TRIBULATION ENTER into the KINGDOM of God.

23. And when they had ordained them Elders in every Church,

Church, and had PRAYED with FASTING, they commended them to the Lord, on whom they BELIEVED.

24. And after they had passed throughout *Pisidia*, they came to *Pamphylia*.

25. And when they had preached the Word in *Perga*, they went down into *Attalia* :

26. And thence sailed to *Antioch*, from whence they had been recommended to the Grace of God, for the Work which they fulfilled.

27. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the Door of FAITH unto the *Gentiles*.

28. And there they abode long Time with the Disciples.

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## C H A P. XV.

1. *Great Diffension ariseth touching Circumcision.* 6. *The Apostles consult about it,* 22. *and send their Determination by Letters to the Churches.* 36. *Paul and Barnabas thinking to visit the Brethren together, fall at Strife, and depart asunder.*

Ver. 1. **A**ND certain Men which came down from *Judea*, taught the Brethren, and said, Except ye be circumcised after the manner of *Moses*, ye cannot be saved.

2. When therefore *Paul* and *Barnabas* had no small Diffension and Disputation with them, they determined that *Paul* and *Barnabas*, and certain other of them, should go up to *Jerusalem*, unto the Apostles and Elders about this Question.

3. And being brought on their Way by the Church, they passed through *Phenice*, and *Samaria*, declaring the CONVERSION of the *Gentiles* : And they caused great Joy unto all the Brethren.

4. And when they were come to *Jerusalem*, they were received of the Church, and of the Apostles and Elders, and they declared all Things that God had done with them.

5. But there rose up certain of the Sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the Law of *Moses*.

6. And

6. And the Apostles and Elders came together for to consider of this Matter.

7. And when there had been much disputing, *Peter* rose up and said unto them, Men and Brethren, ye know how that a good while ago, God made choice among us, that the *Gentiles* by my Mouth should hear the Word of the Gospel, and BELIEVE.

8. And God, which KNOWETH the HEARTS, bare them WITNESS, GIVING them the HOLY GHOST, even as he did unto us :

9. And put no Difference between us and them, PURIFYING their HEARTS by FAITH.

10. Now therefore, why tempt ye God, to put a Yoke upon the Neck of the Disciples, which neither our Fathers nor we were able to bear ?

11. But we believe that through the Grace of the Lord *Jesus Christ*, we shall be saved even as they.

12. Then all the Multitude kept silence, and gave Audience to *Barnabas* and *Paul*, declaring what MIRACLES and WONDERS God had WROUGHT among the *Gentiles* by them.

13. And after they had held their Peace, *James* answered, saying, Men and Brethren, hearken unto me.

14. *Simeon* hath declared how God at the first did visit the *Gentiles*, to take out of them a People for his Name.

15. And to this agree the Words of the Prophets ; as it is written,

16. After this I will return, and will build again the Tabernacle of *David*, which is fallen down : And I will build again the Ruins thereof, and I will set it up :

17. That the Residue of Men might SEEK after the Lord, and all the *Gentiles* upon whom my Name is called, saith the Lord, who doth all these Things.

18. Known unto God are all his Works from the Beginning of the World.

19. Wherefore my Sentence is, that we trouble not them which from among the *Gentiles* are TURNED to GOD :

20. But that we write unto them, that they abstain from Pollutions of Idols, and from Fornication, and from Things strangled, and from Blood.

21. For *Moses* of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath Day.

22. Then pleased it the Apostles and Elders, with the

whole Church, to send chosen Men of their own Company to *Antioch*, with *Paul* and *Barnabas*; namely, *Judas* surnamed *Barsabas*, and *Silas*, chief Men among the Brethren.

23. And wrote Letters by them after this manner, The Apostles, and Elders, and Brethren send greeting, unto the Brethren which are of the *Gentiles* in *Antioch*, and *Syria*, and *Cilicia*.

24. Forasmuch as we have heard, that certain which went out from us have troubled you with Words, subverting your Souls, saying, Ye must be circumcised, and keep the Law; to whom we gave no such Commandment:

25. It seemed good unto us, being assembled with one Accord, to send chosen Men unto you, with our beloved *Barnabas* and *Paul*;

26. Men that have hazarded their Lives for the Name of our Lord *Jesus Christ*.

27. We have sent therefore *Judas* and *Silas*, who shall also tell you the same Things by Mouth.

28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater Burden than these necessary Things;

29. That ye abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30. So when they were dismissed, they came to *Antioch*: And when they had gathered the Multitude together, they delivered the Epistle.

31. Which when they had read, they rejoiced for the Consolation.

32. And *Judas* and *Silas* being Prophets also themselves, exhorted the Brethren with many Words, and confirmed them.

33. And after they had tarried there a Space, they were let go in Peace from the Brethren to the Apostles.

34. Notwithstanding it pleased *Silas* to abide there still.

35. *Paul* also and *Barnabas* continued in *Antioch*, teaching and preaching the Word of the Lord, with many others also.

36. And some Days after, *Paul* said unto *Barnabas*, Let us go again and visit our Brethren in every City where we have preached the Word of the Lord, and see how they do.

37. And

37. And *Barnabas* determined to take with them *John*, whose surname was *Mark*.

38. But *Paul* thought not good to take him with them, who departed from them from *Pamphylia*, and went not with them to the Work.

39. And the Contention was so sharp between them, that they departed asunder one from the other: And so *Barnabas* took *Mark*, and sailed unto *Cyprus*.

40. And *Paul* chose *Silas*, and departed, being recommended by the Brethren unto the Grace of God.

41. And he went through *Syria*, and *Cilicia*, confirming the Churches.

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## C H A P. XVI.

*Paul having circumcised Timothy, 7. and being called by the Spirit from one Country to another, 14. converted Lydia, 16. casteth out a Spirit of Divination: 19. For which Cause he and Silas are whipped and imprisoned; 26. the Prison Doors are opened. 31. The Jailor is converted, 37. and they are delivered.*

**Ver. 1.** **T**HEN came he to *Derbe* and *Lystra*: and behold, a certain Disciple was there, named *Timotheus*, the Son of a certain Woman which was a *Jewess*, and believed; but his Father was a *Greek*:

2. Which was well reported of by the Brethren that were at *Lystra* and *Iconium*.

3. Him would *Paul* have to go forth with him; and took and circumcised him, because of the *Jews* which were in those Quarters: for they knew all that his Father was a *Greek*.

4. And as they went through the Cities, they delivered them the Decrees for to keep, that were ordained of the Apostles and Elders which were at *Jerusalem*.

5. And so were the Churches ESTABLISHED in the FAITH, and INCREASED in Number daily.

6. Now when they had gone throughout *Phrygia*, and the Region of *Galasia*, and were forbidden of the Holy Ghost to preach the Word in *Asia*,

7. After they were come to *Myſia*, they aſſayed to go into *Bithynia*: but the Spirit ſuffered them not.

8. And they paſſing by *Myſia*, came down to *Troas*.

9. And a Viſion appeared to *Paul* in the Night: There ſtood a Man of *Macedonia*, and prayed him, ſaying, Come over into *Macedonia*, and help us.

10. And after he had ſeen the Viſion, immediately we endeavoured to go into *Macedonia*, aſſuredly gathering that the Lord had called us for to preach the Goſpel unto them.

11. Therefore looſing from *Troas*, we came with a ſtraight Courſe to *Samoſtracia*, and the next Day to *Neapolis*;

12. And from thence to *Philippi*, which is the chief City of that Part of *Macedonia*, and a Colony: And we were in that City abiding certain Days.

13. And on the Sabbath we went out of the City by a River ſide, where Prayer was wont to be made; and we ſat down, and ſpake unto the Women which reſorted thither.

14. And a certain Woman named *Lydia*, a Seller of Purple, of the City of *Thyatira*, which worſhipped God, heard us: whoſe Heart the Lord opened, that ſhe attended unto the Things which were ſpoken of *Paul*.

15. And when ſhe was baptized, and her Houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my Houſe, and abide there. And ſhe conſtrained us.

16. And it came to paſs, as we went to Prayer, a certain Damſel, poſſeſſed with a Spirit of Divination, met us, which brought her Maſters much Gain by Soothſaying.

17. The ſame followed *Paul*, and us, and cried, ſaying, Theſe Men are the Servants of the Moſt High God, which ſhew unto us the WAY of SALVATION.

18. And this did ſhe many Days. But *Paul* being grieved, turned, and ſaid to the Spirit, I command thee in the NAME of *Jeſus Chriſt* to come out of her. And he came out the ſame Hour.

19. And when her Maſters ſaw that the Hope of their Gains was gone, they caught *Paul* and *Silas*, and drew them into the Market-Place, unto the Rulers,

20. And brought them to the Magiſtrates, ſaying, Theſe Men being *Jeſus*, do exceedingly trouble our City,

21. And teach Cuſtoms which are not lawful for us to receive, neither to obſerve, being *Romans*.

22. And



22. And the Multitude rose up together against them : and the Magistrates rent off their Clothes, and commanded to beat them.

23. And when they had laid many Stripes upon them, they cast them into Prison, charging the Jailer to keep them safely.

24. Who having received such a Charge, thrust them into the inner Prison, and made their Feet fast in the Stocks.

25. And at Midnight *Paul* and *Silas* PRAYED, and SANG PRAISES unto God : And the Prisoners heard them.

26. And suddenly there was a great EARTHQUAKE, so that the Foundations of the Prison were SHAKEN : and immediately all the DOORS were OPENED, and every one's BANDS were LOOSED.

27. And the Keeper of the Prison awaking out of his Sleep, and seeing the Prison Doors open, he drew out his Sword, and would have killed himself, supposing that the Prisoners had been fled.

28. But *Paul* cried with a loud Voice, saying, Do thy self no Harm ; for we are all here.

29. Then he called for a Light, and sprang in, and came trembling, and fell down before *Paul* and *Silas* ;

30. And brought them out, and said, Sirs, What must I do to be SAVED ?

31. And they said, BELIEVE on the LORD *Jesus Christ*, and thou shalt be SAVED, and thy House.

32. And they spake unto him the Word of the Lord, and to all that were in his House.

33. And he took them the same Hour of the Night, and washed their Stripes ; and was baptized, he and all his, straightway.

34. And when he had brought them into his House, he set Meat before them, and rejoiced, BELIEVING in God, with all his House.

35. And when it was Day, the Magistrates sent the Serjeants, saying, Let those Men go.

36. And the Keeper of the Prison told this Saying to *Paul*, The Magistrates have sent to let you go : Now therefore depart, and go in Peace.

37. But *Paul* said unto them, They have beaten us openly, uncondemned, being *Romans*, and have cast us into Prison ; and now do they thrust us out privily ? Nay verily ; but let them come themselves, and fetch us out.

38. And

38. And the Serjeants told these Words unto the Magistrates: And they feared when they heard that they were *Romans*.

39. And they came and besought them, and brought them out, and desired them to depart out of the City.

40. And they went out of the Prison, and entred into the House of *Lydia*: And when they had seen the Brethren, they comforted them, and departed.

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## C H A P. XVII.

Paul *preacheth at Thessalonica*, 4. *where some believe, and others persecute him.* 10. *He is sent to Berea, and preacheth there.* 13. *Being persecuted at Thessalonica,* 15. *he cometh to Athens, and disputeth, and preacheth the Living God, to them unknown;* 34. *whereby many are converted unto Christ.*

Ver. 1. **N**OW when they had passed through *Amphipolis*, and *Apollonia*, they came to *Thessalonica*, where was a Synagogue of the *Jews*.

2. And *Paul*, as his Manner was, went in unto them, and three Sabbath Days REASONED with them out of the SCRIPTURES,

3. OPENING and ALLEDGING, that *Christ* must needs have SUFFERED, and RISEN AGAIN from the Dead: And that this *Jesus* whom I PREACH unto you, is *Christ*.

4. And some of them BELIEVED, and comforted with *Paul* and *Silas*: and of the DEVOUT *Greeks*, a great Multitude, and of the chief Women not a few.

5. But the *Jews* which believed not, moved with Envy, took unto them certain lewd Fellows of the baser sort, and gathered a Company, and set all the City on an Uproar, and assaulted the House of *Jason*, and sought to bring them out to the People.

6. And when they found them not, they drew *Jason*, and certain Brethren unto the Rulers of the City, crying, These that have turned the World upside down, are come hither also;

7. Whom *Jason* hath received: And these all do contrary to the Decrees of *Cesar*, saying, that there is another King, one *Jesus*.

8. And

8. And they troubled the People, and the Rulers of the City, when they heard these Things.

9. And when they had taken Security of *Jason*, and of the other, they let them go.

10. And the Brethren immediately sent away *Paul* and *Silas* by Night unto *Berea*: Who coming thither, went into the Synagogue of the *Jews*.

11. These were more noble than those in *Thessalonica*, in that they RECEIVED the WORD with all READINESS of MIND, and SEARCHED the SCRIPTURES daily, whether those Things were so.

12. Therefore many of them BELIEVED: also of honourable Women which were *Greeks*, and of Men not a few.

13. But when the *Jews* of *Thessalonica* had Knowledge that the Word of God was preached of *Paul* at *Berea*, they came thither also, and stirred up the People.

14. And then immediately the Brethren sent away *Paul*, to go as it were to the Sea: But *Silas* and *Timotheus* abode there still.

15. And they that conducted *Paul*, brought him unto *Athens*: And receiving a Commandment unto *Silas*, and *Timotheus*, for to come to him with all speed, they departed.

16. Now while *Paul* waited for them at *Athens*, his SPIRIT was stirred in him, when he saw the CITY wholly given to IDOLATRY.

17. Therefore disputed he in the Synagogue with the *Jews*, and with the devout Persons, and in the Market daily with them that met with him.

18. Then certain Philosophers of the Epicureans, and of the Stoicks, encountred him: And some said, What will this Babler say? other some, He seemeth to be a setter forth of strange Gods: Because he preached unto them *Jesus*, and the RESURRECTION.

19. And they took him, and brought him unto *Areopagus*, saying, May we know what this NEW DOCTRINE whereof thou speakest is?

20. For thou bringest certain strange Things to our Ears: We would know therefore what these Things mean.

21. (For all the *Athenians*, and Strangers which were there, spent their Time in nothing else, but either to tell, or to hear some new Thing.)

22. Then *Paul* stood in the midst of *Mars-hill*, and said,

said, Ye Men of *Athens*, I perceive that in all Things ye are too SUPERSTITIOUS.

23. For as I passed by, and beheld your Devotions, I found an Altar with this Inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worshipped, him DECLARE I unto you.

24. GOD that MADE the WORLD, and ALL THINGS therein, seeing that he is Lord of HEAVEN and EARTH, dwelleth not in Temples made with HANDS:

25. Neither is WORSHIPPED with MENS HANDS, as though he NEEDED any thing, seeing he giveth to all LIFE, and BREATH, and ALL THINGS:

26. And hath MADE of ONE BLOOD, all NATIONS of Men, for to dwell on all the FACE of the EARTH, and hath determined the TIMES before appointed, and the BOUNDS of their HABITATION.

27. That they should seek the LORD, if haply they might feel after him, and FIND him, though he be not FAR from every one of us:

28. For in him we LIVE, and MOVE, and have our BEING; as certain also of your own POETS have said, For we are also his OFFSPRING.

29. Forasmuch then as we are the Offspring of God, we ought not to think that the GODHEAD is like unto Gold or Silver, or Stone graven by Art and Man's Device.

30. And the Times of this IGNORANCE God winked at; but now commandeth all Men every where to REPENT:

31. Because he hath appointed a DAY in the which he will JUDGE the WORLD in RIGHTEOUSNESS, by that MAN whom he hath ORDAINED; whereof he hath given Assurance unto all Men, in that he hath RAISED him from the Dead.

32. And when they heard of the RESURRECTION of the Dead, some mocked: and others said, We will hear thee again of this Matter.

33. So *Paul* departed from among them.

34. Howbeit, certain Men clave unto him, and believed: Among the which was *Dionysius* the AREOPAGITE, and a Woman named *Damaris*, and others with them.



C H A P. XVIII.

3. Paul laboureth with his Hands, and preacheth at Corinth to the Gentiles. 9. The Lord encourageth him in a Vision. 12. He is accused before Gallio the Deputy, but is dismissed. 18. Afterwards passing from City to City, he strengtheneth the Disciples. 24. Apollos, being more perfectly instructed by Aquila and Priscilla, 28. preacheth Christ with great Efficacy.

Ver. 1. **A**FTER these Things, Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his Wife Priscilla (because that Claudius had commanded all Jews to depart from Rome) and came unto them.

3. And because he was of the same Craft, he abode with them, and wrought (for by their Occupation they were Tent-makers.)

4. And he reasoned in the Synagogue every Sabbath, and perswaded the Jews, and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in Spirit, and TESTIFIED to the Jews, that Jesus was Christ.

6. And when they opposed themselves, and blasphemed, he shook his Raiment, and said unto them, Your Blood be upon your own Heads; I am clean: From henceforth I will go unto the Gentiles.

7. And he departed thence, and entred into a certain Man's House, named Justus, one that worshipped God, whose House joined hard to the Synagogue.

8. And Crispus the chief Ruler of the Synagogue, BELIEVED on the Lord with all his House: And many of the Corinthians hearing, BELIEVED, and were baptized.

9. Then spake the Lord to Paul in the Night by a Vision, Be not afraid, but speak, and hold not thy Peace:

10. For I am with thee, and no Man shall set on thee, to hurt thee: for I have much People in this City.

11. And he continued there a Year and six Months, TEACHING the WORD of GOD among them.

12. And when Gallio was the Deputy of Achaia, the Jews made Insurrection with one accord against Paul, and brought him to the Judgment Seat,

13. Saying, This Fellow perswadeth Men to worship God contrary to the Law.

14. And when *Paul* was now about to open his Mouth, *Gallio* said unto the *Jews*, If it were a Matter of Wrong, or wicked Lewdness, O ye *Jews*, Reason would that I should bear with you :

15. But if it be a Question of Words, and Names, and of your Law, look ye to it; for I will be no Judge of such Matters.

16. And he drave them from the Judgment Seat.

17. Then all the *Greeks* took *Sosthenes*, the Chief Ruler of the Synagogue, and beat him before the Judgment Seat: And *Gallio* cared for none of those Things.

18. And *Paul* after this tarried there yet a good while, and then took his Leave of the Brethren, and sailed thence into *Syria*, and with him *Priscilla* and *Aquila* : having shorn his Head in *Cenchrea* : for he had a Vow.

19. And he came to *Ephesus*, and left them there: But he himself entred into the Synagogue, and reasoned with the *Jews*.

20. When they desired him to tarry longer Time with them, he consented not :

21. But bade them farewell, saying, I must by all means keep this Feast that cometh in *Jerusalem*: But I will return again unto you, if God will. And he sailed from *Ephesus*.

22. And when he had landed at *Cesarea*, and gone up and saluted the Church, he went down to *Antioch*.

23. And after he had spent some Time there, he departed, and went over all the Country of *Galatia* and *Phrygia*, in order, strengthening all the Disciples.

24. And a certain *Jew* named *Apollos*, born at *Alexandria*, an ELOQUENT Man, and MIGHTY in the SCRIPTURES, came to *Ephesus*.

25. This Man was INSTRUCTED in the WAY of the LORD; and being fervent in the SPIRIT, he spake and taught diligently the Things of the Lord, knowing only the Baptism of *John*.

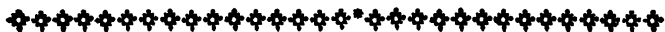
26. And he began to speak holdly in the Synagogue. Whom when *Aquila* and *Priscilla* had heard, they took him unto them, and EXPOUNDED unto him the WAY of God more perfectly.

27. And when he was disposed to pass into *Achaia*, the Brethren wrote, exhorting the Disciples to receive him :

Who

Who when he was come, helped them much which had believed through GRACE.

28. For he mightily CONVINCED the *Jews*, and that publicly, shewing by the SCRIPTURES that *Jesus* was CHRIST.



C H A P. XIX.

6. *The Holy Ghost is given by Paul's Hands.* 9. *The Jews blaspheme his Doctrine, which is confirmed by Miracles.* 13. *The Jewish Exorcists, 16. are beaten by the Devil.* 19. *Conjuring Books are burnt.* 24. *Demetrius, for love of Gain, raiseth an Uproar against Paul, 35. which is appeased by the Town-Clerk.*

Ver. 1. **A**ND it came to pass that while *Apollos* was at *Corinth*, *Paul* having passed through the upper Coast, came to *Ephesus*: And finding certain Disciples,

2. He said unto them, Have ye received the HOLY GHOST since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3. And he said unto them, Unto what then were ye baptized? And they said, Unto *John's* Baptism.

4. Then said *Paul*, *John* verily baptized with the Baptism of REPENTANCE, saying unto the People, That they should BELIEVE on him which should come after him, that is, on *Christ Jesus*.

5. When they heard this, they were baptized in the NAME of the Lord *Jesus*.

6. And when *Paul* had laid his Hands upon them, the HOLY GHOST came on them: and they spake with Tongues, and prophesied.

7. And all the Men were about Twelve.

8. And he went into the Synagogue, and spake boldly for the Space of three Months; disputing, and perswading the Things concerning the KINGDOM of GOD.

9. But when divers were hardned, and believed not; but spake Evil of that Way before the Multitude, he departed from them, and separated the Disciples, disputing daily in the School of one *Tyrannus*.

10. And this continued by the Space of two Years ; so that all they which dwelt in *Asia*, HEARD the Word of the Lord *Jesus*, both *Jews* and *Greeks*.

11. And God wrought special MIRACLES by the Hands of *Paul*.

12. So that from his BODY were brought unto the Sick, Handkerchiefs or Aprons, and the Diseases departed from them, and the EVIL SPIRITS went out of them.

13. Then certain of the vagabond *Jews*, Exorcists, took upon them to call over them which had evil Spirits, the Name of the Lord *Jesus*, saying, We adjure you by *Jesus*, whom *Paul* preacheth.

14. And there were seven Sons of one *Scree* a *Jew*, and chief of the Priests, which did so.

15. And the EVIL SPIRIT answered and said, *Jesus* I KNOW, and *Paul* I KNOW ; but who are ye ?

16. And the Man in whom the evil Spirit was, leapt on them, and overcame them, and prevailed against them, so that they fled out of that House naked and wounded.

17. And this was known to all the *Jews* and *Greeks* also dwelling at *Ephesus* ; and Fear fell on them all, and the NAME of the Lord *Jesus* was MAGNIFIED.

18. And many that believed came, and confessed, and shewed their Deeds.

19. Many also of them which used curious Arts, brought their Books together, and burned them before all Men : And they counted the Price of them, and found it fifty thousand Pieces of Silver.

20. So mightily grew the Word of God, and prevailed.

21. After these Things were ended, *Paul* purposed in the Spirit, when he had passed through *Macedonia*, and *Achaia*, to go to *Jerusalem*, saying, After I have been there, I must also see *Rome*.

22. So he sent into *Macedonia* two of them that ministered unto him, *Timotheus*, and *Eraustus* ; but he himself staid in *Asia* for a Season.

23. And the same Time there arose no small Stir about that Way :

24. For a certain Man named *Demetrius*, a Silver-smith, which made Silver Shrines for *Diana*, brought no small Gain unto the Craftsmen.

25. Whom he called together with the Workmen of like Occupation, and said, Sirs, Ye know that by this Craft we have our Wealth :

26. More



26. Moreover, ye see and hear, that not alone at *Ephesus*, but almost throughout all *Asia*, this *Paul* hath persuaded, and turned away much People, saying, that they be NO GODS which are made with HANDS :

27. So that not only this our Craft is in danger to be set at nought ; but also that the Temple of the great Goddess *Diana* should be despised, and her Magnificence should be destroyed, whom all *Asia*, and the World worshippeth.

28. And when they heard these Sayings, they were full of Wrath, and cried out, saying, Great is *Diana* of the *Ephesians*.

29. And the whole City was filled with Confusion : and having caught *Gaius* and *Aristarchus*, Men of *Macedonia*, *Paul's* Companions in travel, they rushed with one accord into the Theatre.

30. And when *Paul* would have entred in unto the People, the Disciples suffered him not.

31. And certain of the Chief of *Asia*, which were his Friends, sent unto him, desiring him that he would not adventure himself into the Theatre.

32. Some therefore cried one Thing, and some another : For the Assembly was confused, and the more Part knew not wherefore they were come together.

33. And they drew *Alexander* out of the Multitude, the *Jews* putting him forward. And *Alexander* beckned with the Hand, and would have made his Defence unto the People.

34. But when they knew that he was a *Jew*, all with one Voice, about the Space of two Hours, cried out, Great is *Diana* of the *Ephesians*.

35. And when the Town-Clerk had appeased the People, he said, Ye Men of *Ephesus*, what Man is there that knoweth not how that the City of the *Ephesians* is a Worshipper of the great Goddess *Diana*, and of the Image which fell down from *Jupiter* ?

36. Seeing then that these Things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37. For ye have brought hither these Men, which are neither Robbers of Churches, nor yet Blasphemers of your Goddesses.

38. Wherefore if *Demetrius* and the Craftsmen which are with him, have a Matter against any Man, the Law is open, and there are Deputies ; let them implead one another.

39. But if you inquire any thing concerning other Matters,

ters, it shall be determined in a lawful Assembly.

40. For we are in danger to be called in question for this Day's Uproar, there being no Cause whereby we may give an Account of this Concourse.

41. And when he had thus spoken, he dismissed the Assembly.



## C H A P. XX.

*Paul goeth to Macedonia. 7. He celebrateth the Lord's Supper, and preacheth. 9. Eutychus having fallen down dead, 10. is raised to Life. 17. At Miletus he calleth the Elders together, telleth them what shall befall himself: 28. committeth God's Flock unto them, 29. warneth them of false Teachers, 32. commendeth them to God, 36. prayeth with them, and goeth his way.*

**Ver. 1.** **A**ND after the Uproar was ceased, *Paul* called unto him the Disciples, and embraced them, and departed for to go into *Macedonia*.

2. And when he had gone over those Parts, and had given them much Exhortation, he came into *Greece*,

3. And there abode three Months: And when the *Jews* laid wait for him, as he was about to sail into *Syria*, he purposed to return through *Macedonia*.

4. And there accompanied him into *Asia*, *Sopater* of *Berea*; and of the *Thessalonians*, *Aristarchus* and *Secundus*; and *Gaius* of *Derbe*, and *Timotheus*; and of *Asia*, *Tychicus* and *Trophimus*.

5. These going before, tarried for us at *Troas*.

6. And we sailed away from *Philippi*, after the Days of unleavened Bread, and came unto them to *Troas* in five Days, where we abode seven Days.

7. And upon the first Day of the Week, when the Disciples came together to break Bread, *Paul* preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight.

8. And there were many Lights in the upper Chamber where they were gathered together.

9. And there sat in a Window a certain young Man, named

named *Eutychus*, being fallen into a deep Sleep: and as *Paul* was long preaching, he sunk down with Sleep, and fell down from the third Loft, and was taken up dead.

10. And *Paul* went down, and fell on him, and embracing him, said, Trouble not your selves; for his Life is in him.

11. When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till Break of Day, so he departed.

12. And they brought the young Man alive, and were not a little comforted.

13. And we went before to Ship, and sailed unto *Affos*, there intending to take in *Paul*: for so had he appointed, minding himself to go afoot.

14. And when he met with us at *Affos*, we took him in, and came to *Mytelene*.

15. And we sailed thence, and came the next Day over against *Cbios*; and the next Day we arrived at *Samos*, and tarried at *Trogyllium*; and the next Day we came to *Miletus*.

16. For *Paul* had determined to sail by *Ephesus*, because he would not spend the Time in *Asia*: for he hastened, if it were possible for him, to be at *Jerusalem* the Day of Pentecost.

17. And from *Miletus* he sent to *Ephesus*, and called the Elders of the Church.

18. And when they were come to him, he said unto them; Ye know, from the first Day that I came into *Asia*, after what manner I have been with you at all Seasons,

19. SERVING the LORD with all HUMILITY of MIND, and with many TEARS, and TEMPTATIONS which beset me by the lying in wait of the *Jews*:

20. And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from House to House,

21. TESTIFYING both to the *Jews*, and also to the *Greeks*, REPENTANCE towards God, and FAITH towards our Lord *Jesus Christ*.

22. And now behold, I go bound in the Spirit unto *Jerusalem*, not knowing the Things that shall befall me there:

23. Save that the Holy Ghost witnesseth in every City, saying, that Bonds and Afflictions abide me.

24. But

24. But none of these Things move me, neither count I my Life dear unto my self, so that I might FINISH my COURSE with Joy, and the MINISTRY which I have received of the Lord *Jesus*, to TESTIFY the GOSPEL of the GRACE of GOD.

25. And now behold, I know that ye all among whom I have gone PREACHING the KINGDOM of GOD, shall see my Face no more.

26. Wherefore I take you to record this Day, that I am pure from the Blood of all Men.

27. For I have not shunned to declare unto you all the Counsel of God.

28. Take HEED therefore unto your SELVES, and to all the FLOCK, over the which the HOLY GHOST hath made you Overseers, to feed the CHURCH of GOD which he hath PURCHASED with his OWN BLOOD.

29. For I know this, that after my departing shall grievous WOLVES enter in AMONG you, not sparing the FLOCK.

30. Also of your own selves shall MEN ARISE, speaking PERVERSE THINGS, to draw away Disciples after them.

31. Therefore WATCH, and remember that by the Space of three Years, I ceased not to warn every one Night and Day with TEARS.

32. And now, Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an INHERITANCE among all them which are SANCTIFIED.

33. I have coveted no Man's Silver, or Gold, or Apparel.

34. Yea, you your selves know, that these Hands have ministered unto my Necessities, and to them that were with me.

35. I have shewed you all Things, how that so LABOURING ye ought to support the WEAK: and to remember the WORDS of the Lord *Jesus*, how he said, It is more BLESSED to GIVE than to receive.

36. And when he had thus spoken, he kneeled down, and PRAYED with them all.

37. And they all wept sore, and fell on *Paul's* Neck, and kissed him,

38. Sorrowing most of all for the Words which he spake, that they should see his Face no more. And they accompanied him unto the Ship.

C H A P. XXI.

*Paul will not by any means be dissuaded from going to Jerusalem. 9. Philip's Daughters Prophetesses. 17. Paul cometh to Jerusalem; 27. where he is apprehended, and in great Danger, 31. but by the chief Captain is rescued, and permitted to speak to the People.*

*Ver. 1. AND it came to pass, that after we were gotten from them, and had lunched, we came with a straight Course unto Coos, and the Day following unto Rhodes, and from thence unto Patara.*

*2. And finding a Ship sailing over unto Phenicia, we went aboard, and set forth.*

*3. Now when we had discovered Cyprus, we left it on the left Hand, and sailed into Syria, and landed at Tyre: for there the Ship was to unlade her Burden.*

*4. And finding Disciples, we tarried there seven Days: who said to Paul through the Spirit, that he should not go up to Jerusalem.*

*5. And when we had accomplished those Days, we departed, and went our way, and they all brought us on our way, with Wives and Children, till we were out of the City: And we kneeled down on the Shore, and prayed.*

*6. And when we had taken our Leave one of another, we took Ship; and they returned home again.*

*7. And when we had finished our Course from Tyre, we came to Ptolemais, and saluted the Brethren, and abode with them one Day.*

*8. And the next Day we that were of Paul's Company departed, and came unto Cesarea: And we entred into the House of Philip the Evangelist (which was one of the seven) and abode with him.*

*9. And the same Man had four Daughters, Virgins, which did prophesy.*

*10. And as we tarried there many Days, there came down from Judea a certain Prophet, named Agabus.*

*11. And when he was come unto us, he took Paul's Girdle, and bound his own Hands and Feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the Man that owneth this Girdle, and shall deliver him into the Hands of the Gentiles.*

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12. And

12. And when we heard these Things, both we and they of that Place, besought him not to go up to *Jerusalem*.

13. Then *Paul* answered, What mean ye to weep, and to break mine Heart? For I am ready not to be BOUND only, but also to DIE at *Jerusalem* for the NAME of the Lord *Jesus*.

14. And when he would not be perswaded, we ceased, saying, The Will of the Lord be done.

15. And after those Days we took up our Carriages, and went up to *Jerusalem*.

16. There went with us also certain of the Disciples of *Cesarea*, and brought with them one *Mnason* of *Cyprus*, an old Disciple, with whom we should lodge.

17. And when we were come to *Jerusalem*, the Brethren received us gladly.

18. And the Day following, *Paul* went in with us unto *James*; and all the Elders were present.

19. And when he had saluted them, he declared particularly what Things God had WROUGHT among the *Gentiles* by his MINISTRY.

20. And when they heard it, they glorified the Lord, and said unto him, Thou seeest, Brother, how many THOUSANDS of *Jews* there are which BELIEVE, and they are all zealous of the Law.

21. And they are informed of thee, that thou teachest all the *Jews* which are among the *Gentiles* to forsake *Moses*, saying, that they ought not to circumcise their Children, neither to walk after the Customs.

22. What is it therefore? The Multitude must needs come together: for they will hear that thou art come.

23. Do therefore this that we say to thee: We have four Men which have a Vow on them,

24. Them take; and purify thy self with them, and be at Charges with them, that they may shave their Heads: and all may know that those Things whereof they were informed concerning thee, are nothing, but that thou thy self also walkest orderly, and keepest the Law.

25. As touching the *Gentiles* which believe, we have written and concluded, that they observe no such Thing, save only that they keep themselves from Things offered to IDOLS, and from BLOOD, and from STRANGLED, and from FORNICATION:

26. Then *Paul* took the Men, and the next Day purifying

rifying himself with them, entred into the Temple, to signify the Accomplishment of the Days of Purification, until that an Offering should be offered for every one of them.

27. And when the seven Days were almost ended, the *Jews* which were of *Asia*, when they saw him in the Temple, stirred up all the People, and laid Hands on him,

28. Crying out, Men of *Israel*, help: This is the Man that teacheth all Men every where against the People, and the Law, and this Place: And further, brought *Greeks* also into the Temple, and hath polluted this holy Place.

29. (For they had seen before with him in the City, *Trophimus* an *Ephesian*, whom they supposed that *Paul* had brought into the Temple.)

30. And all the City was moved, and the People ran together: And they took *Paul*, and drew him out of the Temple: and forthwith the Doors were shut.

31. And as they went about to kill him, Tidings came unto the Chief Captain of the Band, that all *Jerusalem* was in an Uproar.

32. Who immediately took Soldiers, and Centurions, and ran down unto them: And when they saw the Chief Captain and the Soldiers, they left beating of *Paul*.

33. Then the Chief Captain came near, and took him, and commanded him to be bound with two Chains; and demanded who he was, and what he had done.

34. And some cried one Thing, and some another, among the Multitude: And when he could not know the Certainty for the Tumult, he commanded him to be carried into the Castle.

35. And when he came upon the Stairs, so it was that he was borne of the Soldiers, for the Violence of the People.

36. For the Multitude of the People followed after, crying, Away with him.

37. And as *Paul* was to be led into the Castle, he said unto the Chief Captain, May I speak unto thee? Who said, Canst thou speak *Greek*?

38. Art not thou that *Egyptian* which before these Days madest an Uproar, and leddest out into the Wilderness four thousand Men that were Murderers?

39. But *Paul* said, I am a Man which am a *Jew* of *Tarsus*, a City in *Cilicia*, a Citizen of no mean City: And I beseech thee suffer me to speak unto the People.

40. And when he had given him Licence, *Paul* stood on the Stairs, and beckned with the Hand unto the People:

And when there was made a great Silence, he spake unto them in the *Hebrew Tongue*, saying,

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## C H A P. XXII.

1. Paul declareth at large, how he was converted to the Faith, 17. and called to his Apostleship. 22. At the very mentioning of the Gentiles, the People exclaim on him. 24. He should have been scourged, 25. but claiming the Privilege of a Roman, he escapeth.

Ver. 1. **M**EN, Brethren, and Fathers, hear ye my Defence which I make now unto you.

2. (And when they heard that he spake in the *Hebrew Tongue* to them, they kept the more Silence, and he saith)

3. I am verily a Man which am a *Jew*, born in *Tarsus*, a City in *Cilicia*, yet brought up in this City, at the Feet of *Gamaliel*, and taught according to the perfect Manner of the Law of the Fathers, and was zealous towards God, as ye all are this Day.

4. And I PERSECUTED this Way unto the DEATH, binding and delivering into Prisons both Men and Women.

5. As also the High Priest doth bear me witness, and all the Estate of the Elders : From whom also I received Letters unto the Brethren, and went to *Damascus* to bring them which were there, bound unto *Jerusalem*, for to be punished.

6. And it came to pass, that as I made my Journey, and was come nigh unto *Damascus* about Noon, suddenly there shone from HEAVEN a great LIGHT round about me.

7. And I fell unto the Ground, and HEARD a VOICE, saying unto me, *Saul, Saul*, why PERSECUTEST thou me?

8. And I answered, Who art thou, Lord? And he said unto me, I am *Jesus* of *Nazareth* whom thou PERSECUTEST.

9. And they that were with me, saw indeed the Light, and were afraid ; but they heard not the Voice of him that spake to me.

10. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into *Damascus*, and there it shall



shall be told thee of all Things which are appointed for thee to do.

11. And when I could not see for the GLORY of that LIGHT, being led by the Hand of them that were with me, I came into *Damascus*.

12. And one *Ananias*, a DEVOUT MAN according to the LAW, having a good Report of all the *Jews* which dwelt there,

13. Came unto me, and stood, and said unto me, Brother *Saul*, RECEIVE thy SIGHT. And the same Hour I looked up upon him.

14. And he said, The GOD of our FATHERS hath CHOSEN thee, that thou shouldst KNOW his WILL, and SEE that JUST ONE, and shouldst HEAR the VOICE of his Mouth.

15. For thou shalt be his WITNESS unto all Men, of what thou hast SEEN and HEARD.

16. And now why tarriest thou? Arise, and be baptized, and wash away thy Sins, calling on the Name of the Lord.

17. And it came to pass, that when I was come again to *Jerusalem*, even while I prayed in the Temple, I was in a TRANCE;

18. And saw him, saying unto me, Make haste, and get thee quickly out of *Jerusalem*: for they will not receive thy Testimony concerning me.

19. And I said, Lord, they know that I imprisoned, and beat in every Synagogue them that believed on thee.

20. And when the Blood of thy Martyr *Stephen* was shed, I also was standing by, and CONSENTING unto his DEATH, and kept the Raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the *Gentiles*.

22. And they gave him Audience unto this Word, and then lift up their Voices, and said, Away with such a Fellow from the Earth: for it is not fit that he should live.

23. And as they cried out, and cast off their Cloaths, and threw Dust into the Air,

24. The Chief Captain commanded him to be brought into the Castle, and bade that he should be examined by Scourging: that he might know wherefore they cried so against him.

25. And as they bound him with Thongs, *Paul* said unto the Centurion that stood by, Is it lawful for you to Scourge a Man that is a *Roman*, and uncondemned?

26. When

26. When the Centurion heard that, he went and told the Chief Captain, saying, Take heed what thou doest; for this Man is a *Roman*.

27. Then the Chief Captain came, and said unto him, Tell me, art thou a *Roman*? He said, Yea.

28. And the Chief Captain answered, With a great Sum obtained I this Freedom. And *Paul* said, But I was Free-born.

29. Then straightway they departed from him which should have examined him: and the Chief Captain also was afraid after he knew that he was a *Roman*, and because he had bound him.

30. On the Morrow, because he would have known the Certainty wherefore he was accused of the *Jews*, he loosed him from his Bands, and commanded the Chief Priests and all their Council to appear, and brought *Paul* down, and set him before them.

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### C H A P. XXIII.

1. *As Paul pleadeth his Cause,* 2. *Ananias commandeth them to smite him.* 7. *Diffension among his Accusers.* 11. *God encourageth him.* 14. *The Jews laying wait for Paul,* 20. *is declared unto the Chief Captain.* 27. *He sendeth him to Felix the Governour.*

*Ver. 1.* **A**ND *Paul* earnestly beholding the Council, said, Men and Brethren, I have lived in all good Conscience before God, until this Day.

2. And the High Priest *Ananias* commanded them that stood by him, to smite him on the Mouth.

3. Then said *Paul* unto him, God shall smite thee, thou whited Wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?

4. And they that stood by, said, Revilest thou God's High Priest?

5. Then said *Paul*, I wist not, Brethren, that he was the High Priest: For it is written, Thou shalt not speak Evil of the Ruler of thy People.

6. But when *Paul* perceived that the one Part were Sad-

Sadducees, and the other Pharisees, he cried out in the Council, Men and Brethren, I am a Pharisee, the Son of a Pharisee: of the Hope and RESURRECTION of the DEAD, I am called in Question.

7. And when he had so said, there arose a Diffension between the Pharisees and the Sadducees: and the Multitude was divided.

8. For the Sadducees say that there is no Resurrection, neither ANGEL nor SPIRIT; but the Pharisees confess both.

9. And there arose a great Cry: and the Scribes that were of the Pharisees Part arose, and strove, saying, We find no Evil in this Man: but if a Spirit, or an Angel hath spoken unto him, let us not fight against God.

10. And when there arose a great Diffension, the Chief Captain fearing lest *Paul* should have been pulled in pieces of them, commanded the Soldiers to go down, and to take him by Force from among them, and to bring him into the Castle.

11. And the Night following the Lord stood by him, and said, Be of GOOD CHEER, *Paul*: for as thou hast TESTIFIED of me in *Jerusalem*, so must thou BEAR WITNESS also at *Rome*.

12. And when it was Day, certain of the *Jews* banded together, and bound themselves under a Curse, saying, that they would neither eat nor drink till they had killed *Paul*.

13. And they were more than forty which had made this Conspiracy.

14. And they came to the Chief Priests and Elders, and said, We have bound our selves under a great CURSE, that we will eat nothing until we have slain *Paul*.

15. Now therefore ye with the Council signify to the Chief Captain, that he bring him down unto you to-morrow, as though you would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him..

16. And when *Paul's* Sister's Son heard of their lying in wait, he went and entred into the Castle, and told *Paul*.

17. Then *Paul* called one of the Centurions unto him, and said, Bring this young Man unto the Chief Captain: for he hath a certain Thing to tell him.

18. So he took him, and brought him to the Chief Cap-

Captain, and said, *Paul* the Prisoner called me unto him, and prayed me to bring this young Man unto thee, who hath something to say unto thee.

19. Then the Chief Captain took him by the Hand, and went with him aside privately, and asked him, What is that thou hast to tell me?

20. And he said, The *Jews* have agreed to desire thee, that thou wouldst bring down *Paul* to-morrow into the Council, as though they would inquire somewhat of him more perfectly.

21. But do not thou yield unto them: For there lie in wait for him of them more than forty Men, which have bound themselves with an Oath, that they will neither eat nor drink till they have killed him: And now are they ready looking for a Promise from thee.

22. So the Chief Captain then let the young Man depart, and charged him, See thou tell no Man, that thou hast shewed these Things to me.

23. And he called unto him two Centurions, saying, Make ready two hundred Soldiers to go to *Cesarea*, and Horsemen threescore and ten, and Spearmen two hundred, at the third Hour of the Night.

24. And provide them Beasts that they may set *Paul* on, and bring him safe unto *Felix* the Governour.

25. And he wrote a Letter after this manner:

26. *Claudius Lysias*, unto the most excellent Governour *Felix*, sendeth greeting.

27. This Man was taken of the *Jews*, and should have been killed of them: then came I with an Army, and rescued him, having understood that he was a *Roman*.

28. And when I would have known the Cause wherefore they accused him, I brought him forth into their Council:

29. Whom I perceived to be accused of Questions of their Law, but to have nothing laid to his Charge worthy of Death or of Bonds.

30. And when it was told me, how that the *Jews* laid wait for the Man, I sent straitway to thee, and gave Commandment to his Accusers also, to say before thee what they had against him. Farewel.

31. Then the Soldiers, as it was commanded them, took *Paul* and brought him by Night to *Antipatris*.

32. On the morrow they left the Horsemen to go with him, and returned to the Castle.

33. Who when they came to *Cesarea*, and delivered  
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the Epistle to the Governour, presented *Paul* also before him.

34. And when the Governour had read the Letter, he asked of what Province he was. And when he understood that he was of *Cilicia*;

35. I will hear thee, said he, when thine Accusers are also come. And he commanded him to be kept in *Herod's* Judgment Hall.



C H A P. XXIV.

1. *Paul being accused by Tertullus the Orator, 10. answereth for his Life and Doctrine. 24. He preacheth Christ to the Governour and his Wife. 26. The Governour hopeth for a Bribe, but in vain. 27. At last going out of his Office, he leaveth Paul in Prison.*

Ver. 1. **A**ND after five Days, *Ananias* the High Priest descended with the Elders, and with a certain Orator named *Tertullus*, who informed the Governour against *Paul*.

2. And when he was called forth, *Tertullus* began to accuse him, saying, Seeing that by thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation, by thy Providence,

3. We accept it always, and in all Places, most noble *Felix*, with all Thankfulness.

4. Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy Clemency a few Words.

5. For we have found this Man a pestilent Fellow, and a Mover of Sedition among all the *Jews* throughout the World, and a Ringleader of the Sect of the *Nazarenes*:

6. Who also hath gone about to profane the Temple: Whom we took, and would have judged according to our Law.

7. But the Chief Captain *Lysias* came upon us, and with great Violence took him away out of our Hands,

8. Commanding his Accusers to come unto thee: by examining of whom, thy self mayst take Knowledge of all these Things whereof we accuse him,

9. And the *Jews* also assented, saying, that these Things were so.

10. Then *Paul*, after that the Governour had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of many Years a Judge unto this Nation, I do the more cheerfully answer for my self;

11. Because that thou mayst understand, that there are yet but twelve Days since I went up to *Jerusalem* for to worship.

12. And they neither found me in the Temple disputing with any Man, neither raising up the People, neither in the Synagogues, nor in the City:

13. Neither can they prove the Things whereof they now accuse me,

14. But this I confess unto thee, that after the Way which they call Heresy, so worship I the God of my Fathers; BELIEVING all Things which are written in the LAW and the PROPHETS:

15. And have Hope towards God, which they themselves also ALLOW, that there shall be a RESURRECTION of the DEAD, both of the JUST and UNJUST.

16. And herein do I exercise my self to have always a CONSCIENCE VOID of OFFENCE toward God, and toward Men.

17. Now after many Years, I came to bring Alms to my Nation, and Offerings.

18. Whereupon certain *Jews* from *Asia* found me purified in the Temple, neither with Multitude, nor with Tumult;

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same here say if they have found any Evil-doing in me, while I stood before the Council,

21. Except it be for this one Voice, that I cried standing among them, TOUCHING the RESURRECTION of the DEAD, I am called in Question by you this Day.

22. And when *Felix* heard these Things, having more perfect Knowledge of that Way, he deferred them, and said, When *Lysias* the Chief Captain shall come down, I will know the uttermost of your Matter.

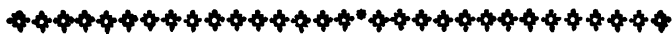
23. And he commanded a Centurion to keep *Paul*, and to let him have Liberty, and that he should forbid none of his Acquaintance to minister, or come unto him.

24. And after certain Days, when *Felix* came with his Wife *Drusilla*, which was a *Jewess*, he sent for *Paul*, and heard him concerning the FAITH in *Christ*.

25. And as he reasoned of RIGHTEOUSNESS, TEMPERANCE, and JUDGMENT to come, *Felix* TREMBLED, and answered, Go thy way for this Time ; when I have a convenient Sea'on, I will call for thee.

26. He hoped also that Money should have been given him of *Paul*, that he might loose him : wherefore he sent for him the oftner, and communed with him.

27. But after two Years, *Porcius Festus* came into *Felix* Room : And *Felix* willing to shew the *Jews* a Pleasure, left *Paul* bound.



## C H A P. XXV.

2. *The Jews accuse Paul before Festus.* 8. *He answereth for himself,* 11. *and appealeth unto Cesar.* 14. *Afterwards, Festus openeth his Matter to King Agrippa,* 23. *and he is brought forth.* 25. *Festus cleareth him to have done nothing worthy of Death.*

Ver. 1. **N**OW when *Festus* was come into the Province, after three Days he ascended from *Cesarea* to *Jerusalem*.

2. Then the High Priest and the Chief of the *Jews* informed him against *Paul*, and besought him,

3. And desired Favour against him, that he would send for him to *Jerusalem*, laying wait in the Way to kill him.

4. But *Festus* answered, that *Paul* should be kept at *Cesarea*, and that he himself would depart shortly thither.

5. Let them therefore, said he, which among you are able, go down with me, and accuse this Man, if there be any Wickedness in him.

6. And when he had tarried among them more than ten Days, he went down unto *Cesarea*, and the next Day sitting in the Judgment Seat, commanded *Paul* to be brought.

7. And when he was come, the *Jews* which came down from *Jerusalem*, stood round about, and laid many and grievous Complaints against *Paul*, which they could not prove ;

8. While he answered for himself, Neither against the Law of the *Jews*, neither against the Temple, nor yet against *Cesar*, have I offended any thing at all.

9. But *Festus* willing to do the *Jews* a Pleasure, answered *Paul*, and said, Wilt thou go up to *Jerusalem*, and there be judged of these Things before me?

10. Then said *Paul*, I stand at *Cesar's* Judgment Seat, where I ought to be judged: To the *Jews* have I done no Wrong, as thou very well knowest.

11. For if I be an Offender, or have committed any thing worthy of Death, I refuse not to die: But if there be none of these Things whereof these accuse me, no Man may deliver me unto them. I appeal unto *Cesar*.

12. Then *Festus* when he had conferred with the Council, answered, Hast thou appealed unto *Cesar*? unto *Cesar* shalt thou go.

13. And after certain Days, King *Agrippa* and *Bernice* came unto *Cesarea* to salute *Festus*.

14. And when they had been there many Days, *Festus* declared *Paul's* Cause unto the King, saying, There is a certain Man left in Bonds by *Felix*:

15. About whom when I was at *Jerusalem*, the Chief Priests and the Elders of the *Jews* informed me, desiring to have Judgment against him.

16. To whom I answered, It is not the Manner of the *Romans* to deliver any Man to die, before that he which is accused, have the Accusers Face to Face, and have Licence to answer for himself concerning the Crime laid against him.

17. Therefore when they were come hither, without any Delay, on the Morrow I sat on the Judgment Seat, and I commanded the Man to be brought forth.

18. Against whom when the Accusers stood up, they brought none Accusation of such Things as I supposed:

19. But had certain Questions against him of their own Superstition, and of one *Jesus*, which was DEAD, whom *Paul* affirmed to be ALIVE.

20. And because I doubted of such manner of Questions, I asked him whether he would go to *Jerusalem*, and there be judged of these Matters.

21. But when *Paul* had appealed to be reserved unto the Hearing of *Augustus*, I commanded him to be kept till I might send him to *Cesar*.

22. Then *Agrippa* said unto *Festus*, I would also hear the



the Man my self. To-morrow, said he, thou shalt hear him.

23. And on the Morrow, when *Agrippa* was come, and *Bernice*, with great Pomp, and was entred into the Place of Hearing, with the Chief Captains, and principal Men of the City, at *Festus* Commandment *Paul* was brought forth.

24. And *Festus* said, King *Agrippa*, and all Men which are here present with us, ye see this Man, about whom all the Multitude of the *Jews* have dealt with me, both at *Jerusalem*, and also here, crying, that he ought not to live any longer.

25. But when I found that he had committed nothing worthy of Death, and that he himself hath appealed to *Augustus*, I have determined to send him.

26. Of whom I have no certain Thing to write unto my Lord. Wherefore I have brought him forth before you, and specially before thee, O King *Agrippa*, that after Examination had, I might have somewhat to write.

27. For it seemeth to me unreasonable to send a Prisoner, and not withal to signify the Crimes laid against him.

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## C H A P. XXVI.

2. *Paul, in the Presence of Agrippa, declareth his Life from his Childhood, 12. and how miraculously he was converted, and called to his Apostleship.* 24. *Festus chargeth him to be mad; whereunto he answereth modestly.* 28. *Agrippa is almost persuaded to be a Christian.* 31. *The whole Company pronounce him Innocent.*

**Ver. 1.** **T**HEN *Agrippa* said unto *Paul*, Thou art permitted to speak for thy self. Then *Paul* stretched forth the Hand, and answered for himself.

2. I think my self happy, King *Agrippa*, because I shall answer for my self this Day before thee, touching all the Things whereof I am accused of the *Jews*:

3. Especially because I know thee to be expert in all Customs and Questions which are among the *Jews*: wherefore I beseech thee to hear me patiently.

4. My manner of Life from my Youth, which was at  
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the first among mine own Nation at *Jerusalem*, know all the *Jews*,

5. Which knew me from the Beginning, (if they would testify) that after the most straitest Sect of our Religion, I lived a Pharisee.

6. And now I stand, and am judged for the HOPE of the PROMISE made of God unto our Fathers:

7. Unto which PROMISE our twelve Tribes instantly serving God Day and Night, HOPE to come: For which HOPE's sake, King *Agrippa*, I am accused of the *Jews*.

8. Why should it be thought a Thing incredible with you, that God should RAISE the DEAD?

9. I verily thought with my self; that I ought to do many Things contrary to the Name of *Jesus of Nazareth*.

10. Which Thing I also did in *Jerusalem*: and many of the Saints did I shut up in Prison, having received Authority from the Chief Priests; and when they were put to Death, I gave my Voice against them.

11. And I punished them oft in every Synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I PERSECUTED them even unto strange Cities.

12. Whereupon as I went to *Damascus*, with Authority and Commission from the Chief Priests;

13. At Mid-day, O King, I saw in the Way a LIGHT FROM HEAVEN, above the BRIGHTNESS of the SUN, shining round about me, and them which journeyed with me.

14. And when we were all fallen to the Earth, I heard a VOICE speaking unto me, and saying in the *Hebrew Tongue*, *Saul, Saul*, why PERSECUTEST thou ME? It is hard for thee to kick against the Pricks.

15. And I said, Who art thou, Lord? And he said, I am *Jesus* whom thou PERSECUTEST.

16. But rise, and stand upon thy Feet: For I have APPEARED unto thee for this Purpose, to make thee a MINISTER and a WITNESS both of these Things which thou hast seen, and of those Things in the which I will appear unto thee;

17. Delivering thee from the People, and from the *Gentiles*, unto whom now I send thee,

18. To OPEN their EYES, and to TURN them from DARKNESS to LIGHT, and from the POWER of SATAN unto God, that they may receive FORGIVENESS of SINS, and

and INHERITANCE among them that are SANCTIFIED by FAITH that is in me.

19. Whereupon, O King *Agrippa*, I was not disobedient unto the HEAVENLY VISION :

20. But shewed first unto them of *Damascus*, and at *Jerusalem*, and throughout all the Coasts of *Judea*, and then to the *Gentiles*, that they should REPENT, and TURN to GOD, and do WORKS MEET for REPENTANCE.

21. For these Causes the *Jews* caught me in the Temple, and went about to kill me.

22. Having therefore obtained HELP of GOD, I continue unto this Day, WITNESSING both to Small and Great, saying none other Things than those which the PROPHETS and *Moses* did say SHOULD COME :

23. That CHRIST should SUFFER, and that he should be the FIRST that should RISE from the DEAD, and should shew LIGHT unto the People, and to the *Gentiles*.

24. And as he thus spake for himself, *Festus* said with a loud Voice, *Paul*, thou art beside thy self : much Learning doth make thee mad.

25. But he said, I am not mad, most noble *Festus*, but speak forth the Words of TRUTH and SOBERNESS.

26. For the King knoweth of these Things, before whom also I speak freely : For I am perswaded that none of these Things are hidden from him ; for this Thing was not done in a Corner.

27. King *Agrippa*, BELIEVEST thou the PROPHETS ? I know that thou BELIEVEST.

28. Then *Agrippa* said unto *Paul*, Almost thou perswadest me to be a CHRISTIAN.

29. And *Paul* said, I would to God, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds.

30. And when he had thus spoken, the King rose up, and the Governour, and *Bernice*, and they that sat with them.

31. And when they were gone aside, they talked between themselves, saying, This Man doth nothing worthy of Death, or of Bonds.

32. Then said *Agrippa* unto *Festus*, This Man might have been set at liberty, if he had not appealed unto *Cesar*.

## C H A P. XXVII.

1. Paul shipping toward Rome, 10. foretelleth of the Danger of the Voyage, 11. but is not believed. 14. They are tossed to and fro with Tempest, 41. and suffer Shipwreck; 22, 34, 44. yet all come safe to Land.

Ver. 1. **A**ND when it was determined that we should sail into *Italy*, they delivered *Paul* and certain other Prisoners, unto one named *Julius*, a Centurion of *Augustus* Band.

2. And entring into a Ship of *Adramyttium*, we lanch- ed, meaning to sail by the Coasts of *Asia*, one *Aristarchus* a *Macedonian*, of *Thessalonica*, being with us.

3. And the next Day we touched at *Sidon*. And *Julius* courteously intreated *Paul*, and gave him liberty to go unto his Friends, to refresh himself.

4. And when we had lanch- ed from thence, we sailed under *Cyprus*, because the Winds were contrary.

5. And when we had sailed over the Sea of *Cilicia* and *Pamphylia*, we came to *Mira* a City of *Lycia*.

6. And there the Centurion found a Ship of *Alexan- dria* sailing into *Italy*; and he put us therein.

7. And when we had sailed slowly many Days, and scarce were come over against *Cnidus*, the Wind not suffer- ing us, we sailed under *Crete*, over against *Salmone*:

8. And hardly passing it, came unto a Place which is called, *The fair Haven*, nigh whereunto was the City of *Lasea*.

9. Now when much Time was spent, and when Sailing was now dangerous, because the Fast was now already past, *Paul* admonished them,

10. And said unto them, Sirs, I perceive that this Voy- age will be with Hurt and much Damage, not only of the Lading and Ship, but also of our Lives.

11. Nevertheless, the Centurion believed the Master and the Owner of the Ship, more than those Things which were spoken by *Paul*.

12. And because the Haven was not commodious to Winter in, the more Part advised to depart thence also, if by any means we might attain to *Phenice*, and there to Winter:

Winter: which is an Haven of *Crete*, and lieth toward the South-west, and North-west. •

13. And when the South-Wind blew softly, supposing that they had obtained their Purpose, loosing thence, they sailed close by *Crete*.

14. But not long after there arose against it a tempestuous Wind, called *Euroclydon*.

15. And when the Ship was caught, and could not bear up into the Wind, we let her drive.

16. And running under a certain Island, which is called *Clauda*, we had much Work to come by the Boat:

17. Which when they had taken up, they used Helps, under-girding the Ship; and fearing lest they should fall into the Quick-sands, struck Sail, and so were driven.

18. And we being exceedingly tossed with a Tempest, the next Day they lightened the Ship;

19. And the third Day we cast out with our own Hands the Tackling of the Ship.

20. And when neither Sun nor Stars in many Days appeared, and no small Tempest lay on us, all Hope that we should be saved, was then taken away.

21. But after long Abstinence, *Paul* stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from *Crete*, and to have gained this Harm and Loss.

22. And now I exhort you to be of good Cheer: for there shall be no Loss of any Man's Life among you, but of the Ship.

23. For there stood by me this Night the ANGEL of God, whose I am, and whom I serve,

24. Saying, Fear not, *Paul*; thou must be brought before *Cesar*: and lo, God hath given thee all them that sail with thee.

25. Wherefore, Sirs, be of good Cheer: For I believe God, that it shall be even as it was told me.

26. Howbeit we must be cast upon a certain Island.

27. But when the fourteenth Night was come, as we were driven up and down in *Adria*, about Midnight, the Shipmen deemed that they drew near to some Country:

28. And sounded, and found it twenty Fathoms: And when they had gone a little further, they sounded again, and found it fifteen Fathoms.

29. Then fearing lest they should have fallen upon Rocks,  
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they cast four Anchors out of the Stern, and wished for the Day.

30. And as the Ship-men were about to flee out of the Ship, when they had let down the Boat into the Sea, under Colour as though they would have cast Anchors out of the Fore-Ship,

31. *Paul* said to the Centurion, and to the Soldiers, Lixcept these abide in the Ship, ye cannot be saved.

32. Then the Soldiers cut off the Ropes of the Boat, and let her fall off.

33. And while the Day was coming on, *Paul* besought them all to take Meat, saying, This Day is the fourteenth Day that ye have tarried, and continued Fasting, having taken nothing :

34. Wherefore I pray you to take some Meat ; for this is for your Health : For there shall not an Hair fall from the Head of any of you.

35. And when he had thus spoken, he took Bread, and gave Thanks to God in Presence of them all, and when he had broken it, he began to eat.

36. Then were they all of good Cheer, and they also took some Meat.

37. And we were in all in the Ship, two hundred three-score and sixteen Souls.

38. And when they had eaten enough, they lightned the Ship, and cast out the Wheat into the Sea.

39. And when it was Day, they knew not the Land : But they discovered a certain Creek with a Shore, into the which they were minded, if it were possible, to thrust in the Ship.

40. And when they had taken up the Anchors, they committed themselves unto the Sea, and loosed the Rudder-bands, and hoised up the Main Sail to the Wind, and made towards Shore.

41. And falling into a Place where two Seas met, they ran the Ship aground ; and the fore Part stuck fast, and remained unmoveable, but the hinder Part was broken with the Violence of the Waves.

42. And the Soldiers Counsel was to kill the Prisoners, lest any of them should swim out and escape.

43. But the Centurion willing to save *Paul*, kept them from their Purpose, and commanded that they which could swim, should cast themselves first into the Sea, and get to Land :

44. And

44. And the rest, some on Boards, and some on broken Pieces of the Ship : And so it came to pass that they escaped all safe to Land.

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C H A P. XXVIII.

1. Paul after his Shipwrack is kindly entertained of the Barbarians. 5. The Viper on his Hand bursteth him not. 8. He healeth many Diseases in the Island. 11. They depart towards Rome. 17. He declareth to the Jews the Cause of his coming. 14. After his Preaching, some were perswaded, and some believed not. 30. Yet he preached there two Tears.

Ver. 1. **A**ND when they were escaped, then they knew that the Island was called *Melita*.

2. And the barbarous People shewed us no little Kindness: for they kindled a Fire, and received us every one, because of the present Rain, and because of the Cold.

3. And when Paul had gathered a Bundle of Sticks, and laid them on the Fire, there came a Viper out of the Heat, and fastned on his Hand.

4. And when the Barbarians saw the venomous Beast hang on his Hand, they said among themselves, No doubt this Man is a Murderer, whom, though he hath escaped the Sea, yet Vengeance suffereth not to live.

5. And he shook off the Beast into the Fire, and felt no harm.

6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: But after they had looked a great while, and saw no Harm come to him, they changed their Minds, and said that he was a God.

7. In the same Quarters were Possessions of the chief Man of the Island, whose name was *Publius*, who received us, and lodged us three Days courteously.

8. And it came to pass that the Father of *Publius* lay sick of a Fever, and of a bloody Flux : To whom Paul entred in, and prayed, and laid his Hands on him, and healed him.

9. So when this was done, others also which had Diseases in the Island, came, and were healed :

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10. Who

10. Who also honoured us with many Honours, and when we departed, they laded us with such Things as were necessary.

11. And after three Months we departed in a Ship of *Alexandria*, which had wintered in the Isle, whose Sign was *Castor* and *Pollux*:

12. And landing at *Syracuse*, we tarried there three Days.

13. And from thence we set a Compass, and came to *Rhegium*: And after one Day the South Wind blew, and we came the next Day to *Puteoli*:

14. Where we found Brethren, and were desired to tarry with them seven Days: And so we went toward *Rome*.

15. And from thence, when the Brethren heard of us, they came to meet us as far as *Appii-forum*, and the *Three Taverns*: Whom when *Paul* saw, he thanked God, and took Courage.

16. And when we came to *Rome*, the Centurion delivered the Prisoners to the Captain of the Guard: But *Paul* was suffered to dwell by himself, with a Soldier that kept him.

17. And it came pass, that after three Days, *Paul* called the Chief of the *Jews* together. And when they were come together, he said unto them, Men and Brethren, though I have committed nothing against the People or Customs of our Fathers, yet was I delivered Prisoner from *Jerusalem* into the Hands of the *Romans*.

18. Who when they had examined me, would have let me go, because there was no Cause of Death in me.

19. But when the *Jews* spake against it, I was constrained to appeal unto *Cesar*; not that I had ought to accuse my Nation of.

20. For this Cause therefore have I called for you, to see you, and to speak with you: Because that for the Hope of *Israel* I am bound with this Chain.

21. And they said unto him, We neither received Letters out of *Judea* concerning thee, neither any of the Brethren that came, shewed or spake any harm of thee.

22. But we desire to hear of thee what thou thinkest: For as concerning this Sect, we know that every where it is spoken against.

23. And when they had appointed him a Day, there came many to him into his Lodging; to whom he expounded and testified the Kingdom of God, persuading



swading them concerning *Jesus*, both out of the *LAW* of *Moses*, and out of the *PROPHETS*, from Morning till Evening.

24. And some believed the Things which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that *Paul* had spoken one Word, Well spake the Holy Ghost by *Esaïas* the Prophet, unto our Fathers,

26. Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

27. For the Heart of this People is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed; lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the *SALVATION* of *GOD* is sent unto the *Gentiles*, and that they will *HEAR IT*.

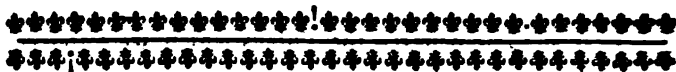
29. And when he had said these Words, the *Jews* departed, and had great reasoning among themselves.

30. And *Paul* dwelt two whole Years in his own hired House, and received all that came in unto him,

31. *PREACHING* the *KINGDOM* of *GOD*, and *TEACHING* those *THINGS* which concern the Lord *Jesus Christ*, with all Confidence, no Man forbidding him.

*The End of the Acts of the Apostles.*





## THE CONCLUSION.

**T**HE most proper CONCLUSION I can make to this imperfect ESSAY, shall be in the Words of a noble and celebrated Author \*, who with great Force of Reason, most elegantly describes the sublime Virtue and Power of the Christian Religion; the contemptible Instruments by which it was first planted in the World; its Triumphs, not only over all the Powers of Men and Devils, but over all the Passions, Lusts, and Wickedness with which the human Nature was debased and vitiated; and whereby the Kingdom OUR SAVIOUR in Righteousness and Peace was established in the Hearts of Men, as was foretold by the Prophets.

“ It hath been in all Times the great Argument for  
 “ CHRISTIANITY and the TRUTH of the GOSPEL, that  
 “ it hath WROUGHT itself into the HEARTS of so great a  
 “ Part of the World by its own PURITY and the Divine  
 “ Force and POWER of TRUTH, without any of those AR-  
 “ TIFICES and STRATAGEMS, and without any of that  
 “ FORCE and VIOLENCE which usually imposes upon the  
 “ Affections and Minds of Men, and against all the OP-  
 “ PRESSION and Persecution which the MALICE of the  
 “ DEVIL and his INSTRUMENTS could raise against it.  
 “ That the DOCTRINE of ONE MAN, new and unheard  
 “ of, contrary and DESTRUCTIVE to all that PLEASURE  
 “ and HAPPINESS which the AFFECTIONS and Appe-  
 “ tites of Men had RAISED to themselves, after so much  
 “ Scorn and INDIGNITY cast upon it, completed with  
 “ the most ignominious Death the worst Malefactor could  
 “ be

\* Earl of Clarendon's MEDITATIONS on the XLV<sup>th</sup> Psalm.

“ be put to, committed to the Care of less than a hundred  
“ poor SIMPLE MEN to be published to the World: A  
“ DOCTRINE, that instead of preparing Honours and Pre-  
“ ferments for those who should be addicted to it, TAUGHT  
“ them only to submit patiently to all Dishonours and  
“ OPPRESSIONS, Cold, Hunger, Imprisonment; to be  
“ WILLING to be DESPISED by the PROUD, to be OPPRES-  
“ SED by the COVETOUS, and to be put to DEATH by  
“ the CRUEL; and all this without any Time assigned  
“ for the Reward, or Place for the receiving it, but such  
“ a Time as the World thought impossible ever to come;  
“ and such a Place as they believed had no Being: That  
“ this DOCTRINE should by such a handful of CON-  
“ TEMPTIBLE INSTRUMENTS SPREAD itself over the  
“ UNIVERSE; and get so much CREDIT in the HEARTS  
“ of MEN, as that MILLIONS should quietly lay down  
“ their LIVES for the Maintenance of it, and choose rather  
“ quietly to lose their Lives, than either to rebel, or to  
“ do any other UNLAWFUL THING for the DEFENCE  
“ of them: That all the POWER of the KINGS and  
“ PRINCES of the EARTH solemnly COMBINED against  
“ this TRUTH, should not be able to suppress it; and that  
“ nothing should be applied to quench and extinguish  
“ their Rage and Fury, but the Tears and BLOOD of those  
“ who died for it; and that in the End, the VENERA-  
“ TION of their admirable VIRTUE and MEEKNESS  
“ should CONVERT the HEARTS of their ENEMIES to  
“ the same FAITH; is such an EVIDENCE of its SANC-  
“ TITY, as can be applied to no other PROFESSION  
“ that is, or ever was under Heaven, but merely and en-  
“ tirely the CHRISTIAN; and if the Propagation of that  
“ be endeavoured by any other Means, it may very well  
“ be suspected not to have the Primitive END, when it  
“ misses so much of the PRIMITIVE WAY.

“ The STRENGTH, and GLORY, and MAJESTY of  
“ CHRIST, CONSISTED in his TRUTH, his HUMILI-  
“ TY, and in his JUSTICE: From thence proceeded that  
“ BEAUTY that RAVISHED the Beholders, and that  
“ ELOQUENCE that CONVINCED all Opposers; those  
“ were the ARROWS which could not be resisted, but  
“ found ENTRANCE into the HEARTS of those who at  
“ first appeared the GREATEST ENEMIES.

1. Tim. vi. 13. *I give thee CHARGE in the Sight of God, who QUICKNETH ALL THINGS,*  
 14. *That thou keep His COMMANDMENTS without Spot, unrebukeable, until the Appearing of our Lord Jesus Christ:*  
 15. *Which in his Times he shall shew, who is the BLESSED and ONLY POTENTATE, the KING of KINGS, and LORD of LORDS;*  
 16. *Who only hath IMMORTALITY, dwelling in the LIGHT which no Man can approach unto, whom no Man hath seen, nor can see: To whom be HONOUR and POWER everlasting. Amen.*

F I N I S.





